

**MARGINALIZATION AND DISAFFECTION AMONG
BACKWARD CLASS GIRL STUDENTS FROM
MALABAR IN HIGHER EDUCATIONAL
INSTITUTIONS**

Thesis submitted for the Degree of
DOCTOR OF PHILOSOPHY IN EDUCATION

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2022

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I, IRSHANA SHAHNAZ ULLADAN, do hereby declare that this thesis entitled as **MARGINALIZATION AND DISAFFECTION AMONG BACKWARD CLASS GIRL STUDENTS FROM MALABAR IN HIGHER EDUCATIONAL INSTITUTIONS** is a genuine record of the research work done by me under the supervision of **Dr. Noushad P.P.**, Associate Professor, School of Gandhian Thought and Development Studies, MG University and coguided by **Prof. (Dr.) T. Mohamed Saleem**, Principal and Professor, Farook Training College; and that no part of the thesis has been presented earlier for the award of any Degree, Diploma, Associateship or other similar title of recognition in any other University.

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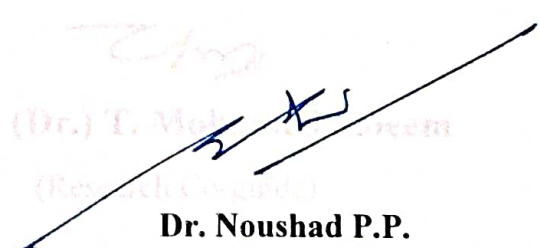
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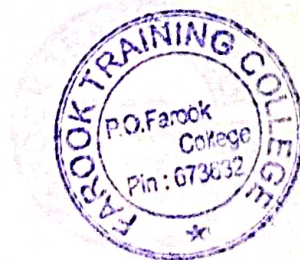
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I, Prof. (Dr.) T. MOHAMED SALEEM, do hereby certify that the thesis entitled **MARGINALIZATION AND DISAFFECTION AMONG BACKWARD CLASS GIRL STUDENTS FROM MALABAR IN HIGHER EDUCATIONAL INSTITUTIONS** is a record of bonafide study and research work carried out by **IRSHANA SHAHNAZ ULLADAN**, for the degree of Doctor of Philosophy in Education, University of Calicut, under my co-guidance (as per the Order No. 26484/RESEARCH-B-ASST-2/2019/Admin). The work is genuine and has not been submitted by her for the award of any Degree, Diploma, Associateship or other similar title of recognition in any other University.

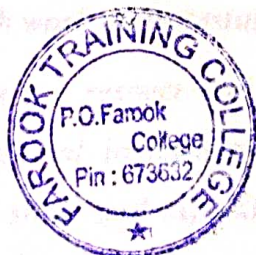


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Chapter 1

INTRODUCTION

- ❖ **Background of the Study**
- ❖ **Need and Significance of the Study**
- ❖ **Statement of the Problem**
- ❖ **Definition of Key Terms**
- ❖ **Variables of the Study**
- ❖ **Objectives of the Study**
- ❖ **Methodology**
- ❖ **Scope and Limitations of the Study**
- ❖ **Organization of the Report**

This chapter gives a brief introduction about the background of the study, research problem, research aims, research questions, research framework, significance, and scope of the study. Structure of the thesis is presented towards the end of the chapter.

Background of the Study

India is blessed with a young population as its greatest strength for developments in all sectors. This opportunity must be utilized to its zenith by making proportionate investment in human capital development. As India undergoes rapid and concurrent shifts, it must ensure that its growth is inclusive and shared by all sections of the society. In view of attaining the 17 Sustainable Development Goals (SDGs) as adopted by the UN General Assembly on 25th September 2015 and tipped as ‘Agenda 2030’, combating poverty, unemployment and social exclusion ought to be the centrality of the current development paradigm in India.

In response to the criticism that many marginalized populations were overlooked in the Millennium Development Goals, the 2030 Development Agenda specifically states the objective of a “just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met”. In fact, six of the seventeen Sustainable Development Goals (SDGs) aim for “inclusion” or “inclusive” progress in development. The 2015 SDGs aim to promote inclusive and equitable quality education; inclusive and sustainable economic growth; inclusive and sustainable industrialization; inclusive, safe, resilient and sustainable cities and human settlements; peaceful and inclusive societies; accountable and inclusive institutions at all levels; and the social, economic and political inclusion of all. SDG

4 is stated as 'Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'. India is also a signatory to the SDG framework. Inclusion becomes a highly relevant and compulsory solution to social exclusion by initiating attempts to bridge the remarkably wide range of social and economic problems faced by India being a multicultural nation.

Education continues to act as the most peaceful and effective weapon to combat social issues including those of social inclusion, also known as marginalization and educational provisions to citizens has been the foremost priority of all nations. According to Dewey (1907), one of the most influential educational thinkers of the 20th century, all that a society has accomplished for itself is put, through the agency of the school, at the disposal of its future members. All the better thoughts of itself that it hopes to realize through the new possibilities is thus opened to future self. Here individualism and socialism are one and hence the school can be considered as a miniature of the society. Only by being true to the full growth of all the individuals who make it up, can society by any chance be true to itself. (Dewey, 1907)

The Indian Constitution, known to be a document committed to social justice right from the Preamble onwards has recognized education as the essence of social transformation, as is evident from its education specific provisions. The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to 14 years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. Article 21-A and the RTE Act came into effect on 1 April 2010. A decade

has almost passed since then and quantitatively, India has been successful in implementing the RTE to a major extent. Issues of quality and its influence in the extent to which the ground realities of poverty and exclusion are addressed have yet to be researched and determined.

If the nation is to benefit from free and compulsory school education, the higher education sector too needs to be intensively explored, analysed, diagnosed and rectified. A well-developed and equitable system of higher education that upholds quality learning as its foremost priority is a key ingredient of success in the emerging knowledge economy. Two observations require declaration at the outset of any statement on higher education in India: Firstly, higher education plays a key role in the realization of India's extraordinary potential and aspirations for economic and technological advancement. Secondly, this potential and its connotations for individual advancement calls for an extraordinary demand of higher education among India's youth. Obviously, these two reflections are relevant for a host of other countries. However, bearing in mind both the size of the country and the nature of its development potential, they become exceptionally powerful forces for determining the social, economic, and political dynamics of higher education in India (Weiler, 2005).

Higher Education is essentially the gateway to multifaceted development and prosperity in the country. Statistics reveal that India has the third largest system of higher education in the world, third only to USA and China, catering to about 10 million students through 0.5 million teachers and more than 16000 higher education systems. However, the system is put up with issues of concern at present, like financing and management including access, equity and relevance, reorientation of programmes by laying emphasis on health consciousness, values and ethics and quality of higher education together with the assessment of institutions and their accreditation. These issues are relevant for the country, as it is now engaged in the

use of higher education as a powerful tool to build a knowledge-based information society, suited to the essence of the 21st century. Nonetheless, our Indian higher education system is presently exposed to several challenges. The challenges of access, equity, relevance, quality, privatization, internationalisation and global competitiveness are in the face of a crunch (Banerjee, 2011).

The assortment of diversities India is often quoted for has led to stark contradictions and growing inequalities with caste and gender as foundational basis. Interweaving the global demands of inclusion and the national demands of a more vigorous access to and implementation of the goals of higher education leads to certain pertinent questions of inclusion in higher education. The present study is an attempt to identify the gaps in higher education arising out of exclusion amongst the female students coming from minority background.

In a report by the Hindu, Business Line (on 9/12/2019) India inched up one spot to rank 129th out of 189 countries on the 2019 Human Development Index (HDI) released by the United Nations Development Programme (UNDP). This is indicative of the fact that inequality and deprivation continue to be on rise in the country. India's HDI for 2018 improved to 0.647 compared to 0.640 the year before. However, when the value is discounted for inequality, the HDI falls to 0.477, a loss of 26.3 per cent due to inequity in the distribution of the HDI dimension indices, the UNDP report stated.

“For countries like India, which have shown great success in reducing absolute poverty, we hope that the 2019 Human Development Report sheds light on inequalities and deprivations that go beyond income. How we tackle old and new inequalities, ranging from access to basic services such as housing to things like access to quality university education, will be critical to whether we achieve the Sustainable Development Goals,” said Noda (2019).

Need and Significance of the Study

Education has an immense impact on the human society. One can safely assume that a person is not in the proper sense till he is educated. It trains the human mind to think and take right decision in different problematic situations. It is universally accepted that education empowers the people for the full development of human personality, strengthens the respect for human rights, and helps to overcome exploitations and traditional inequalities of caste, class and gender.

According to the Universal Declaration of Human Rights (1948), “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and ... the maintenance of peace.” (p. 33)

The importance of education cannot be neglected by any nation. And in today’s world, the role of education has become increasingly more vital. It is an absolute necessity for economic and social development of any nation. In the context of a democratic form of the government like ours, education is at once both a social and political necessity. Even several decades ago, our leaders have reflected upon universal primary education as an obligation for national progress. It is rather sad that in this great land of ours, where knowledge first lit its torch and where the human mind soared to the highest pinnacle of wisdom, the percentage of illiteracy should be appalling. Being educated means preparing for good citizenship of the country and of the world. It is often said that the destiny of a nation is shaped in its classrooms, laboratories and playgrounds. Aristotle claimed two millennia ago, that the fate of empires depends upon the education of the youth.

Education at both elementary and higher levels serve as the foundations for a vibrant democracy in which all informed citizens exercise their franchise to support the internal growth of the nation and fulfill, its constructive role in the world

community. It is the foundation for growth in productivity, incomes and employment opportunities, and for the development, application and adaptation of sciences and technology to enhance the quality of life. Education is thus the foundation for the access to the benefits of the information revolution that would open up vistas to the whole world.

Education is a basic human right and an effective tool for poverty reduction, economic growth, and social mobility. A nation must ensure that all citizens receive a good quality education. Most countries endorse the principle of equal opportunity in education which is based on the principle that what children achieve should reflect their efforts and their talents, not their social circumstances. In spite of the deep and persistent inequalities based on social backgrounds, wealth, gender, ethnicity, language, and locality point to marked disparities in life chances especially in developing and under developed nations.

In a multicultural country like India, advancement in education should address the inequality and crippling conditions existing in the society that put certain social groups into disadvantage and margins. The government should consider it as a commitment to create a just and egalitarian society. This would keep the notion of sustainable development at the center where democracy and people's participation are the vehicles to ensure an all-inclusive society.

India's higher education system is the world's third largest in terms of students, next to China and the United States. In the near future, India will be one of the largest education hubs across the globe. India's Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since independence. The 'Right to Education Act' which stipulates compulsory and free education to all children within the age groups of 6-14 years, has brought about a revolution in the education system of the country with

statistics revealing a staggering enrolment in schools over the last four years (Sheikh, 2017). This has accelerated establishment of institutes which have originated over the last decade making India home to the largest number of Higher Education institutions in the world, with student enrolments at the second highest (Shaguri, 2013). The number of Universities has increased 46 times from 20 in 1950 to 1043 in 2020 (AISHE, 2019-20). Despite these numbers, international education rating agencies have not placed many of these institutions within the best of the world ranking. Also, India has failed to produce world class universities.

Sharp unevenness is observed as far as student enrolment is concerned in the higher education scenario. As per the AISHE 2019-20, Gross Enrolment Ratio (GER) in Higher education in India is 27.1 percent, which is calculated for 18-23 years of age group. GER for male population is 26.9 percent and for females, it is 27.3 percent. For Scheduled Castes, it is 23.4 percent and for Scheduled Tribes, it is 18.0 percent as compared to the national GER of 26.3 percent. Total enrolment in higher education has been estimated to be 38.5 million with 19.6 million male and 18.9 million female. Female constitute 49 percent of the total enrolment. Scheduled Caste students constitute 14.1 percent and Scheduled Tribes students 5.6 percent of the total enrolment. 31 percent students belong to Other Backward Classes. 5.5 percent students belong to Muslim Minority and 2.3 percent from other Minority Communities. Share of female students is lowest in Institutions of National/Central Importance followed by Deemed University, Central, State and Private Universities.

Taking a look at the male-female ratio at each level, it may be seen that ratio of male is higher than female in almost every level, except M.Phil., Post Graduate and Certificate. Student enrolment at Under Graduate level has 50.8 percent male and 49.2 percent female. Diploma has a skewed distribution with 65.1 percent males and 34.9 percent females. Ph.D. level has 55 percent male and 45 percent female.

Integrated programmes have 56.2 percent male and 43.8 percent female. PG Diploma student enrolment is 53.6 percent for male students and 46.4 percent for female students (AISHE, 2018-19; 2019-20).

Taking a look at the social-category wise distribution, the total estimated student enrolment is 3,85,36,359 out of which nearly 51 percent are male and rest 49 percent are female students. SC student enrolment is 14.7 percent of the total enrolment and the male-female ratio is more or less similar to the All Categories. On the other hand, students belonging to ST category constitute only 5.6 percent of the total student enrolment and male female ratio is similar to All Categories. 37 percent of the total students belong to OBC with 49.5 percent of female OBC students. In concern with the representation of Minority Students Among Minority category, data on Muslims have been collected separately. According to the response received during the survey, 5.5 percent students belong to Muslim Minority and 2.3 percent are from other Minority Communities. Muslim Minority and other minorities have more female students than male which have not been so till AISHE, 2018-19.

These reports of the MHRD, Government of India speaks about the gap in higher education as far as enrolment, gender disparity and the backwardness of the SC/ST and Muslims in India are concerned. It also needs to be noted that the GER of Kerala in higher education is 38.8 percent (2019-20) which is above the national average and has more female (44.7 percent) learners in UG, PG, M.Phil and Ph.D than males (32.9 percent). The GER for males and females for students from SC is 18.7 percent and 34.8 percent respectively and for ST is 19.1 percent and 28.7 percent respectively.

The Sachar Committee Report on Social, Economic and Educational Status of the Muslims in India 2006 is one of the first in depth analysis of the status of one

of the most marginalized communities in India, the Muslims and compares their conditions to be pitiable in all aspects as is the case of the Scheduled Castes and Scheduled Tribes in India. These communities have been deeply affected by the invisible exclusionary practices. The Report observes ‘the share in the student population for the SC/ST, Muslim and OBC categories become smaller than their shares in the population in the higher age cohorts. The gaps are larger for SCs/STs and Muslims than for Hindu OBCs. The current situation of participation in education, although a significant improvement over the earlier years, would still result in large differences in educational attainments in the coming years between Muslims and the other Socio-Religious Communities.’ The report further states that surprisingly, in some cases the deficits are greater for Muslims than for SCs/STs in higher age groups. The recent impetus to education amongst these backward communities that has been given by increased enrolment rates will have to be sustained through higher retention.

When it comes to the position of women in these marginalized communities, the crisis worsens. They are doubly disadvantaged by birth – of gender as a female and low social status topped with low levels of education combined with low quality of education. Such a deep and persisting deprivation calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of sufficient resources and continuously following the effectiveness of the implementation (Sachar Committee Report, 2006). Participation of marginalized girls in education equips them to make more informed decisions, improve their health, acquire empowerment opportunities and lead to well-being of the society and nation.

This is a fact that educating a woman means educating the entire nation. In some cases, the term family is used instead of nation. The value of educating a girl is

related to her family's health, economic status, and access to education is emphasised upon. The returns obtained from the education of the girls can be observed in diverse settings. The problems of poverty, unemployment, illness, disease, malnutrition, health problems are prevalent among uneducated women. Uneducated women lack the awareness and do not possess efficient knowledge and information regarding how to sustain their living conditions in an appropriate manner. Education among women leads to increase in the female labour force participation rates and earnings, and contributes towards the household and national income. The rate of productivity is low in communities, where there is high rate of uneducated women (Mercan, 2010).

It is vital to generate awareness among marginalized communities regarding the significance of education. One needs to develop positive thinking and the viewpoint that education will contribute in leading to overall development of the individuals. The marginalized girls would be able to enhance their future career prospects, develop effective communication skills, incur good employment opportunities and improve upon the living conditions of themselves and their families. Taking action on girls' education should not be confined to the walls of government offices or multilateral institutions. Civil society networks, business leaders, media organizations, academia, social enterprises, philanthropic communities, and individual global champions, all have to render an imperative contribution towards the progression of marginalized communities. (Radhika, 2018)

The United Nations Declaration on the Rights of Persons Belonging to National, Ethnic, Religious and Linguistic Minorities says that the promotion and protection of the rights of persons belonging to such minorities contribute to the political and social stability of the countries in which they live. Meeting their

aspirations and ensuring their rights acknowledges the dignity and equality of all individuals and furthers participatory development. This in turn contributes to the lessening of tensions among groups and individuals. These factors are major determinants for stability and peace. All developed countries and most developing ones give appropriate emphasis to looking after the interests of minorities. Thus, in any country, the faith and confidence of the minorities in the functioning of the State in an impartial manner is an acid test of its being a just State. (Sachar Committee Report, 2006)

Studies on social exclusion helps us understand how “the various institutional mechanisms through which resources are allocated-operate in such a way as to systematically deny particular groups of people the resources and recognition which would allow them to participate fully in the life of that society” (Kabeer, 2000, p.94)

The concept of social inclusion, also referred to as social integration or social cohesion, represents a vision for ‘ a society for all’, in which every individual, each with rights and responsibilities, has an active role to play (Report of the World Summit for Social Development, 1995). While various definitions have been developed to describe social inclusion, they all have been grounded in the promotion of a normative vision of society, in which individuals, groups or institutions are interconnected within a wider social system, and their relationships are maintained and enhanced in a harmonious way. Social inclusion is a goal, process and outcome. As a universal goal, it aims to achieve an inclusive society that entails respect for human rights, cultural diversity and democratic governance, and upholds principles of equality and equity. As a process, it enables citizens’ participation in decision-making activities that affect their lives, allowing all groups to take part in this

process, especially marginalized groups. As an outcome, it ensures the reduction of inequalities, elimination of any forms of exclusion and discrimination, and achievement of social justice and cohesion.

Recent years has been witnessing an increasing attention being paid to issues of social exclusion. The period of higher education in an individual is already a problematic transition from child dependence to adult independence. Often this has had severe consequences, ranging from under achievement and disruptive behaviour in schools and colleges leading to serious or persistent offending. Seeking to address these issues has become a major focus of education and public policy and a variety of forms of intervention with disaffected youth have been set up and that is why much has been heard about forms of intervention with disaffected youth has been 'mentoring'. Attempts have been done at various levels to examine the lives of a large group of 'disaffected' young people providing at the same time a vivid insight into the nature of such disaffection, the realities of contemporary social exclusion among young people and the experience and outcome of mentoring.

Marginalization also referred to as exclusion is also linked to experiencing disadvantages and powerlessness (Charlesworth, 2000). There have been burgeoning academic, political, and public debates concerning the increasing number of young people within schools and communities who are being identified as 'disaffected'. Disaffection itself is a complex and multi-dimensional phenomenon that is influenced by numerous interrelating factors, and can be manifested in various ways including disengagement from mainstream activities, disruptive or antisocial behaviour, and involvement in petty crime (Skinner, 2016). Disaffection is currently being identified as a particular problem within educational institutions, where it is seen to be characterised by increased levels of

disruptive behaviour, truancy, and exclusions, as well as falling academic standards and non-participation.

Moreover, education helps in transformation. It is well said that educating a boy means educating a single man but educating a girl means educating the whole family. Today, our government is working hard to educate more women and simultaneously investing a huge amount of money on girl child so that that they can be educated. This is because when a women thrives, all of the society benefits, and when a society is benefited it creates a true positive impact on our nation (Arjumand, 2016).

It is unlikely that development will be sustainable unless it is inclusive. Pursuing the goal of leaving no one behind in a way that meets the needs of present generations without compromising the ability of future generations to participate in the processes that impact their lives needs to be put into a plan of action. Social policies that promote practices based on universal rights-based entitlements, equal and meaningful participation, as well as norms of solidarity and reciprocity, while paying due respect to diversity and the environment, are more likely to enable social inclusion. Social inclusion schemes as remedial action towards making them an intrinsic part of broader and coherent development strategies need to be adopted. Government interventions in the form of enhancement of productive capacities, improved access to quality social services especially education at all levels, adequate social protection and decent work are crucial to achieving socially inclusive, broad-based and sustainable development.

There appears to be a clear anxiety among those in positions of power and responsibility within society about the need to maintain social inclusion and reduce social exclusion (Tait, 2000). Central to this, particularly in relation to

young people, is the issue of tackling disaffection. It has also been noted that one feature common to all reports on the subject is that being labeled disaffected and/or marginalized has negative connotations for the individual. The most devastating experience of any social difference is suffered by the vulnerable females.

Dubochet (2013) in the report *Making Post-2015 Matter for Socially Excluded Groups in India* comments that more than sixty years after the idea of equality has been translated into India's Constitution, social exclusion remains a central dimension of poverty in the country. Four groups stand out for social indicators that lag behind national averages: Dalits, Muslims, Tribals, and women. Women fare worse than their male counter parts across all groups. Lasting discrimination and insecurity, the lack of economic opportunities and political empowerment combine to keep them at the margins of the country's economic and social development. These outcomes and the underlying dynamics they reveal, exemplify dynamics of social exclusion (Sen, 2000), with caste, tribe, religion and gender at their core (World Bank, 2011). In India alone Dalits, Muslims, and Tribals constitute 38 percent of population, and a major share of the country's poor: their situation is a stark reminder that a framework of development is of little relevance today if it leaves out social exclusion.

Educational institution is acknowledged as a microcosm of the society in which we live. More often than not, inter-personal and inter-group dynamics prevalent in the community is also reflected in the school. Teachers, if they are not adequately sensitised and trained, may just transfer behaviour pattern and prejudices to the school. Educational administrators and politicians give this as an excuse for persisting discrimination in schools. This tendency needs to be purposefully and successfully combated by insisting that schools and other publicly funded

institutions adhere to constitutionally mandated rights and obligations. Taking the right to equality and the right against discrimination enshrined in the Constitution of India, teachers and all educational administrators are duty bound to ensure a nondiscriminatory environment in school. Teachers and headmasters do not have the freedom to discriminate on the basis of caste, religion, gender, ability or economic status (Ramachandran, 2016).

Considering the Constitution of India as the guiding spirit, teachers, administrators and community leaders need to be told that any violation of the right to equality and the right against discrimination will invite strict penal action. A non-negotiable code of behaviour needs to be communicated to all those who are involved in education. This needs to be done in writing and prominently displayed in all schools and educational institutions. Simultaneously, children, especially boys, need to be involved in activities that enable them to understand and appreciate diversity, respect differences and formulate school level norms of behaviour towards other children, and towards girls. Involving children in creating an egalitarian atmosphere could bring moral pressure on teachers, administrators and local leaders not to differentiate or discriminate (Ramachandran & Chatterjee, 2014).

Muslims and SC/ST share a minor percent of India's population and are considered to be a marginalized community in India today because in comparison to other communities, they have over the years been deprived of the benefits of socio-economic development. Their customs and practices are sometimes quite distinct from what is seen as the mainstream. The safeguards are needed to protect minority communities against the possibilities of being culturally dominated by the majority.

The Malabar area of Kerala, which included the present day districts of Kannur, Wayanad, Kozhikode, Malappuram, Palakkad and a small portion of Thrissur, is one where the so called marginalized population is in majority. Historically, the present day Kerala is an amalgamation of three administrations- two princely states, Travancore and Cochin, and Malabar which was under the direct administration of the British. These three units were united to form the present state of Kerala on 1st November 1956. The Malabar region on the one hand and Travancore and Cochin regions on the other, had different socio-historical backgrounds leading to their present differences in social, educational and economic status (Mohammed, 2007).

The Malabar region has been a victim to revolts against British rule which finally triggered off the Rebellion of 1921. The deep hatred towards the British rulers who wanted to annihilate the Muslim culture, created a deep rooted aversion in the Muslim minds against anything western including the English language, western culture and western science. This attitude placed the Malabar Muslims, commonly called the Mappilas in a precarious situation. Miller (1976) mentions in his work Mappila Muslims of Kerala-A Study in Islamic Trend that this led to hampering the progress of the Mappilas, decelerated the development of the community economically and had created a public image and private mentality of backwardness.

The Scheduled Castes (SCs) and Scheduled Tribes (STs) are officially designated backward groups of people in India and were earlier commonly called Dalits and Adivasis. The terms are recognised in the Constitution of India in article 15 (4), article 29 (2) and Article 46 and they comprise about 16.6% and 8.6%, respectively, of India's population (India Census Report, 2011). These communities in Kerala constitute a significant segment of state's population though their share is lower in Kerala population (9.8 per cent and 1.1 per cent) (George, 2011). The literacy

rates for SC and ST population, though lower than those of the general population in the state, are higher than even the literacy rates for the general population in India. SC students constitute 10.7 per cent and ST students 1.2 per cent of the total enrolment in schools. Their share in enrolment is commensurate with their share in the school going age group population (10.4 per cent for SCs and 1.2 per cent for STs) (George & Kumar, 2009).

In the Higher Education Scenario, the Gross Enrollment Ratio (GER) for SC is 23.4 and 18.0 for ST in India, as compared to the national GER of 27% (AISHE, 2019). In Kerala, the GER is 37% with a total of 72272 and 11237 students from SC and ST in Higher Education which accounts for only 6.35% and 4.98% of the total student population in Higher Education in Kerala.

Though Kerala's performance compares well with those of other states and other developing countries, the disparities still persist among the social groups both in terms of quantitative and qualitative indicators. Besides, the disparities increase at higher and higher levels of education, particularly in technical and professional education which provide better access to more remunerative jobs. In allowing these communities to participate in the human development and through that in economic development, the country is only correcting a historical injustice. Including these social groups in the human capital formation is particularly important as their access to land and capital including social capital is limited (George, 2011).

A thorough inductive analysis in this realm, among the young students hailing from the backward communities of Malabar- the Muslims, SCs and STs at higher educational institutions will identify some of the problems facing and resulting from marginalization and disaffection, as well as explore the role that educational activity can potentially play in ameliorating them. This also hopes to

examine the social experience for marginalized youth, outlining policy initiatives intended to re-engage them within this process.

Marginalization of the minorities is a serious issue in all aspects across various parts of the world, indicating an adverse negative impact on the marginalized community and the nation. Globally, the studies on marginalization are limited to certain ethnic minorities of various nations. In the context of Indian studies on marginalized communities, they are limited to certain specific tribes and their cultural aspects. Studies of experiences of marginalization and disaffection in Kerala among the Muslim and SC/ST communities are almost nil in the higher education scenario. Those earlier studies cannot be generalized to the Malabar area which has unique demographics. Thus we can say that the awareness of the phenomenon and the research into experiences of marginalization and disaffection of marginalized students in Malabar are still in its infancy. There is a need to identify the extent, nature, and effects of the phenomenon and describe the phenomenon from the targets' experiences, perspectives, and feelings. The knowledge on how and why marginalization may produce negative consequences in the victims is not adequate and varies with social experiences of the learners especially with varying locality and culture. The phenomenon demands attention among the stake holders of Higher Education in India.

The specific problem addressed by the study was the need to understand the victims' experiences of the phenomenon in higher educational institutions and develop categories to explain the precursors and consequences of marginalization and how the academic disaffection as a consequence of marginalization is experienced and discuss the mechanisms to manage these consequences.

Statement of the Research Problem

Educational institutions being a vital part of society is reflective of the exclusionary practices existing in the pluralistic society as in India. The present study is an attempt to explore subjective experiences of Marginalization and Disaffection experienced by Muslim and SC/ST girl students coming from Malabar area in Kerala pursuing programmes in Higher Educational Institutions. The study progresses with data collected from 131 students and 8 teachers in higher educational institutions.

Thus the present study is entitled as **MARGINALIZATION AND DISAFFECTION AMONG BACKWARD CLASS GIRL STUDENTS FROM MALABAR IN HIGHER EDUCATIONAL INSTITUTIONS.**

Definition of Key Terms

Marginalization

Marginalisation (in education) is both an outcome and a process through which individuals or groups are systematically denied their right to acquire academic or social capabilities through education, that results in their exclusion from social institutions, civic processes and economies. This can be temporary, long term or even intergenerationally entrenched. (Thematic Review Understanding and Addressing Educational Marginalisation, 2018)

Disaffection

Disaffection refers to negative engagement or participation in academic activities, where engagement involves active, goal directed, flexible, constructive, persistent, focused, emotionally positive interactions with the social and physical environment. (Skinner et al., 2008)

Backward Class

The term backward class is used to refer to communities that are backward socially in relation to the rest of the population. In the proposed study, backward class refers to Scheduled Castes, Scheduled Tribes and Muslims (Report of the Backward Classes Commission, GoI, 1980).

Higher Educational Institutions

Higher Educational Institutions in Indian context generally refer to educational institutions where students pursue courses in specialized subjects after completion of 10+2 schooling. For the present study, it relates to Arts and Science Colleges, Teacher Education Colleges, Medical Colleges and Engineering Colleges.

Malabar

Geographically and historically, it refers to districts of Kerala (a state in south India) including Palakkad, Malappuram, Kozhikode, Kannur, Kasargod and Wayanad. For the present study data from students residing in all these districts except Palakkad and Kasargod have been considered.

Research Questions of the Study

Research Questions set forth for the study are the following:

1. What are the precursors of student marginalization among Backward Class girls in Higher Educational Institutions?
2. What are the consequences of marginalization in academic performance among Backward Class girls in Higher Educational Institutions?
3. What are the different feelings of disaffection due to marginalization among Backward Class girls in Higher Educational Institutions?
4. How can marginalization of Backward Class girls in Higher Educational Institutions be overcome?

Research Objectives

1. To analyse inductively and construct categories on precursors of student marginalization among Backward Class girls in Higher Educational Institutions.
2. To analyse inductively and construct categories on the consequences of marginalization in academic performance among Backward Class girls in Higher Educational Institutions.
3. To analyse inductively and construct categories on the different feelings of disaffection due to marginalization among Backward Class girls in Higher Educational Institutions.
4. To explore ways to overcome marginalization of Backward Class girls in Higher Educational Institutions.

Methodology

Design of the Study

Considering the exploratory nature of the research questions, the present study is rooted in qualitative design of Grounded theory so that explanations or understanding of social phenomena and their contexts can be addressed. The nature of research design in qualitative research adopts a flexible strategy. It is also sensitive to the social context in which the data are produced.

According to Denzin and Lincoln (2000) qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transformed the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in this in their natural settings, attempting to make sense of or interpret phenomena in terms of the

meaning people bring to them. In qualitative research, it is important to recognize that there is no single, accepted way of doing qualitative research. Indeed, how researchers carry it out depends upon a range of factors including their beliefs about the nature of the social world and what can be known about (ontology), the nature of knowledge and how it can be acquired (epistemology), the purpose and goals of the research, the characteristics of the research participants, the audience for the research, and the position and environment of the researchers themselves (Ritchie and Lewis, 2003). The basis of qualitative research lies in the interpretive approach to social reality and in the description of the lived experience of human beings.

Grounded Theory

Glaser and Strauss developed grounded theory procedure, written in their book *The Discovery of Grounded Theory* in 1967. It is a type of qualitative research method that allows theory/ theories to emerge from the data that are collected. Grounded theory research follows a systematic yet flexible process to collect data, code the data, make connection and see what theory / theories are generated or are built from the data. The main future of grounded theory research is the development of new theory through the collection and analysis of data about a phenomenon, for the present study marginalization and disaffection among female girl students from Malabar in Higher Educational Institutions.

Modified and more flexible versions of the grounded theory design proposed by Glaser and Strauss have emerged which include the works of Juliet Corbin and Kathy Charmaz. Charmaz (2014), Hood (2007) along with some others like Wiener (2007) have taken a more constructionist approach to grounded theory research. This includes reservations about the idea of discovering a theory in the field and the data and about aiming at constructing theories that are grounded in the field and the data. The final integral aspect in grounded theory methodology as described by the constructivist grounded theorists is to identify a basic social process that accounts for

most of the observed behavior (Flick, 2009). Kathy Charmaz explains grounded theory researches at present, do not claim to actually construct a theory, rather focus is on the construction of a conceptual analyses of a particular experience. Analytic categories are emphasized based on coding and memo making that synthesize and explicate processes in the worlds being studied, rather than tightly framed theories that generate hypotheses and make explicit predictions. Hence, grounded theory design powerful tools for taking conceptual analyses into theory development (Smith, 2015).

Sample

The data are collected for the study from two groups of samples. The first group comprised of 131 girl students hailing from Malabar who are undergoing higher education in various courses. Also 8 teachers of higher education are interviewed regarding the same from the various areas of specialization. Purposive sampling strategies of theoretical sampling and maximum variation sampling are employed to collect data from students and faculties respectively. In maximum variation sampling, the process of obtaining data from the sample will be continued until in further variation occurs in the responses. Here, cases are selected purposefully as different from each other as possible.

Tools Used

Three tools used for the present study are:

- Open ended questionnaire- Questionnaire on Marginalization (Irshana & Noushad, 2017)
- Open ended questionnaire- Questionnaire on Disaffection (Irshana & Noushad, 2017)
- Interview Schedule on Marginalization and Disaffection of Backward Female Students of Malabar in Higher Educational Institutions (Irshana & Noushad, 2017)

Scope and Limitations of the Study

The present study is to qualitatively identify the categories of precursors and consequences of marginalization and disaffection experienced among female students in higher education and provide suggestions to overcome marginalization. It is expected that the present study will be helpful to identify major domains of marginalization which affects female students of backward community in education analysed inductively through constant comparison method. The investigation into causes of marginalization will be helpful to identify which causes affect them in their educational process. Studying the experiences of marginalization will reveal the impact of marginalization so that the practitioners can treat the backward female students accordingly. A study on disaffection in relation to marginalization will elaborate the scope of researches in the area.

The study is one of the first of its kind in the educational scenario. Though there are ample evidences for experiences of marginalization and disaffection among the backward students in the educational process, a qualitative study in this regard is seldom in the Malabar background. The investigation into these underlying elements which define a student, especially in Indian scenario in general and Malabar region in specific will be highly fruitful for educators to identify how these variables affect the performance of students and hinder in their potential development. The qualitative nature of the study provides opportunity to explore the related experiences of the students in a genuine and in-depth manner. The scope of the study is enormous in which teachers and teacher educators in specific and other personnels involved in education in general can use the findings of the present study to improve the performance of students in education at all levels including schools and colleges and also outside the educational setting. The study will guide the practitioners to encourage students' ability to identify their strengths and weaknesses and compensate for their weaknesses and capitalise on their strengths using analytical,

creative and practical abilities of the children despite the backgrounds they hail from and hence inspire all students to live to their fullest. The analytic induction or constant comparison method for analysis makes the study more comprehensive. This research would lay a foundation to create awareness about the prevalence and effects of marginalization among students in education.

In spite of exercising maximum efforts to make the study the most objective and fruitful the investigator faced a limitation too. In a qualitative study, the depth of experiences shared by the sample determines quality of the data. The investigator in the initial stages collected data from sample by face to face interaction and written self reports. Following the onset of Covid pandemic globally (with effect from March 2020) and the lockdown following it, data from 45 of the total 131 students and 2 of 9 faculties have been collected in digital form and are not as elaborate as the data collected initially through offline mode.

Organization of the Report

Chapter I : This chapter of report contains a brief introduction of the problem, need and significance of the study, statement of the problem, definition of key terms, variable, research questions, methodology and scope and limitations of the study.

Chapter II : This chapter gives theoretical overview of Marginalization and Disaffection and the studies related to them.

Chapter III : In this chapter, the investigator discusses the methodology of the study in detail with description of the research philosophy, tools used for data collection, sample selected for the study, data collection procedure and analysis techniques of the study.

Chapter IV : This chapter describes the inductively analysed data by constant comparison method and details the themes, categories and sub categories of student marginalization, consequences of marginalization in academic performance and disaffection due to marginalization among backward class girls in higher educational institutions. Some strategies to overcome marginalization are also discussed.

Chapter V : This chapter contains summary of the study, study in retrospect in terms of research question and methodology, major findings, suggestions for improving educational practices and suggestions for further research in the area.

Chapter 2

REVIEW OF RELATED LITERATURE

- ❖ **Theoretical Overview**
 - **Theoretical Overview of Marginalization**
 - **Theoretical Overview of Disaffection**
- ❖ **Review of Related Literature**
 - **Review of Studies Related to Marginalization**
 - **Review of Studies Related to Disaffection**
- ❖ **Conclusion**

The present chapter is an earnest attempt to analyze the theoretical framework of variables involved in the study. Attempts are also made to analyse the researches in the area in general and educational settings in particular. Hence this chapter has been divided into two sections. The first section deals with theoretical background of the themes, Marginalization and Disaffection. The second section deals with the empirical studies connected with the variables under consideration. The chapter is organized in the following headings and subheadings:

❖ Theoretical Overview

➤ Theoretical Overview of Marginalization

- Defining Marginalization
- Conceptualizing Marginalization
- Causes and Categories of Marginalization
- Marginalized in the Literature
- Social Exclusion
- Social Inclusion
- Marginalization/Exclusion and Education
- Constitutional provisions to Promote Equity through Education
- Constitutional Provisions to Promote Interests of the Socially Disadvantaged Groups
- Conclusion

➤ Theoretical Overview of Disaffection

- Defining Disaffection
- Conceptualizing Disaffection in Education
- Conclusion

- ❖ Review of Related Literature
 - Review of Studies Related to Marginalization
 - Marginalization
 - Marginalization Across the Globe
 - Marginalization in India
 - Marginalization in Kerala
 - Marginalization in Education
 - Marginalization in Education across the Globe
 - Marginalization in Education in India
 - Marginalization in Education in Kerala
 - Review of Studies Related to Disaffection
 - Disaffection in Education
- ❖ Conclusion

Theoretical Overview

This section presents the theoretical overview of the variables of the present study, Marginalization and Disaffection.

Theoretical Overview of Marginalization

Marginalization, also commonly and recently addressed as Exclusion is a global and multi-dimensional phenomena. Its nature, causes, effects and victims change with region to region in the extremely diversified globe. The following sections describe the theoretical aspects of marginalization.

Defining Marginalization

According to Jahan (2016), ‘Marginalization’ is a set of process which ignores or relegates individuals or groups to the sidelines of political space, social

negotiation, and economic bargaining. Homelessness, age, language, employment status, skill, caste, race, and religion are some of the criteria for marginalization.

The United States Agency for International Development (USAID, 2015) in the report on Leaving no one behind: Inclusion of marginalized populations, defines marginalized as those who are denied, or have very limited access to, privileges enjoyed by the wider society. They form a marginalized class because they are perceived as deviating from the norm, or lacking desirable traits, and therefore are excluded or ostracized as outsiders, because of ethnicity, gender, Lesbian, Gay, Bisexual and Transgender (LGBT), disability, or geography.

The report of World Fair Trade Organization on Defining Marginalization: An Assessment Tool authored by Niyara et al. (2015) states “Marginalization is both a condition and a process that prevents individuals and groups from full participation in social, economic, and political life enjoyed by the wider society.” (p. 2)

Kagan et al. (2004), in the paper working with people who are marginalized by the social system: challenges for community psychological work, describes Marginalization as a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities. To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, so they lose this status and become marginalized. Similarly, as life cycle stages change, so might people's marginalized position.

The UN/UNESCO has no agreed definition of marginalization and uses The Education For All (EFA) Global Monitoring Report 2008 definition of marginalization as “a form of acute and persistent disadvantage rooted in underlying

social inequalities” (p. 8). It has a comprehensive list of marginalized groups which includes women, hard to reach groups such as indigenous people and ethnic minorities, poor households, people living in informal settlements, individuals with disabilities, rural populations, nomadic populations those affected by armed conflict and HIV and AIDS, and street and working children.

Das and Mehta’s (2012) Report on poverty and social exclusion in India published by World Bank equals marginalization to exclusion and identifies four basic forms of exclusion: the economic, political, cultural and social life of the communities, which altogether creates a vicious cycle. Marginalization starts with the lack of access to basic infrastructure, and then turns to the next phase of a lack of identity documents which blocks integration into society’s mechanisms. Third is a lack of an education system, and fourth lack of employment opportunities.

Conceptualizing Marginalization

Leonard (1984) defines social marginality as “being outside the mainstream of productive activity and/or social reproductive activity”. This includes two groups, firstly a relatively small group of people who are voluntarily marginal to the social order - new age travellers, certain religious sects, commune members, some artists, for instance. Here, however, we are concerned with a second group, those who are involuntarily socially marginal. Leonard (1984) characterises these people as remaining outside “the major arena of capitalist productive and reproductive activity” and as such as experiencing “involuntary social marginality”. The experience of marginality can arise in a number of ways. For some people, those severely impaired from birth, or those born into particularly marginal groupings (e.g. members of ethnic groups that suffer discrimination - the Roma in Europe, Indigenous people in Australasia and the American continent, African Caribbean people in Britain), this marginality is typically life-long and greatly determines their

lived experience. For others, marginality is acquired, by later disablement, or by changes in the social and economic system.

Burton and Kagan (1996) observes that Marginalization is at the core of exclusion from fulfilling and full social lives at individual, interpersonal and societal levels. People who are marginalized have relatively little control over their lives and the resources available to them; they may become stigmatised and are often at the receiving end of negative public attitudes. Their opportunities to make social contributions may be limited and they may develop low self confidence and self esteem. Social policies and practices may mean they have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities and work. The impacts of marginalization, in terms of social exclusion, are similar, whatever the origins and processes of marginalization, irrespective of whether these are to be located in social attitudes (such as towards impairment, sexuality, ethnicity and so on) or social circumstance (such as closure of workplaces, absence of affordable housing and so on). Different people will react differently to marginalization depending on the personal and social resources available to them.

A way out of Marginalization is liberation. Freire's concept of conscientization as discussed by Martín-Baró (1996) identifies three aspects: (i) the human being is transformed through changing his/her reality, through an active process of dialogue; (ii) in this process there is a gradual decoding of the world, as people grasp the mechanisms of oppression and dehumanisation. This opens up new possibilities for action.; (iii) The new knowledge of the surrounding reality leads to new self-understanding. Such learning is about the roots of what people are at present and what they can become in the future.

Charlesworth (2000) attempts to describe why marginalization is actually a problem in the book *A phenomenology of working class experience*. Marginalization is a phenomenon of much concern since it is related fundamentally to the very meaning of being human. For those people who are severely involuntarily marginalized, their selfhood, their humanity, is threatened.

Charlesworth (2000, p. 60) puts it thus:

“... no matter what one has done occupationally ... [once marginalized] ... there is no way one can escape the experience of a social context that is like a stagnant pond in which we are the suffocating organisms. There is an absence of the social conditions that make optimism and hope a realistic life strategy. It is therefore unethical to do nothing about social marginalization: it is a major human problem, undermining the essence of humanity. It is important to address marginalization within different social institutions, including, for example, work, families, religion, and education.”

Being a member of a marginalized group also brings the risk of some more psychosocial ideological threats. The first of these is the definition of one's identity by others: the ideological definition of one's marginalized identity in the interest of the dominant groups in society. What typically seems to happen is that the situation of the marginalized persons is portrayed as a result of their own characteristics. What is essentially a social and historical phenomenon is presented as a biological or an intrapsychic phenomenon. The problems that people face are then seen as of their own making, or at least as inseparable from their particular nature. The phenomenon is naturalised, seen not as a socially determined reality, but as something to be expected given the way the person is. This phenomenon has been called 'blaming the victim' (Ryan, 1976), which is part of a more general 'culture of blame' (Farber & Azar, 1999). Psychology has often colluded with ideologies that blame the victim by

offering endogenous causes of the situation in which oppressed people find themselves. Many psychological explanations have considered this in terms of the character of the people concerned. For example, it has been suggested that personality characteristics develop in a specific cultural context, for example a 'culture of poverty' in which destitution leads to cultural patterns that are passed on and are no longer adaptive. A further result of victim-blaming ideologies, imposed but assimilated, is the definition of one's reality by 'experts'. This is most obvious in the case of disabled people and those with mental health difficulties, where personal experiences become a set of pathologies with technical names and technological treatments, and research and intervention agendas are hijacked by oppressive ways of doing things to people, rather than with them (Kagan et al., 2004).

According to Jahan (2016), the concept of 'marginalization' can be represented through major approaches such as neoclassical economics, Marxism, social exclusion theory and various other forms of marginality. Neoclassical economists trace marginalization to individual character flaws or to cultural resistance to individualism and the presence of 'culture of poverty'. In contrast, Marxists see marginalization as a structural phenomenon endemic to capitalism. For Marx, the 'working class reserve army,' a pool of unemployed or partially unemployed laborers, is used by employers to lower wages. Being influenced by Marxism, contemporary social exclusion theory stresses the importance of social networks and symbolic boundaries.

As global capitalism extends its reach, bringing more and more people into its system, more communities are dispossessed of lands, livelihoods, or systems of social support. Increasing democratization, citizenship, globalization and development swells the ranks of those 'included' in the social order just as much as the plight of those who are at the road of margins becomes problematic. (Chomsky,

2000; Petras & Veltmeyer, 2001; Potter, 2000; Pilger, 2002). Poverty, dependency, and feelings of shame are everyday aspects of economic dislocation and social marginalization. These experiences affect men and women differently and vary with age. Poverty and economic marginalization have both direct and indirect impacts on people's health. (Kagan et al., 2004)

Caste-based social systems extend beyond India and more than 260 million people worldwide suffer from this 'hidden apartheid' of segregation, exclusion, and discrimination (Human Rights Watch, 2007). However, the social exclusion theory of marginalization well suits the theoretical understanding and historical context of Indian minorities such as the SC/ST and the Muslims. (Jahan, 2016)

Nandhini (2019) asserts that the main device of marginalization, that is 'power' uses the tools of socio-culture, politics and economy to maneuver it. Thus, the phenomenon mainly works based on the binary opposition mode. That is, it is operated by the people in power on the weaker or minor section of the society (powerless). This is so because, 'culture' today is largely viewed as a means of domination of the rules of one class or group over another and also as a means of resistance to such domination. This can be related to the concept of 'Hegemony' of Marxist criticism. Hegemony is the system in which the views of a particular group in society, through a process of combined consent and coercion, dominates, establishes or controls the views of subordinate groups in society and colonizes their minds. But, the control is not direct; it is contrasted with 'rule'.

Hegemony, a term by Russian Marxist Vladimir Lenin in connection with the political leadership of the working class in a democratic revolution, has been further elaborated by the Italian Marxist Philosopher Antonio Gramsci to critically analyse how the ruling capitalist class establishes and maintains their control.

Hegemony in simple terms means political leadership based on the consent of the led, a consent which is secured by the diffusion and popularization of the world view of the ruling class. The hegemonic process is a never ending ongoing process happening in every second of every day of every person's living life. To overcome this vicious circle, the subaltern classes must take social power, ideological power, normative power, they must enter into this battleground and contest with the ruling class at the ideological and hegemonic level, according to the Gramscian theory (Mouffe, 1979).

Despite all the negative impositions of ideology, the situation of oppressed people is also characterised by resistance and resilience. In resilience there is the potential for an enhanced, reclaimed and re-invented identity. The very fact of being oppressed, of having fundamental rights denied or diminished, elicits attempts to remediate the situation. This can be negative and destructive, as in the vandalism and petty crime of disaffected youth in our cities, or in the pathologies of self-destruction, addiction, and depression. However, attempts at remediation can also be highly positive, as in collective action to improve social arrangements. Potential or actual resilience and resistance can be key resources in community psychology praxis. People who take collective action describe how their sense of belonging and personal worth change for the better through their political engagement, and it is important for community psychologists to understand these processes if they are to be helpful in supporting community based movements for change. (Kagan et al., 2004)

Causes and Categories of Marginalization

Marginalization is related to but is different from inequality. The potentially marginalized groups clustered in different categories have been stated as follows in Educational Marginalization in National Education Plans authored by Lugaz et al. (2009):

Gender-related – Girls, stimulatingly, although in some countries, in the present world are performing better as compared to the boys in various areas. Boys were not mentioned as a disadvantaged or marginalized group.

Culture-related-Children belonging to explicit castes, ethnic groups or tribes, religious groups, and children speaking any specific language are stated as culture-related differences. Hence, there are differences among marginalized communities on the basis of castes, races, ethnicities, religious backgrounds, and languages.

Location-related - Children living in conflict affected areas, refugees and displaced persons, child soldiers, nomads, rural communities, tribal communities, children living in urban slums, street children and so forth are referred to as location-related differences.

Poverty-related - Working children, neglected children, deprived children, vulnerable children, and single mothers are the categories of children that are influenced by the conditions of poverty and backwardness.

Special groups - Disabled children, gifted children, children living with HIV and aids, orphans and children with special needs, like autism, learning disabilities etc. come under special groups.

Vulnerability and marginalization are present in every country. Even the more developed countries have categories of population, which may be defined as susceptible, defenceless or marginalized. Even if poverty is not always present, other factors such as disability or linguistic, ethnic particularities can be the sources of marginalization and under-achievement. In some cases, the proportion of vulnerable populations is so high that it becomes difficult to define them as marginalized, unless one accepts that marginalization can be applied to the majority of the population. The countries, where there are large number of poverty stricken people, do not normally define principles to recognize those susceptible, as this can apply to

almost all the populations (Educational Marginalization in National Education Plans, 2009).

Marginalized in the Literature

Nandhini (2019) in the article, *Literature of the Marginalized*, states that 'Alienation' is one of the key terms used in Marxism. It refers to the feeling of marginality that afflicts a worker in a capitalist society which can also be called a mere form of exploitation. Here begins the conceptualization of marginalization. Even though, it originates from the political and economic philosophy, later the term has got broader significance and implications in many areas. The post-colonial theorists use the word 'Subaltern' of Antonio Gramsci to refer the groups which are exploited and oppressed in the society on the basis of race, culture, religion, caste, gender, class and other grounds. The literature of the marginalized deals with the social problem of the so called minority, group for example: Aborigines, Women, Dalits, Tribes, Transgender et al. It throws light on the ways how they are suppressed and neglected by the people who are in power and projects the problems and struggles they are facing to lead their day to day life.

Nandhini (2019) classified marginalization into two categories based on their usage in literature. One is 'Societal marginalization' and the other is 'Spatial marginalization'. Between this, the former is the broad phenomenon which includes religion, culture, social stratification (caste, class, ethnicity, gender) and etc. It is multi dimensional. And the later mainly deals with the geographical infrastructure which makes the area not easily accessible. So they are forced to stick to isolation from the main stream of the society. On the whole it covers many issues like poverty, discrimination, racism, social welfare, human rights and so on.

Marginalization has been in different forms in literature too (Nandhini, 2019) as can be seen as follows:

Racial Marginalization

The influence of the western countries is the major reason for this type. To the westerners except them all other people are inferiors. George Ryga's drama (1971) 'The Ecstasy of Rita Joe' portrays this racial issue vividly. The play not only presents the squalor and poverty of the native Indians in Canada, but the lack of will among the dominant whites to treat the non-ethnic groups as fellow human beings on an equal footing. Rita Joe, a North American Black Indian is the heroine of the play and she is the affected person. She is at once a distinct individual character as well as a symbol of all those who have suffered her fate. Ryga' beautifully dramatizes the meaningless life of the North American Black Indians in an alien land. The futile attempts to live a life equal to the Whites by the Joes on the one hand and the tragic ethnic race war on the other are brought out in the play. Whites living in Canada are totally against the Black Indians. They make war against individuals, especially Black Indian Women. It is the vengeance of the whites against the other races that makes them indulge in black nefarious activities, like carrying off the Indian girls and raping them. Such infernal sin and injustice committed to the Black Indian in Canada is vehemently questioned in this play.

Racial marginalization, where the line of demarcation is based on the difference in origin of race is not per se evident in Indian context presently, but is used interchangeably with caste marginalization. Racial marginalization can be studied in Indian context during the British rule in India, when the British considered themselves a superior race to the Indians.

Cultural Marginalization

This type is due to the impact of the western ideologies on the natives which tempts them to think their own culture has no values when compared to the West. So

they feel ashamed of their own culture and begin to follow the dominant culture. This is what we can see in the most important novel in the post-colonial literature 'Things Fall Apart' by Chinua Achebe. 'Things Fall Apart' about the Ibos (tribes) and their position towards the end of the nineteenth century when faced with the first European penetration of their country, bringing with a new religion, new ideas and a money-based economy. But, the dilemmas faced by the Ibos are those confronted by many people all over Africa and indeed, and in other parts of the world. Okonkwo is the principal character of this novel. The novel clearly depicts how the native values and things fall apart once they are exposed to the western ideas. In part three of the novel, when Okonkwo returned to Umuofia, he finds that things have indeed changed. The world he knew has gone; the world that is coming has no place for one of his uncompromising nature. He cannot single-handedly take on the new powers that have destroyed the old. So he opts to join his ancestors, the men of the old order, the warriors he reveres. He chooses to commit suicide, the most shameful way to die, abominated by gods and men alike. The things that he has known have fallen apart and have dragged him down with them. His faults are the faults of his virtues- a loyal and unquestioning obedience to the old, the traditional, Ibo way of life. That is his own culture and its values become the reason for his tragic end. That's how this cultural marginalization exploits the people.

India is a country of diverse cultures. Hegemonic practices are often used as a tool for cultural marginalization her. Differences in religious practices, life styles, language, food habits, ethnic traditions and a number of other factors lead to challenges in cross-cultural adaptations and tendency of establishing the supremacy of a dominant culture as being the accepted norm and 'othering' the other. Cultural marginalization exists in India with reference to locality as coming from one part of the country superior to the other, such as North Indian versus South Indian, and so on.

Caste Marginalization

One can find plenty of examples for this kind in Indian Writing in English. As India is known for its diverse nature, the castes are also many. Much exploitation takes place in the society in the name of caste. Like that so many writers too portray these issues in their works. Let's have a glimpse of one such work. One of the most important Indian novelist Mulk Raj Anand (2014) deals with this issue in his novel 'Untouchable'. It narrates the one day life of the sweeper boy Bakha whose job is to clean latrine. For his job, he is marginalized in the society as untouchable. The novel intensely shows the problems and ill-treatment faced by him in the name of the caste. He is completely broken at many points in the novel because of the ways and manners of the high caste people towards him. At last when he hears the speech of the Mahatma Gandhi he gains some hope. Mahatma speech is about the arrival of the flushing toilet in India. On hearing that Bakha is filled with extreme happiness because at his young age so far in his life, he is most often humiliated by others for his job. He thinks that if flushing system is introduced in India, it would eradicate the need for humans to handle the toilet faecus. There comes the relief to his problems of untouchability.

The Malayalam novel *Nooru Simhasanangal* by Jayamohan (2013) is about Dharmapalan, an IAS officer, who was rescued from begging on the streets by a disciple of Sree Narayana Guru. He changes his hunger for food to hunger for knowledge. Dharmapalan becomes an IAS officer, but everywhere he goes, his caste follows him. He is made powerless by the upper caste colleagues. The subordinates laugh behind his back & talk about his culture. The novel showcases how the affluent society dominated by the upper castes doesn't allow to clean up the untouchability of body and mind even if you are a person with academics, position, power and money. Caste follows Dharmapalan like a shadow. No matter what level

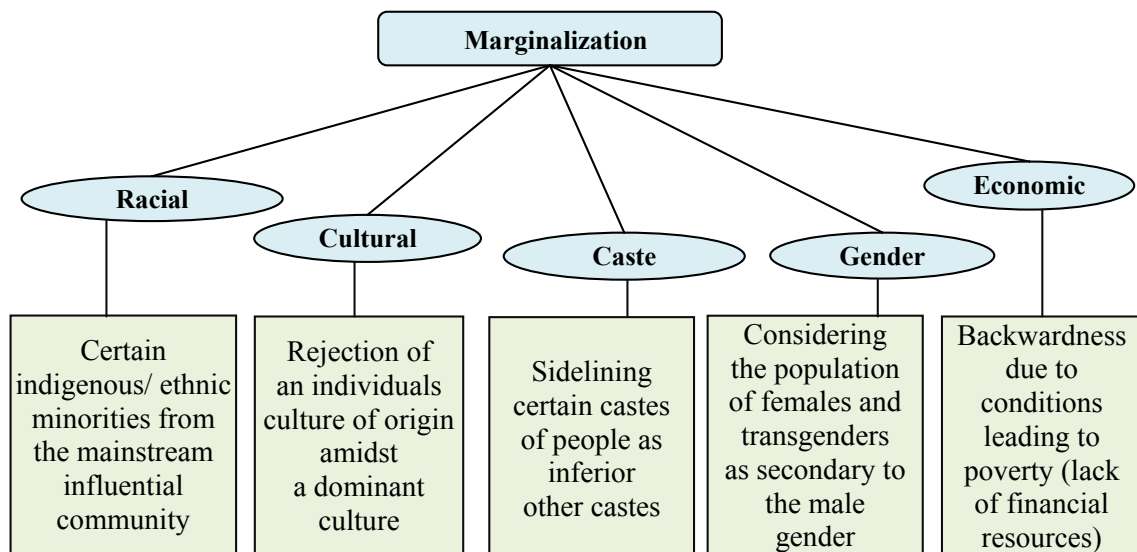
of economic or social hierarchy he has managed to ascend to, the label of caste pulls him down. The stratified society mocks him, behind his back when he is in power, in his face when he is weak. Written in an uncompromisingly forthright language in Malayalam, this book is an answer to people who still doubt why the untouchables need a helping hand. The subaltern outcasted lives of Naayadi community is not just a representation of itself, but is a clear cut picture of how caste works in Indian society.

Thus one can say that literature on the marginalized is a venue for the expression of the neglected voices and concerns so it reaches all over the world. As a result, all the forms and mediums of exploitation against them are come to light and attain attention of many. Even some NGO's and human rights association comes forward to help them. Hence, we can say that 'Marginalized Literature' is only a beneficial medium for the exploited against the exploiters.

A summary of the various types of marginalization experienced globally based on the review of related literatures is shown in Figure 1.

Figure 1

Summary of Types of Marginalization



A work on marginalization cannot be completed without the mention of Social Exclusion, since they are both used synonymously. Hence a look at the theoretical dimensions of social exclusion is also relevant.

Social Exclusion

The term 'social exclusion' is widely used these days to indicate more extensive disadvantage, although it is difficult to define and has different degrees of severity. Miliband (2006) recommends that social exclusion is viewed in three ways: wide, concentrated and deep exclusion. Wide exclusion refers to the large number of people excluded on a single or small number of indicator(s). Concentrated exclusion refers to the geographic concentration of disadvantage. Deep exclusion refers to disadvantage on multiple, overlapping dimensions.

Social Exclusion is considered to occur when someone suffers three or more disadvantages (Social Exclusion Task Force, 2007). Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole. Social exclusion is about more than income poverty. It is a short-hand term for what can happen when people or areas have a combination of linked problems, such as unemployment, discrimination, poor skills, low incomes, poor housing, high crime and family breakdown. These problems are linked and mutually reinforcing. Social exclusion is an extreme consequence of what happens when people don't get a fair deal throughout their lives, often because of disadvantage they face at birth, and this disadvantaged can be transmitted from one generation to the next.'

According to Padhi (2016), the concept of ‘social exclusion’ which gained prevalence in the 1980s covers wide range of social, economic, political and cultural problems. The article also mentions that René Lenoir, Secretary of Social Action of the then French Government, to whom the authorship of the term is attributed to, defines social exclusion as a “rupture of social bonds”. More broadly, social exclusion has been defined as the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live. Social exclusion is defined as the opposite of social integration, mirroring the perceived importance of being part of society, of being included.

In relating to educational opportunities, social exclusion creates barriers to education for both boys and girls, but many of these barriers are higher for girls, so that girls in socially excluded groups often suffer from a double disadvantage. Countries will require increased attention to policies targeted at girls from these groups if they are to meet their Millennium Development Goals for Education and to achieve the social and economic benefits of girls’ education (Lockheed, 2010).

According to Shanthi (2018) exclusion is a process and a state resulting in lack of access to full participation in mainstream society. The manifestations of social exclusion are often understood differently according to the perceived needs of the society. For example, in some societies, women may be the main excluded group, in other societies, immigrants or ethnic minorities are excluded. A gender perspective may potentially enrich the social exclusion approach by referring to specific, gender-based risks and vulnerabilities, but the social exclusion approach does not translate easily into a discourse on women (Daly & Saraceno, 2002, p.101)

Social exclusion sidelines members of socially excluded groups, restricting their economic mobility and denying them benefits accorded to other members of society. Social exclusion arises from three main sources of stigma: (a) past trauma at the hands of a dominant or majority population, such as a recent history of slavery or

dispossession of a homeland; (b) membership in ethnic groups that are differentiated by colour, language and religion; and (c) membership of groups that are assigned lower social status in their country, such as that accorded to lower castes in countries with caste systems (Horowitz, 1985). In many countries and cultures, all girls and women hold lower social status than all boys and men.

One should also distinguish between voluntary and involuntary social exclusion (Barry, 2002). Not everyone necessarily wishes to participate in key activities of society, and some individuals or groups may voluntarily choose to exclude themselves; for instance, a recluse might prefer solitude to human company; certain social or religious groups might emphasize their exclusivity; or the wealthy might lock themselves away in gated communities (LeGrand, 2003). In this case, any move to include these groups in societal activities would be against their expressed will and would likely involve some measure of coercion. In this sense, voluntary social exclusion is not necessarily unjust or inequitable because it arises from a conscious choice. In fact, in some situations, people could prefer their “outsider status”, as it allows them to define their own values and priorities (Kabeer 2000). However, voluntary social exclusion may be problematic if an individual fails to make a relevant decision that could have negative implications for his/her long-term future, or if the decision damages other people’s welfare despite increasing that of the individual (LeGrand, 2003). For instance, gated communities could deprive others of what might have been communal facilities and are therefore detrimental to social integration.

Education has been considered as a critical input for economic and social development. It empowers disadvantaged groups with increased efficiency and ability to protect their interest, raise voice against oppression and make them politically conscious. Literacy is the first step of empowerment of an individual; it

opens the door to acquire knowledge. It is the pre-requisite factor, which improves human capabilities, enhance increased participation of people in production and thus, establish synergic relationship between human development and social development. In recent days “inclusion” is the progress mantra for policy makers of our country. In this context of inclusive growth, “education” is the best input that can open up opportunity, empower marginalized section, ignite social change and catalyze economic growth (Padhi, 2016).

Social exclusion is not coterminous with poverty, as it is possible to be excluded without being poor, or to be poor without being socially excluded, as evidenced by the Indian caste system, or from discriminated minority groups such as the Chinese in Southeast Asia or the Jews in Europe for many centuries (Fischer, 2011).

Just as the concept of social exclusion is vital to comprehensively study marginalization, so is the concept of social inclusion to putting an end to marginalization and social exclusion. Hence a brief elucidation of social inclusion follows.

Social Inclusion

Social inclusion has also been referred to as the endpoint of overcoming social exclusion, where social exclusion is characterized by the “involuntary exclusion of individuals and groups from society’s political, economic and societal processes, which prevents their full participation in the society in which they live” (Atkison & Marlier, 2010, p. 13).

The politics of inclusion requires connecting the politics of redistribution and the politics of recognition, which over time can create sustainable paths to democratic and social development, increasing the capacity of nations to handle

conflicts arising from the unequal distribution of economic resources and livelihood opportunities as well as conflicts about identities (Shanthi, 2018).

Fraser (1997) has argued forcefully that justice today requires redistribution and recognition. She has proposed an analysis with two irreducible dimensions of justice – redistribution and recognition. Fraser's critical theory of recognition treats recognition as a question of equal social status: 'What requires recognition is not group-specific identity but the status of the group as full partners in social interaction' (Fraser, 1997). The point is that there is a real dilemma between an ideal about social equality based on socio-economic redistribution and an ideal of equity based on cultural recognition. Both conditions must be satisfied if participatory parity is to be achieved. According to the general principle of participatory parity, democratic justice requires social arrangements that permit all members of society to interact with one another as peers (Fraser, 2003).

Shanthi (2018) further asserts that theoretically, the notion of social exclusion points to a shift in the conceptualisation of poverty from (extreme) class inequality and lack of resources to a broader insider/outsider problematic – that is, a change of focus in the poverty and inequality discourse from a vertical to a horizontal perspective.

It is important to understand the processes through which individuals or groups are excluded, as promotion of inclusion can only be possible by tackling exclusion. The question now is how to make the concept of social inclusion operational. The challenge for policy makers is to be realistic and find ways to detach the concept of social inclusion from the utopian realm of a perfectly inclusive society by seeing it as a practical tool - as a legal principle, a societal goal, and eventually, practice. Social inclusion, as an all-encompassing goal as well as a multi-

dimensional practice can play an important role in promoting sustainable human development. There are different understandings of integration in terms of how a socially inclusive society functions. Integration in all its forms may simply imply the existence of a stable community in which people can find a niche (Taylor, 2007). This simple expression is at the heart of the definition of social integration and social inclusion, which is: difference among members of society is acceptable and that social integration or social inclusion does not mean a uniformity of people but a society which has room for diversity and still fosters engagement. To achieve social integration and social inclusion, voices of people and their needs and concerns, need to be heard from all members of society with different backgrounds where all must have a say and a stake in their shared society. This inclusiveness of society creates and maintains stability, justice and peace as well as a readiness to embrace change when necessary.

The concept of social inclusion, also referred to as social integration or social cohesion, represents a vision for “a society for all”, in which every individual, each with rights and responsibilities, has an active role to play (Report of the World Summit for Social Development, 1995). While various definitions have been developed to describe social inclusion, they all have been grounded in the promotion of a normative vision of society, in which individuals, groups or institutions are interconnected within a wider social system, and their relationships are maintained and enhanced in a harmonious way.

Dugarova’s (2015) Working Paper on Social inclusion, poverty eradication and the 2030 agenda for sustainable development provided in cooperation with: United Nations Research Institute for Social Development (UNRISD), Geneva: refers to social inclusion as a goal, process and outcome. As a universal goal, it aims to achieve an inclusive society that entails respect for human rights, cultural diversity

and democratic governance, and upholds principles of equality and equity. As a process, it enables citizens' participation in decision-making activities that affect their lives, allowing all groups to take part in this process, especially marginalized groups. As an outcome, it ensures the reduction of inequalities, elimination of any forms of exclusion and discrimination, and achievement of social justice and cohesion.

Social inclusion has been defined as a process in which those at risk of poverty and social exclusion gain the opportunities and resources that are needed to fully participate in societal activities (Frazer & Marlier, 2013). According to Silver (2015), social exclusion and inclusion are context-specific concepts in at least three senses. First, normatively speaking, the dominant image, framework, ideal or paradigm of an inclusive society varies. Second, different places have different histories, cultures, institutions and social structures. These make some dimensions of social exclusion – economic, social, or political -- more salient and important than others. Third, context -- where one lives – makes a material contribution to social inclusion, shaping access to resources and social proximity.

Marginalization/Exclusion and Education

The International Bureau Education of UNESCO (2010) explicates that exclusion in education does not only mean “out-of-school children.” It has many forms and expressions as listed below:

- Exclusion from having the life prospects needed for learning. This includes living under conditions inadequate for health and wellbeing, like inadequate housing, food, clothing; living under limited security and safety.
- Exclusion from entry into a school or an educational programme. This includes being unable to pay entrance fees and tuition fees, being outside the eligibility criteria for entry and dressed in ways considered inadmissible by the school.

- Exclusion from regular and continuing participation in school or an educational programme. This includes cases like a school or programme too far to attend regularly, unable to continuously pay for participation; unable to spare time for attending school due to other life demands, school or programme closed down and illness or injuries.
- Exclusion from meaningful learning experiences. This includes teaching and learning process not meeting the learning needs of the learner, teaching and learning process not corresponding to the learning styles of the learner, the language of instruction and learning materials is not comprehensible, learner goes through negative and discouraging experiences at school or in the programme, like discrimination, prejudice, bullying, violence.
- Exclusion from a recognition of the learning acquired. This includes learning acquired in a non-formal programme not recognized for entry to a formal programme, learning acquired is not considered admissible for a certification, learning acquired is not considered valid for accessing further learning opportunities.
- Exclusion from contributing the learning acquired to the development of community and society. This includes learning acquired is considered to be of little value by society; the school or programme attended is seen to have low social status and is disrespected by society; limited work opportunities that correspond to the area of learning acquired, or limited work opportunities in general; discrimination in society on the basis of socially ascribed differences that disregards any learning acquired by the person.

Alam and Halder (2018) in the paper on Constitutional Rights and Marginalization in Education in India analyses the specific role of education in addressing the needs of the marginalized groups is as follows:

- To empower the marginalized in education is a societal resource and a means to achieve egalitarianism.
- Given equal opportunity for general, vocational, technical and professional education most citizens have equal status in the society. Education is often considered as an equalizer.
- Education brings about awareness of legal provisions that the marginalized can resort to in case of infringement of their rights.
- To create awareness about various schemes that help to combat stratification.
- To sensitize society towards the impact of stratification.
- To create egalitarian minds by instilling human values.
- Education nurtures critical thinking, decision making and such vital life skills that will help to fight the ill effects of stratification.
- Education seeks to integrate the marginalized into the mainstream through common education system, compensatory education, Laws such as Right to Education Act.
- Role of non-formal education in providing equalization of educational opportunities.

Constitutional provisions to promote equity through Education:

The Fundamental Rights of the Indian Constitution has adopted the fourfold ideal of Justice, Liberty, Equality and Fraternity. Our Indian Constitution has laid down that in the eyes of law, everyone should have an equal status, justice not is denied to anyone and everyone should have liberty of thought to expression. The following articles make provision to protect the rights of the vulnerable and assure that they are provided with education and protected by the law.

Article 45: Right for Early Childhood Care and Education (ECCE) to all children until they complete the age of six years. This article is considered as a

directive principle of state policy. It states "The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years".

The Government of India has included ECCE as a constitutional provision through the amended Article 45 (as per the 86th Amendment of December, 2002 and passed by Parliament in July 2009) which directs that "the State shall endeavour to provide Early Childhood Care and Education for all children until they complete the age of six years".

Article 21A: The Right of Children to Free and Compulsory Education Act (RTE, Right to Education): The Right of Children to Free and Compulsory Education Act' or 'Right to Education Act also known as RTE', is an Act of the Parliament of India enacted on 4th August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A (Article 21 is the Fundamental Right to Life) of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010. "The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine".

Article 14: Equality before law: The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India. This is a fundamental right and cannot be easily taken away from an individual. The State does not recognize differences based on caste, religion, gender, social status, place of birth etc. This ensures equality to all citizens. Equality ensures that all citizens have the same opportunities to progress.

Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex and place of birth:

1. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.

2. No citizen shall be subject to any restriction or condition with regard to -
(a) access to shops, public restaurants, hotels and places of public entertainment; or
(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained whole or partly out of State funds or dedicated to the use of general public.

3. Nothing in this article shall prevent the State from making any special provision for women, children, and socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes. This article supports fundamental rights. It provides special provisions for uplift of the marginalized. In 2006, it was amended by the 93rd amendment to include special provisions with respect to admission of the socially and educationally backward classes. Women's education has seen a lot of development. Special facilities are made for education of women.

Article 46: Promotion of the economic and educational interests of the Scheduled Castes, Scheduled Tribes and other weaker sections: The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation. It is laid down in Article 46 as a directive principle of State policy that the State should promote with special care the educational and economic interests of the weaker sections of the people and protect them from social injustice. Any special provision that the State may make for the educational, economic or social advancement of any backward class of citizens may not be challenged on the ground of being discriminatory. Special efforts are being made for education of the backward classes.

Scholarships, hostel facilities, ashram residential schools, relaxed norms for admission, reservation of seats are efforts to achieve universal education in case of backward classes.

Article 29(2) states: "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them".

Article 17: Indian Constitution is a legislation that abolishes practice of untouchability in any form. According to the provision of Article 17, "enforcement of any disability arising out of untouchability" is a punishable offence in accordance with law. All the above articles of the Constitution of India provide adequate protection to the marginalized groups of society. If there is any instance of marginalization, the affected person can approach the Honorable Court of law and seek justice.

Constitutional Provisions to Promote Interests of the Socially Disadvantaged Groups

The Indian constitution contains many provisions that provide the base for protection and promotion of the interests of the various socially disadvantaged groups in the country. These provisions have been listed below:

Art. 15 (4): It says, "Nothing in this article or in article 29(2) shall prevent the state from making any provisions for the advancement of any socially and economically backward classes of citizens or for scheduled castes and scheduled tribes". This clause started the era of reservations in India.

Art. 15 (5): This clause was added in 93rd amendment in 2005 and allows the state to make special provisions for backward classes or SCs or STs for admissions in private educational institutions, aided or unaided.

Art. 16 (4): This clause allows the state to reserve appropriate vacancies in the public service for any backward classes of the state that are not adequately represented in the public services.

Art. 16 (4A): This allows the state to implement reservation in the matter of promotion for SCs and STs.

Art. 16 (4B): This allows the state to consider unfilled vacancies reserved for backward classes as a separate class of vacancies not subject to a limit of 50% reservation.

Art. 17: This article is to abolish untouchability and its practice in any form.

Art. 19 (5): It allows the state to impose restrictions on freedom of movement or of residence in the benefit of scheduled tribes.

Art. 40: This article provides reservation of one-third seats in panchayats to SC/ST.

Art. 46: Enjoins the states to promote with care the educational and economic interests of the weaker sections, especially SC and ST.

Art. 164: Appoint special minister for tribal welfare in states of MP, Bihar and Odisha.

Art. 275: Allows special grant in aids to states for tribal welfare.

Art. 330/332: Allows reservation of seats for SC/ST in the parliament as well as in state legislatures.

Art. 335: Allows relaxation in qualifying marks for admission in educational institutes or promotions for SCs/STs.

Art. 338/338A/339: Establishes a national commission of SCs and STs.

Art. 339 allows the central government to direct states to implement and execute plans for the betterment of SCs and STs.

Art. 340: Allows the President to appoint a commission to investigate the condition of socially and economically backward classes and give the report in the parliament.

Conclusion

A theoretical overview of the concept marginalization and closely and synonymously related concept social exclusion portrays that marginalization is a global phenomenon. Its meaning, nature, causes and after effects are as generalizable as they are unique. They are generalizable in the aspect that they are all linked with the power hierarchy and hegemonic structure prevalent. They are unique because the experiences of marginalization is unique to various gender, races, castes, religious minorities and individuals. Marginalization exists owing to differences among mankind in gender, culture, geographical locations, economic power, racial/caste based, social status and special groups like the disabled, gifted, autistic and inflicted with HIV. The marginalized communities experience extend to the process of education in manners both implicit and explicit. Differences in the learning community with respect to their life prospects, opportunities for entry and retaining in educational institutions and for various educational programmes, recognition of achievements are some among them. Marginalization as a condition, implies that excluded individuals or groups are unable to participate fully in their society and these constraints are mostly associated with elements of identity (i.e. race, gender, ethnicity, caste, religion, etc.); or location (i.e. disaster or conflict stricken, remote, and stigmatized areas, among others). As a multidimensional and dynamic process, marginalization refers to the social relations and organizational barriers that hinder the attainment of livelihoods, human development and equal citizenship hampering a comprehensive advancement. It thus hinders an individual's social, economic and political life and from asserting their rights, derived from exclusionary relationships based on power. Prevalence of the phenomenon based on any single or multiple

roots affects the educational performance and academic outputs of both the community in specific and the nation as a whole. Constitutional and legal measures are being attempted but with rather lagging pace.

Theoretical Overview of Disaffection

Defining Disaffection

Disaffection has been described in various dictionaries as *noun* meaning a state or feeling of being dissatisfied, especially with people in authority or a system of control (Oxford Dictionary, 2017) and as the quality of no longer supporting or being satisfied with a system, organization, or idea (Cambridge dictionary, 2013). The Collins Cobuild Dictionary (2014) attributes disaffection as the attitude that people have when they stop supporting something such as an organization or political ideal and is synonymous with alienation, resentment, discontent, hostility.

Conceptualizing Disaffection in Education

There is growing concern on the alarming increase of the disengaged students, the conceptualization of disaffection is insufficient (Skinner, 2016). The concept of student disaffection is closely correlated with the multidimensional construct of student engagement; The considerable variation in how the construct of engagement has been conceptualized over time and the number of its subcomponents that includes behavioural, emotional, and cognitive aspects, have resulted in difficulty in defining the term of student disaffection, as well. Some authors (e.g. Skinner, 2016; Trowler, 2010) seeking to define student engagement, considered its' antithesis – if a student is not engaged, then what is he? At what state of being is a disengaged student? The following definition offered by Skinner (1993, p. 572) indicates that conceptualization of the school disaffection is based on the opposite concept of engagement:

“The opposite of engagement is disaffection. Disaffected children are passive, do not try hard, and give up easily in the face of challenges they can be bored, depressed, anxious, or even angry about their presence in the classroom; they can be withdrawn from learning opportunities or even rebellious towards teachers and classmates. Engagement versus disaffection encompasses the typical behavioural and emotional constructs from most theories of achievement and intrinsic motivation.”

Besides, research community has not even concluded in a common term for the opposite concept of engagement; According to Skinner (2016, p.148), Engagement researchers generate a diffuse cloud of constructs loosely woven around the idea of students’ connections to school.

For instance, Curby et al. (2014) refer to, Negative engagement in the classroom with teachers, peers, or tasks, while, Anderson et al. (2019) and Harris (2008) make use of the term, disengagement in order to define the engagement - antithesis concept. “Disengagement has been cited as a major cause of deviant behaviour at school, truanting, and low academic achievement.” (Harris, 2008) Other terms such as “amotivation”, “noncompliance”, “disruptive behavior”, “helplessness”, “burnout” are also used (Ling & Barnett, 2013).

Trowler (2010), uses the terms “inertia” “apathy” “disillusionment” or “engagement in other pursuits”, in order to describe the state of being for the disengaged students. According to her, disengagement suggests an active detachment or separation, whereas inertia is more suggestive of doing nothing, which aptly depicts the state of being for a group of students who do not actively pursue opportunities to engage in their learning community. For some students, the interlocking of individual and institutional interests, goals and aspirations never

occurs. They do not choose or see the need to waver from their familiar path to engage with people, activities or opportunities in the learning community.

Furthermore, the constructs of engagement and disaffection have always been central to theories of motivation. Motivational conceptualizations of disaffection include behavioural, cognitive and emotional components. According to Skinner and Pitzer (2012), behavioural manifestations/indices of student disaffection comprise the ways in which students withdraw from learning tasks, display inattention, passivity etc, as well as their mental counterparts, (e.g apathy or a motivation) and emotional reactions (e.g boredom, anxiety, frustration etc.). The motivational model holds that disaffection is the result of unsupportive interpersonal interactions or perspectives of self as unwelcome, incompetent, or pressured in school (Curby et al., 2014). If students experience school as uncaring, coercive, and unfair, they will become disaffected. Teachers' emotional and instructional support is communicated to students and has pervasive effects on the way in which students feel that their needs are met. The quality of teacher - student mutual relations facilitates or not student engagement in the learning process developing either cycles of student engagement or disengagement (Skinner et al., 2009)

In the educational context, disaffection refers to negative engagement or participation in academic activities, where engagement involves active, goal directed, flexible, constructive, persistent, focused, emotionally positive interactions with the social and physical environment. (Skinner et al., 2008). This definition of disaffection has been looked upon for the present study.

Disaffection, refers to the occurrence of behaviors and emotions that reflect maladaptive motivational states and leads to decreasing engagement in academics. Disaffection has both a behavioral component, including passivity and withdrawal

from participation in learning activities, and an emotional component, including boredom, anxiety, and frustration in the classroom. (Connell et al., 1994, 1995). Disaffection has been found to be a strong predictor of poor grades, low achievement test scores, and eventual drop out (Skinner et al., 2008).

While disadvantage can be understood as a series of external factors which affect the life quality and life chances of an individual, disaffection is the resulting internal emotive change for the individual. A disaffected young person feels estranged from the surrounding social norms, particularly education. Such young people are likely to lack motivation and have behavioural problems including truancy and antisocial behavior opines Bradbrook et al. (2008) in the research report on 'Meeting their potential: the role of education and technology in overcoming disadvantage and disaffection in young people'.

One of the biggest challenges facing the contemporary teacher is student disaffection. Each school year and in each class there are students who show indifference to educational activities. There are students who withdraw easily in the face of challenges and difficulties. During a learning activity, they intervene in the discussion making irrelevant comments in order to, disorientate' the class and attract "negative" classmates' and teachers' attention. Their interactions with the teacher or their classmates are even conflictual (Curby et al., 2014). Student disaffection has reportedly significant and lasting negative effects on students (Ling & Barnett, 2013). The disaffected students risk low academic performance due to frequent truanting and missed educational opportunities (George & Childs, 2012; Hart et al., 2011).

Motivational conceptualizations of disaffection include behavioural, cognitive and emotional components. According to Skinner and Pitzer (2012), behavioural manifestations/indices of student disaffection comprise the ways in

which students withdraw from learning tasks, display inattention, passivity etc, as well as their mental counterparts, (e.g apathy or amotivation) and emotional reactions (e.g boredom, anxiety, frustration etc). The motivational model holds that disaffection is the result of unsupportive interpersonal interactions or perspectives of self as unwelcome, incompetent, or pressured in school (Curby, et al., 2014; Hart et al., 2011; Skinner et al., 2009). If students experience school as uncaring, coercive, and unfair, they will become disaffected. Teachers' emotional and instructional support is communicated to students and has pervasive effects on the way in which students feel that their needs are met (Nurmi, & Kiuru, 2015).

Conclusion

A review of the theoretical underpinnings of Disaffection reveals that the term tends to be used in synonym with characteristics of students who deviate from concept of ideal students and in a negative connotation. The term is comparatively more often used in educational contexts and rarely elsewhere. Disaffected students are a cause of concern for the effectiveness of the educational system. The term Political Disaffection has been used to describe negative attitudes and feelings towards ones political system but in much fewer contexts.

Review of Related Literature

The researcher attempts in the following section to study the various areas of research already conducted in the areas of marginalization and disaffection in education. This helps to identify the gaps in research, identify the relationship of works in context of its contribution to the topic and to other works and place one's own research within the context of existing literature making a case for why further study is needed.

Review of Studies Related to Marginalization

Here, review of studies conducted in Marginalization as social concept is attempted initially at the global, national and state level. Further, studies in Marginalization in Education across the globe, in India and in Kerala have been presented.

Marginalization

The following section aims to review studies related to marginalization that have been conducted at the global, national and state level. This is followed by review of studies in marginalization in education that have been conducted at the global, national, state and local level.

Marginalization Across the Globe

According to Riphagen (2008), in contemporary US society, one of the main problems continues to be the unequal social standing of racial minorities as compared to the white inhabitants. Although a wealthy and prosperous nation, it is unfortunately the whites who enjoy a disproportional share of privileges. The United States even has the highest inequality of income and wealth of any 'rich' nation (Brown, 2015). One of the main oppressed groups, while composing a large percentage of the country's population, and being one of its historically oldest minority groups, are African Americans. Yet, African-Americans have yet to enjoy full social, economic and political equality in comparison to white citizens of the country. Whereas most white Americans claim to show good will towards African-American people, a recent study still showed there existed major prejudices concerning the character of African-Americans: 34% agreed in interviews that 'most blacks' were lazy and 52% thought that 'most blacks' are aggressive and violent (Brown, 2015). Without a doubt, this continuing stigmatization of an entire race based on stereotypes of group attributes highly impairs African-Americans to develop their talents and makes it extremely

difficult to be successful in the eyes of mainstream white Americans. Thus, Racism's embedded nature in social structures, as well as attitudes and beliefs, continues to put African-Americans back in place. Racism in this ingrained nature has however become extremely difficult to tackle, as it is portrayed in a subtle and anonymous way, making it almost impossible to blame particular individuals.

The Report on the Experience of discrimination, social marginalization and violence: A comparative study of Muslim and non-Muslim youth in three European Union (EU) Member States by the European Union Agency for Fundamental Rights by McVie & Wiltshire (2010) is based on a survey of 3,000 children (between the ages of 12-18 years) in three different EU Member States: France, Spain and the United Kingdom. Youth' is often 'problematized' because of some young people's associations with anti-social behaviour and/or crime. Moreover, there is an on-going negative stereotyping of Muslim communities, and particularly Muslim youth, in many parts of Europe – in the aftermath of 9/11/2001, the Madrid and London bombings, and rioting in Paris and other European cities. By researching and analysing experiences of discrimination, social marginalization and violence the report reveals that the children who have experienced social marginalization and discrimination are highly likely to be more disposed to physical or emotional violence in comparison with those not experiencing marginalization. Moreover, when aspects other than social marginalization and discrimination have been accounted for, there are no indications that Muslim youth are either more or less likely to resort to violence than non Muslims. This strongly suggests that social marginalization and discrimination needs to be addressed, as a priority, with respect to its impact on young people's support for violence.

The above study also show that the overwhelming majority of Muslim youth have a very similar world view to that of their non-Muslim peers: that is, their concerns include the state of the world and major social issues. At the same time, given their

exposure to discrimination, Muslim youth are more sensitive to issues of religious (in) tolerance and cultural identity, which resonate more with their personal experiences. Successful integration between people of different ethnicity or religions hinges upon a clear understanding and application of fundamental rights; such as the right to non-discrimination. Such an approach is crucial in, for example, school policies, through to local and national educational and social strategies. The main findings show a strong connection between violence, discrimination and social marginalization. Muslim youths have greater levels of concern about tolerance towards cultural identities, both at a personal and a global level, which is likely to impact on their understanding of the way in which such issues are dealt with politically. With this in mind, the results indicated that young Muslims appeared to feel more powerless to participate in legitimate forms of protest or active citizenship than young non-Muslims.

Studies on the inequalities in the power distribution based on gender differences between men and women have been conducted globally by International agencies. Nowadays almost 700 million women have been married before the age of 18 (30% of which before reaching 15 years of age), with South Asia and Sub-Saharan Africa being the regions with the highest rates of child marriage (UNICEF, 2014). Up to 70% of women worldwide have experienced some form of violence from an intimate partner (WHO, 2013). The studies reveal gender differences result in a condition of subordination and danger throughout a woman's life leading to a condition of marginalization and vulnerability. This includes both physical health problems (such as chronic disorders, chronic pain, gynecological problems, and increased risk of sexually transmitted infections) and mental health issues (e.g. depression, self-harm, anxiety). Women's subordination within society is also reflected in cultural practices such as genital mutilation (FGM), which affects between 100 and 140 million women worldwide. Based on the most recent estimates, in Africa 91.5 million girls and women 9 years of age and over are living

with the consequences of Female Genital Mutilation (UNICEF, 2013). Moreover, girls and women around the world have to face the daily risk of being raped (WHO, 2007), abused (WHO, 2005) or trafficked (WHO, 2012).

Table 1

Summary of Studies on Marginalization Across the Globe

Year	Author or Documents	Findings
2013	WHO	Gender differences result in a condition of subordination and danger throughout a woman's life leading to a condition of marginalization and vulnerability. This includes both physical health problems (such as chronic disorders, chronic pain, gynecological problems, and increased risk of STIs) and mental health issues (e.g. depression, self-harm, anxiety).
2010	European Union Agency for Fundamental Rights	Children between the ages of 12 and 18 (young people) who have experienced social marginalization and discrimination are highly likely to be more disposed to physical or emotional violence in comparison with those not experiencing marginalization.
2008	Riphagen, L	In contemporary US society, one of the main problems continues to be the unequal social standing of racial minorities as compared to the white inhabitants.
2005	Brown	United States has the highest inequality of income and wealth of any 'rich' nation.
2005	Brown	Continuing stigmatization of an entire race based on stereotypes of group attributes highly impairs African-Americans to develop their talents and makes it extremely difficult to be successful in the eyes of mainstream white Americans.

Marginalization in India

Human Rights Watch (2007) observes that based on the Varna System, Caste is a concept indigenous to India. There are estimated to be 170 million Dalits (literally meaning broken people, understood generally as the ‘untouchables’), constituting 17% of the India population at the bottom of the caste system. Punjab registers the highest proportion of Scheduled Castes (SC) at 28.9%, whereas Mizoram has lowest proportion of SC population at 0.03% (India Census Report, 2011). The caste system continues to determine political, social and economic life of the people in Hindu societies. Dalits are typically considered low and impure based on their birth and traditional occupation, thus they face multiple forms of discrimination, violence, and exclusion from the rest of society. One out of every six Indians frequently faces marginalization leading to discrimination and violence and is denied of basic human rights and dignity for being ‘Dalit’. At 58 years of age, the life expectancy of Tribal people who fall under the poverty line is eight years less than the national average, and has decreased slightly over the past 20 years.

Caste system, in its worst manifestation, is reflected in the form of ‘untouchability’. The lower caste Shudras are considered untouchables. Though outlawed by the Constitution of India, practicing untouchability is still a stark reality in many parts of the country. Findings of a study conducted in 565 villages of 11 states in India by Shah et al. (2006) in their book *Untouchability in Rural India*, demonstrate that in 38% of government schools Dalit children are made to sit separately while having mid-day meals and in 20%, they are not even permitted to drink water from the same source. About one-thirds of public health workers refused to visit Dalit homes and nearly a-half of them were denied access to common water sources. In 14.4% of villages, Dalits were not permitted even to enter the panchayat building and in 12% of villages surveyed, they were denied voting rights. The report

also observes that despite these enduring dynamics, the group's social mobilisation, and the policies introduced as a response to it are showing results: legal safeguards are providing leverage to organisations working on Dalit rights; reservations policies have supported the development of an educated and empowered middle class. Yet, indirect discrimination continues to deepen the gap between a majority of Dalits and better off sections of society.

Annual Report of National Human Rights Commission, NHRC (2012-13) shows that a crime is committed against a Dalit in every 18 minutes in India; every day three Dalit women are raped; two Dalits are murdered and two Dalits' houses are burnt; and every week: 13 Dalits are murdered; and six Dalits are kidnapped or abducted. These atrocities continue with no media coverage or in dearth of hue and cry to restore their integrity.

In a study by Jahan (2016) on Intersectionality of Marginalization and Inequality: A Case Study of Muslims in India, reports that Muslims being the largest religious minority community in India (14.2% of total population as per 2011 Census) faces difficulties, spatial differences, intolerance, and physical insecurity and so on under the fabric of social, economic and political development. A modest effort to study why Muslim community in India as a whole has continuously been marginalized throughout Indian history and what are the various factors that lead to their marginalization, discrimination and exclusion is attempted in the article. It is observed, history is itself a mirror-process which puts various narratives in the world picture of marginalization, exclusion and inequality. Indian history of Muslims depicts how they have been visibly invisible in the processes of democratization and prone to significant decline in socio-economic as well as political terms. Indian Muslims being the lost children of India's partition bear the stigma of the past throughout the history and perceived as the main culprits for Divided India. This has

resulted in unprecedented sufferings of deprivation and marginalization process of Indian Muslims.

Causes of marginalization among Muslims in India are also due to ghettoization of Muslims which is deeply related to their space occupied (Jahan, 2016). Muslims in India are by and large considered as a homogeneous group under the religious identity. But in fact they exist as a heterogenous group.

In a paper entitled 'Social Stratification among Muslims in India', Bhatta (1996) observes that Muslims in India are divided into two broad categories, Ashrafs and Non-Ashrafs. Ashrafs are upper castes by virtue of their foreign descent. And Non-Ashrafs, being the alleged converts, constitute the lower castes. Further, while the Ashrafs are divided into four castes, Sayyads, Sheikhs, Mughals and Pathans, the Non-Ashrafs are divided into a number of 'occupational castes'. In Non-Ashrafs, writes Bhatta, 'the superiority or inferiority of a caste is determined by the relative pure or impure nature of the occupation associated with each. This political manipulation is being used to sideline/marginalize the specific community projecting as 'other'. Hence, this conception or essentialization often derives from within and need to be tackled or handled carefully in order to improve the conditions of marginalization.

It is essential to understand the changing dynamics of Muslim politics discourse and how the 'politics of inclusion' is at play in the arena of this dynamics. As such there is no sufficient work is done on untouchability among Muslims but different forms of discrimination, stigma, social distance and structure of domination faced by lower caste Muslims depicts the harsh reality. Therefore, it is crucial to study measures for whom we can call Dalit Muslim women and how the reflections of new ray of light in the form of Islamic Feminism affect (Jahan, 2016).

Table 2*Summary of Studies on Marginalization in India*

Year	Author or Documents	Findings
2016	Jahan Y	Muslims being the largest religious minority community in India (14.2% of total population as per 2011 Census) faces difficulties, spatial differences, intolerance, and physical insecurity and so on under the fabric of social, economic and political development.
2012	Report of National Human Rights Commission, NHRC	A crime is committed against a Dalit every 18 minutes in India; every day three Dalit women are raped; two Dalits are murdered and two Dalits' houses are burnt; and every week: 13 Dalits are murdered; and six Dalits are kidnapped or abducted. These atrocities continue with no media coverage or in dearth of hue and cry to restore their integrity.
2007	Human Rights Watch, India	One out of every six Indian frequently faces marginalization leading to discrimination and violence and is denied of basic human rights and dignity for being 'Dalit'
2006	Shah, Mander, Thorat, Deshpande and Baviskar	In 38% of government schools Dalit children are made to sit separately while having mid-day meals and in 20%, they are not even permitted to drink water from the same source.
2006	Shah, Mander, Thorat, Deshpande and Baviskar	Discrimination continues to deepen the gap between majority of Dalits and better off sections of society.
1996	Zarina Bhatti	Muslims in India are divided into two broad categories, Ashrafs and Non-Ashrafs. Ashrafs are upper castes by virtue of their foreign descent. In Non-Ashrafs, 'the superiority or inferiority of a caste is determined by the relative pure or impure nature of the occupation associated with each. This political manipulation is being used to sideline/marginalize the specific community projecting as 'other'.

Marginalization in Kerala

The development process in India has bypassed and even excluded Adivasis who are regular victims of primitive accumulation and oppression in India as a whole. Kerala is not an exception to this deplorable national scenario. Of course, the state is acclaimed as a development model, God's own country and a first world society in a third world country for the high Human Development Index it has.

The Sachar Committee Report (2006) also explicitly voiced their concern that fearing for their security. Muslims are increasingly resorting to lives in ghettos across the country (p. 14).

Kunhaman, (2018) in a paper on Exclusion through Development: The Kerala Experience describes how the deprived groups like Adivasis have not been able to avail themselves of the celebrated achievement of the Kerala state in development. The Adivasis particularly have been losing their resource base and getting excluded through development. What Kerala has is not inclusive development but inclusive welfare. It appears that there is inexorable need for going back to the values of Enlightenment and liberalism and classical individualism so that every Adivasi is able to realize her full potential. The Adivasis cannot cock a snook at the irascible rulers; nor can they alone bring about socialism in Kerala. They cannot afford to wait for a system change to take a plunge. Instead of doing others' bidding or anticipating quick fixes, the Adivasis in the state should embrace a new makeover, take the road to freedom ; they need to give thumbs up, not to pussy-footed and fly-by-night leaders and midget politicians but to neophyte Adivasi entrepreneurs, greenhorn Adivasi industrialists and Adivasi businessmen who can herald a new dawn. Their pitiable situation was not their creation; but overturning it is their responsibility. And this calls for the emergence of rich/doughty individuals, in the place of feudal slaves and state-made mendicants. This is the need of the hour

and for that the general policy atmosphere was never more opportune. The metastasis resulting from the roller-coaster ride called tribal development and the experience of navigating choppy waters with disastrous consequences in the maximalist- state era must provide the needed pertinacity for staying the course in the post-development era.

Sociologically ghettoization refers to the process whereby people belonging to minority groups are made to live in particular areas of cities and towns due to factors relating to their religious, ethnic or racial background (Ali & Sikand, 2016).

According to George (2011) One of the reasons why SCs and STs have not been able to get their voices heard in the political sphere in Kerala is their limited number. In Kerala, SCs constitute only 9.8 per cent of the population as against 16.2 per cent in India. The STs in Kerala constitute only 1.1 per cent of the population as against 8.2 per cent in India. What is more, the SC and ST population are scattered widely unlike in many other states. There are only two Panchayats where the STs are in majority (Pudur and Athirappally). There are only three Panchayats with majority of SC population (Munnar, Chithara and Kalanjoor). There is deeper reason for the continuing exclusion of SC and ST groups in diverse fields including education. It is related to the character of politics in Kerala particularly the politics of the left. It is argued that left in India as also in Kerala had thought that a transformation of a caste ridden society can take place under the common identity of class, in the process unifying and eroding several factions existing in society. However, several recent studies have given attention to the persisting caste based divisions within the class. Even the own organizations of SC/ST communities are organized on party lines. So the caste based agenda gets submerged in the broader political agenda of the parties.

Table 3*Summary of Studies on Marginalization in Kerala*

Year	Author or Documents	Findings
2018	M Kunhaman	Deprived groups like Adivasis have not been able to avail themselves of the celebrated achievement of the Kerala state in development. The Adivasis particularly have been losing their resource base and getting excluded through development.
2011	George KK	SCs and STs have not been able to get their voices heard in the political sphere in Kerala is their limited number

Marginalization in Education

Parameters/indicators like education, employment and income (economic marginalization) are important tools to understand dimensions of marginalization. It is crucial to understand that marginalization in education lies in various forms of persistent disadvantage which is rooted in underlying social inequalities. The following reviews of studies are aimed at throwing light on the dimensions of marginalization in education at various levels-global, national (India) and state wise (Kerala).

Brown (2015) observes that marginalization generally has a negative impact on academic achievement, if a child experiences acute and persistent disadvantage rooted in social inequalities, their disadvantage will manifest itself in multiple forms across different social structures. Within the educational system, academic achievement is the hallmark indicator of success. So, if one is marginalized, then that individual's ability to become academically successful will be inherently constrained by the social, economic, and political forces that collectively create and sustain your disadvantage. Durkheim's (1969) theory of social change asserts that

educational change is only possible if the social structure in which the social institutions of education are located changes. Thus, marginalization in the educational scenario can be changed if the greater social context is also rejuvenated.

Marginalization in Education Across the Globe

The present section is an attempt to review studies conducted in relation to marginalization in education across the globe. The analysis of these studies will provide an insight into how the various parts of the world are affected by marginalization in education and various aspects in connection to it such as identifying the barriers, strategies to overcome them and so on.

Education is the most powerful tool for social, economic and political transformation. A well-educated population, equipped with the relevant knowledge, attitudes and skills is essential for economic and social development in the twenty-first century. The International Commission on Education for the Twenty-First Century reminds that education policies must be sufficiently diversified and must be so designed as not to become another cause of social exclusion and that schools should foster the desire to live together as emphasized by UNESCO, the report titled *Learning: the Treasure Within* (1996). Any educational policy must be able to meet the challenges of pluralism and enable everyone to find their place in the community to which they primarily belong and at the same time be given the means to open up to other communities.

Results of a 100 country study by the World Bank led by Mercan (2010) specify that the annual per capita income growth has increased by 0.3 percent on average, when the participation of girl's secondary education is increased by one percentage point. Apart from economic returns, girl's education adds other social benefits to the lives of women and to the whole society. There is an undeviating relationship between literacy, power and empowerment. By increasing their political

and democratic participation and decrease in domestic violence, education makes provision of greater empowerment opportunities for women. Through more schooling, particularly secondary education and beyond, a young woman gets a new sense of responsibility for herself and empowerment to figure her own future rather than having her future shaped by the male members of the family, before and after marriage. Thus the role of education as the most potential tool for socioeconomic mobility and a key instrument for building an equitable and just society is highlighted.

Education provides skills and competencies for economic well-being. Education strengthens democracy by imparting to citizens the tools needed to fully participate in the governance process. There are many reasons that students, at some time or another, may become members of a marginalized group according to (Miliband, 2006). The marginalization of a student may be due to cultural differences, knowledge gaps, and socioeconomic status, which result in the need for supplemental support within education learning environments. Identifying and developing collaboration policies and strategies to bridge the transition of marginalized students into the margins of conducive learning environments can also enhance teacher readiness for the marginalized student and lead to student academic and social success. Teacher readiness calls for embracing collaboration in order to contribute to the academic success of marginalized students. Teachers are the single most important factor in determining student success in school. Cunningham and Cordeiro (2003) suggested that in the real world of school, however, problem solving is not done independently. Therefore, forming collaborative teacher teams to examine student work is best practice. Fleck et al. (2009) discussed the potential synergy of collaboration. The synergy can provide high quality support for students who have academic gaps, come from low socioeconomic households, and have diverse cultural backgrounds. The complexities of the problems that school leaders and classroom teachers address necessitate collaboration. McMurray and Sorrells

(2007) suggested that bureaucratization negatively affects student success. Proactive collaboration leads to identifying additional processes, methods of gaining resources, and achieving exemplary outcomes for student success.

Studies by Guardino and Fullerton (2010) and Eisen (2010) suggest that when teachers plan to manage the classroom, students become more engaged in a positive classroom environment. It is essential to be in the proactive mindset. Teachers who envisioned, developed, and implemented individual student plans recognized that these are necessary processes for teacher readiness to support marginalized students. With a proactive mindset, the teacher can perform the plan mindfully before any visible changes are made.

According to Brown (2015), although girls are not always an educationally marginalized group and much progress has been made towards gender parity, in many countries being born a girl still carries with it a significant education disadvantage. Evidence of this disadvantage is reflected in the fact that 54% of out-of-school children are girls (UNESCO, 2010). This means that in many countries girls are less likely than boys to attend school. In terms of differences between primary and secondary school enrollment, 68 countries have not achieved gender parity in primary education, while 97 countries have not achieved gender parity in secondary education (UNESCO, 2012). So, the education disadvantage of girls increases with age. For girls who are fortunate enough to go to school, girls generally tend to perform as well as, or better than their male classmates (UNESCO, 2012). Thus at first glance, the issue of access appears to be characterized by greater inequalities compared to academic achievement when it comes to gender.

However, a closer examination of achievement differences between boys and girls reveals significant gender-based disparities by subject. A considerable amount of national and cross-national research has found that girls tend to be ahead of boys

in reading and language but lag behind in mathematics and science (Johnson, 1996; Stephens et al., 2004). These gender gaps in subject achievement are found to be established in pre-adolescence and are then strengthened as students advance through their secondary schooling (Johnson, 1996). In line of all of the student factors which lead to marginalization in education, socioeconomic status (SES) is one of the most widely researched. In the literature SES has a long history as a correlate or predictor of academic outcomes (Sirin, 2005). Across such studies, the relationship between SES and academic outcomes is positive, such that students of high SES have high academic achievement and students of low SES have low achievement.

Despite the worldwide effort to reach gender parity in school attendance, the gap is still wide in many low-income countries, especially in rural areas (UNESCO, 2003). The gap is again the product of cultural norms, where families, primarily those with limited resources, tend to perceive boys' education as more economically beneficial than girls'. The limited access to education can be considered the first step against girls' human capital development. Restriction to education has life-long and intergenerational effects, and is the pillar on which girls' and women's vulnerability and marginalization rests and women's empowerment is dismantled (DiCesare & Mariachiara, 2014).

Since all sub-Saharan African countries participating in Trends in International Mathematics and Science Study (TIMSS) are designated as low-income countries, it is expected that a positive relationship between SES and academic achievement will be found in the present analysis, consistent with previous literature (Papanastasiou, 2000). Children who do not speak their home language in school are at risk of being marginalized compared to children whose home language is consistent with the primary language spoken at school. It is difficult for teachers

and peers to communicate with students who are non-native speakers, which can have negative social and academic repercussions. For instance, Herbert et al. (2002) and Papanastasiou (2000) have shown that students who receive instruction in or are tested in their second language perform worse academically compared to native speakers. Additionally, they revealed that students who reported sometimes speaking the language of the test at home had science test scores 10% lower than students who reported always speaking the language of the test at home, and the scores of students who reported never speaking the language of the test at home were 20% lower. Consequently, a similar relationship between home language and academic achievement is expected in this analysis, such that students who speak the language of the test at home more frequently will exhibit higher mathematics and science achievement compared to students who speak the language of the test at home less frequently.

Migrant and immigrant children constitute yet another marginalized category of students in education. When a family immigrates to another country they are likely to experience one of several distinct paths of adaptation which either can lead to upward or downward social mobility (Portes & Rumbaut, 2006). The role of education in the segmented assimilation paths can play an important role in attaining middle class status through educational achievement. However, this is no easy feat and rarely occurs before the second generation (Portes & Fernandez-Kelly, 2008; Glick & Marriott, 2007).

In studies on the academic performance of immigrant students, there is evidence of an achievement gap between students who are born in the country (i.e., native 42 students) compared to students who have immigrated to the country (i.e., immigrant students) (Schnepf, 2004). The size of this achievement gap can be quite substantial. For instance, a study using the Programme for International Student

Assessment (PISA) data found a 1.5 year lag in achievement between immigrant students and their native counterparts (Annual Report, Organization for Economic Cooperation and Development- OECD, 2007).

The Education Policy Series jointly published by The International Academy of Education and the International Institute for Educational Planning (UNESCO) on Gender and social exclusion authored by Lockheed (2010) reports some important aspects of social exclusion in school education globally. Educating girls and young women promotes and enhances social and economic development, and enormous strides have been made in developing countries in the education of girls. In spite of these, data available report that 39 million girls were out of primary school in 2006, for a minimum of 27 million girls from socially excluded groups who were not attending primary school in that year (UNESCO Institute for Statistics, 2008). The condition worsens for secondary school, but exact numbers are not known. The largest absolute numbers of socially excluded girls who are out of school come from countries in sub-Saharan Africa and South Asia: about 24 million in all. Of these, over 70 % come from “socially excluded” groups: tribal, linguistic, ethnic, rural, or poor groups that are discriminated against in their own countries (Lewis & Lockheed, 2007).

The report also mentions that, within countries, girls from socially excluded groups are less likely to have ever enrolled in school or to be currently attending school, and they complete fewer years of school than either boys from socially excluded groups or children from “majority” groups. In Guatemala 54 % of 7-year-old indigenous girls are in school, compared with 71 % of indigenous boys; in India, 35 % of tribal girls aged 15 are in school, compared with 60 % of tribal boys; in Laos, 48 % of rural Hmong-lu Mien girls aged 6-11 are in school, compared with 66 % of rural Hmong-lu Mien boys (Lewis & Lockheed, 2007). Gender gaps within socially

excluded groups combined with the gaps arising from social exclusion alone results in stark differences in school participation between socially excluded girls and majority children as in Nigeria, Sri Lanka, Vietnam and India (UNESCO Institute for Statistics, 2005). Governments with good information about socially excluded groups, such as Chile, Guatemala, India, Mexico, South Africa, and Vietnam, have been able to use this information to target additional support to their communities, families, and the schools these children attend.

The report also highlights the necessity for a legal system that establishes and enforces the rights and entitlements of all citizens, clear mandates against discrimination, and affirmative action as appropriate are essential elements of a framework designed to ensure education for all where guarantees of free basic education are a first step for ensuring that socially-excluded girls are not kept out of school, and the vast majority of countries in most regions have such guarantees (UNESCO, 2008). However, more than half (26) of the 45 countries in sub-Saharan Africa, where a large share of out-of-school girls reside, do not have these guarantees, and another 15 countries in the region charge fees for basic education, even though such fees are not legal (UNESCO, 2008). In some developed countries, anti-discrimination legislation has been effective as in Canada, New Zealand and the United States. Many developing countries also have such laws as in India (anti-discrimination laws banning discrimination against the untouchables or the Dalits passed in 1950s), Latin American countries (though they are only weakly enforced) (Lewis & Lockheed, 2006), Europe (where the European Union legal agreements on ethnic minority rights have provided protection for the Roma) (Ringold et al., 2003) and South Africa where discriminatory “Apartheid” laws were struck down, ending a half century of legal racial segregation in schools in 1990s. In countries with past histories of discrimination, affirmative action can be helpful but can have negative

consequences as well, as examples from Brazil, India, Malaysia, and South Africa show.

Distance to school is a significant barrier to girls' education in many countries, while schools located in the community enhance girls' school participation (Filmer, 2004). Access to education for socially excluded girls can be improved by ensuring that: more schools are available close to girls' houses; greater opportunities are provided for access to alternative delivery systems (for example, non-formal school and distance education facilities); and educational environments are made more secure and more responsive to the requirements of girls. Increasing access by expanding options for socially excluded girls. Increasing the supply of schools and school substitutes is important for reaching socially excluded girls, and this may require establishing new school places for those who are out of school.

In Pakistan, having a school in the village increases the probability that girls aged 10-14 will enrol in school, and in rural areas of that country girls are less likely to drop out when the school is less than 2 kilometres from their home (Bilquees & Saquib, 2004; Lloyd et al., 2007). In Laos, girls are much more likely to enrol in a school located in the community than in one that is further away (King & Walle, 2007). Ensuring that a school is located in a village may require the construction of new schools. Even though new school construction may not be targeted at girls or communities of socially excluded groups, such construction may benefit them, as was the case in Indonesia, where a massive school construction programme halved the gender gap in educational attainment and significantly reduced the rural urban gap (Duflo, 2000; Jayasundera, 2005). In India, a school construction and expansion programme targeted at districts with below-average female literacy rates had positive effects on the school enrolment of older girls (Jalan & Glinskaya, 2003). Girls in particular also benefit from community primary schools, non-formal school

programmes, and distance education at the secondary level, all of which have been found to increase their participation in school. Community schools, for which the community selects and supervises the teachers, have been successful in increasing girls' enrolments in India (Sipahimalani-Rao & Clarke, 2003). In sub-Saharan Africa, community schools have often arisen in response to the absence of government schools (Watt, 2001) and to growth in enrolments following the abolition of school fees (Riddell, 2003). Little is known about the impact of these schools on the enrolments of socially-excluded girls, but these schools have contributed to overall increases in school participation. Non-formal schools, often targeted at girls and children from rural communities and operated by Non-Government Organizations (NGOs), have been remarkably effective in providing education to socially excluded children. A widely known example comes from Bangladesh, where schools operated by the Bangladesh Rural Advancement Committee (BRAC) have been operating for 30 years. BRAC schools provide a two-to three-year education that enables children to transfer into the formal system; over 70 per cent of the students in BRAC schools are girls and most of them successfully transfer (Rugh & Bossert, 1998). Bangladesh is one of the few developing countries to have reached gender parity at both primary and secondary education (UNESCO, 2008). Distance education is another option to increase access for socially excluded girls. Interactive radio instruction, which Gender and social exclusion 13 provides structured lessons in maths, national language, and science, has been applied effectively in primary schools in more than 20 countries. Because the instruction is delivered via radio, it can reach even remote rural communities of socially excluded children, and studies have shown that the children learn significantly more than students in schools with regular teachers (Bosch, 1997). At the secondary level, a programme in Mexico, Telesecundaria, established over 40 years ago, reaches over

1 million students in Grades 7-9 annually through television and the internet, providing access for children in rural communities that lack lower secondary schools. Three-quarters of the students who enter Grade 7 complete Grade 9 (Calderoni, 1998). The programme has been expanded to other countries in the region, with substantial adaptation in Guatemala, where many indigenous girls lack educational opportunities (Hall & Patrinos, 2006). In some cases, single-sex schools and more female teachers provide safer and more secure options, particularly for girls in secondary school, although girls' schools may be less well resourced than schools for boys. For example, in rural Pakistan girls' schools were less likely to have water, electricity, or furniture as compared with boys' schools; and teachers in girls' schools were less educated and more likely to be absent than those in boys' schools (Lloyd et al., 2007). The effects of single-sex schools vary across countries. In Kenya, for example, girls in single-sex schools are less likely to be harassed by male teachers and classmates, and are therefore more likely to stay in school than girls in co-educational schools; by comparison, in Pakistan, where single-sex schools are mandated by law, communities' preferences for establishing schools for boys means that girls often lack any accessible school (Lloyd et al., 2007).

Discrimination against socially excluded girls may arise explicitly through teacher and student behaviours, and through certain aspects of classroom management. It may also operate in more subtle ways via stereotyping in teaching materials and textbooks. Excluded children often face discrimination from teachers and classmates, affecting their opportunity to learn. Girls from socially excluded groups may be seated far from the teacher, provided with fewer textbooks and other learning materials, and not encouraged to participate in classroom discussions. Regrettably, few studies have looked, specifically, at these sorts of classroom behaviours in developing countries. A few anecdotal reports suggest that the

problem may be widespread. For example, in Yemen, primary school girls were typically seated at the rear of the classroom, far from the blackboard and the teacher (World Bank, 2003). In India, Dalit children may be ignored or even mistreated in class by their teachers and by their non-Dalit classmates. Textbooks both ignore and reinforce stereotyped images of girls and minority groups. In some cases, ethnic minority groups are stigmatized in textbooks, leading to greater social exclusion (Heyneman & Todoric-Bebic, 2000). Ethnic minorities may also be underrepresented in textbooks in an attempt to promote social cohesion and national unity. Girls and women are depicted less frequently than boys and men in textbooks from “countries at all levels of economic development and at all levels of gender equality” (Blumberg, 2007). For example, only one-quarter of the illustrations of people in textbooks from countries as diverse as Kuwait, Peru, Singapore, and Zambia portrayed girls and women, the remaining three-quarters being images of boys and men, while even in newly revised textbooks in Turkey, girls and boys appear about equally, but illustrations of men outnumber women two to one (Esen, 2007; Mkuchu, 2004). Often when girls and women appear in textbooks, they are portrayed in traditional, domestic, or submissive roles relative to boys and men. For example, in West African secondary textbooks, men were three times as likely to appear in modern occupations as were women. In Kenya, women were represented entirely in domestic activities and in Tanzania, occupational stereotypes were observed in textbooks for primary school students, with twice as many men illustrated as women, working in twice as many occupations (Mkuchu, 2004). In China, occupational and personality gender stereotypes were found in elementary level textbooks for all grades and subjects (Blumberg, 2007).

Efforts to eliminate bias and stereotypes in textbooks have moved slowly and often only in response to external forces (Blumberg, 2007). According to this, establishing criteria for identifying gender and ethnic bias in textbooks, and

choosing representative committees to review textbook illustrations and content can be effective. To compensate for the effects of poverty on home learning resources, many countries have established compensatory programmes. These targeted, tailored programmes for socially excluded children are essential to complement overall schooling investments and include programmes for pre-school children, in-school programmes, and afterschool programmes.

The National Curriculum Framework (NCF, 2005), the fourth of its kind published by the National Council of Educational Research and Training in India, serves as a guidelines for syllabus, textbooks and teaching practices for the schools in India. In accordance with the NCF, 2005, the State of Kerala published the Kerala Curriculum Framework in 2007 (KCF, 2007). Both of these have documents envisage to develop gender sensitive in curriculum and textbooks as a means to achieve quality education.

Lockheed (2010) observes that socially excluded groups are typically among the poorest households in a country. These households also may not view an educated daughter as an asset, and the direct and indirect costs of her schooling may be an additional barrier. Thus, incentives to send girls to school may be necessary. Research shows that conditional cash transfers, scholarships, and even the opportunity to win a scholarship have boosted girls' learning and kept girls from poor families in school. In countries with relatively few socially excluded girls, incentive systems may be feasible. Girls have benefitted from public programmes that offset the direct costs of schooling. Brazil's Bolsa Escola, which provided transfers to the poorest families on the condition that children in the household maintained school attendance, raised attendance and lowered dropout rates for these children. In Mexico, the Oportunidades programme provided grants to families that continued to send their daughters to school and has been successful in attracting

female dropouts back to school. In Bangladesh, a Food for Education programme for poor households, contingent on school participation, boosted girls' enrolment and attendance (Lockheed, 2010).

Geographically, sub-Saharan Africa generally consists of all African countries that lie south of the Sahara Desert. Brown (2015) surveys the multifaceted economic, political, and social challenges that are faced by this region of the world with special focus to Botswana, Ghana, and South Africa, and elaborated below. Sub-Saharan Africa is an important context to study the buffering effect of feelings of belongingness on the relationship between marginalization and academic achievement for two primary reasons - Low academic achievement and low quality of education which are discussed as follows.

Academic achievement is relatively low in this region compared to the rest of the world. Of all the regions of the world, sub-Saharan Africa seems to consistently fare less well compared to others in terms of their progress towards EFA goals (Brown, 2015). For example, in terms of universal primary education, South and West Asia and sub Saharan Africa started from similar positions in 1999 with approximately 40 million primary aged out-of-school children, and by 2008 this amount dropped by 26 million in South and West Asia but only by 13 million in sub-Saharan Africa (UNESCO, 2012). In addition to access, education quality indicators are also generally much lower in sub-Saharan Africa compared to 43 other regions (Dembélé & Lefoka, 2007; Verspoor, 2008). The global perception that sub-Saharan Africa is 'behind' in terms of its educational development is not a new one. There are many possible reasons as to why educational development in sub-Saharan Africa seems to be lagging. One such explanation offered by Abdi et al. (2006) is that the deleterious effect on educational development in sub-Saharan Africa is due to globalization and neo-colonialism. The lack of a political will and

financial problems have also been suggested as important contributors to the failure of EFA in developing contexts (Heyneman, 2009). Regardless of the reason, there is clearly an established need for improvement and a great potential for change in advancing the learning outcomes of children in sub-Saharan African countries.

Undeniably, sub-Saharan African education systems are faced with many challenges in the context of economic hardships, conflict and HIV/AIDS, inadequate numbers of qualified teachers, under resourced classrooms and school buildings, and the unavailability of learning materials (e.g., Dembélé & Oviawe, 2007; Verspoor, 2008). These challenges are further compounded by the added challenge of broadening access and quality learning opportunities to ‘hard to reach’ children such as those living in remote areas or children of nomadic families (Dembélé & Oviawe, 2007). Due to the many challenges faced by sub-Saharan African education systems, many children in this context live on the margins of society and experience educational inequalities. This leads to the second reason that sub-Saharan Africa is a valuable context to focus on in this study: the fact that marginalization is extremely prevalent and takes on many different forms in the region. It is important for research like this study to explore the nuances involved in educational marginalization because it is applicable to the lives of so many children and has the potential to have a far reaching impact. The widespread nature of marginalization is due to the extreme and persistent educational inequality that leaves many groups of the society marginalized in this region of the world. Numerous populations have been identified as marginalized or disadvantaged in sub-Saharan African education systems, such as girls, children living in poverty, children living in rural areas, children displaced by conflict, aboriginal children, immigrant children, children with disabilities, and ethnic, linguistic, and religious minorities. Watkins (2013) identifies the most educationally marginalized children in Africa as the rural poor, young girls from disadvantaged homes, slum dwellers, and pastoralists. Literature specific to the

sub-Saharan African context for each of the categories of marginalization included in this study is briefly reviewed below to contextually situate the analysis.

Within this larger social and economic context in relation to gender dynamics, girls are generally educationally disadvantaged in sub-Saharan Africa. This is evidenced by the fact that the vast majority of countries where girls face severe educational disadvantage, as measured by a gender parity index (GPI) of less than 0.90, are in sub-Saharan Africa (UNESCO, 2012). This pattern holds true at both the primary and secondary school levels, although it is important to highlight that the incidence of severe gender disparity is higher at the secondary level compared to the primary level.

Lewin's (2007) seminal model of 'zones of exclusion from education' across the education lifecycle has been a key contribution to the sector's understanding of educational marginalization as an outcome. It conceptualises six zones of exclusion, from children who never attend school, to those who dropout at secondary level. Groups are defined by their frequency of participation in education at different grades and their risk of dropout, with the aim of identifying patterns of access and retention. UNICEF's Global Out-of-School Children Initiative built upon this to develop the Five Dimensions of Exclusion (5DE) model and process, to support identification and targeting of educationally marginalised children. Critical to this is the identification of children who may be invisible within different data sets, and the drawing together of different data sources to develop key profiles of educationally marginalised children, disaggregated by their characteristics. Both models, whilst providing a basis for examining learning outcomes, focus largely on access and retention. Whilst these are a useful standard in drawing together data sets for large scale planning and design of educational systems for an analysis of approaches by the portfolio, a further focus on the concept of intersectionality is proposed, together with an understanding of the process of educational marginalization.

A study on Educational Marginalization for Bangladesh initiated by the EFA Global Monitoring Report of the UNESCO authored by Nath (2009) clearly show that marginalization is a reality in the primary and basic education sector in Bangladesh. There are social, political or infrastructural barriers for some groups of population to participate in education. A section of those who do not belong to these identified groups are also subject to marginalization. As already pointed out, the ethnic minority communities, children living in the tea gardens, char/hawor areas, slum areas, brothels and streets, nomadic people, children with disabilities fall in the first category. The children of the poorest households and those of the first generation learners fall in the second category. One problem is that the system as it is now operating is unable to make space for all the eligible children to participate in education. Thus, it is important to create such space at every corner of the country. The second problem is that those enrolled in schools, especially in the mainstream schools do not get adequate care and assistance from the teachers. These pupils become marginalized through a process of inadequate care, support or assistance in schools. Results of such marginalization are early dropout, absenteeism and inadequate learning. Finally, the issues related to the process of marginalization need to be well recognised by the policy makers and protection of children from such a situation should be centre of policy and planning related to education. However, it is recognized that the issue is very much related to overall preparation of the system for quality primary and basic education for all.

A report on Thematic Review Understanding and Addressing Educational Marginalization, Part 1 published by the GEC (Girls Education Challenge) in the Educational Marginalization Framework (2018), launched as part of the UK Department for International Development's (DFID) Education Strategy 2010-2015 which included an aim to "prioritise girls and other marginalised groups" UK identifies the key components of the GEC's framework for educational marginalization. Who and where one is (social identity characteristics) a framework based on this evolved

concept is proposed as an analytical process tool, making a clear distinction between social identities (which can be universal and contextual), and the barriers which may seek to marginalise them (which in education can exist at community, school and system level). This tool creates a framework through which to analyse and, therefore, seek to address the complex process of educational marginalization. The above social identities are identified using widely available quantitative data in the first instance, e.g. UNICEF Multiple Indicator Cluster Survey (MICS), Demographic and Health Surveys or other census data. The characteristics have been understood as:

- Universal characteristics describe social identities that are common to all societies (e.g. gender, age, disability)
- Contextual characteristics describe social identities which are relevant to a time or place, and which may change (e.g. geography, language and poverty)
- Intersectional characteristics describe social identities which overlap and compound multiple social identities simultaneously e.g. adolescent girls who live in a conflict zone, a disabled boy or girl living in a refugee camp

Table 4

Summary of Studies on Marginalization in Education Across the Globe

Year	Author or Documents	Findings
2018	Thematic Review Understanding and Addressing Educational Marginalization	The key components of the GEC's framework for educational marginalization are identified as social identity characteristic. A framework based on this evolved concept is proposed as an analytical process tool, making a clear distinction between social identities (which can be universal and contextual), and the barriers which may seek to marginalize them (which in education can exist at community, school and system level)

Year	Author or Documents	Findings
2015	Brown AMB	If one is marginalized, then that individual's ability to become academically successful will be inherently constrained by the social, economic, and political forces that collectively create and sustain your disadvantage.
2015	Brown AMB	Being born a girl still carries with it a significant education disadvantage.
2015	Brown AMB	Sub-Saharan Africa is an important context to study the buffering effect of feelings of belongingness on the relationship between marginalization and academic achievement for two primary reasons - low academic achievement and low quality of education
2014	Di Cesare, Mariachiara	Restriction to education has life-long and intergenerational effects, and is the pillar on which girls' and women's vulnerability and marginalization rests and women's empowerment is dismantled.
2013	Watkin	The most educationally marginalized children in Africa are the rural poor, young girls from disadvantaged homes, slum dwellers, and pastoralists.
2010	Mercan	The annual per capita income growth has increased by 0.3 percent on average, when the participation of girl's secondary education is increased by one percentage point in a study on 100 countries.
2010	Guardino, Fullerton and Eisen	Teachers who envisioned, developed, and implemented individual student plans recognized that these are necessary processes for teacher readiness to support marginalized students.

Year	Author or Documents	Findings
2010	Lockheed	Socially excluded groups are typically among the poorest households in a country. These households also may not view an educated daughter as an asset, and the direct and indirect costs of her schooling may be an additional barrier. Thus, incentives to send girls to school are necessary.
2010	Lockheed	Conditional cash transfers, scholarships, and even the opportunity to win a scholarship have boosted girls' learning and kept girls from poor families in school.
2009	Marshall	Synergy of collaboration can provide high quality support for students who have academic gaps, come from low socioeconomic households, and have diverse cultural backgrounds.
2009	Nath S.R.	Marginalization is a reality in the primary and basic education sector in Bangladesh. There are social, political or infrastructural barriers for some groups of population to participate in education- the ethnic minority communities, children living in the tea gardens, char/hawor areas, slum areas, brothels and streets, nomadic people, children with disabilities, children of the poorest households and those of the first generation learners which results in early dropout, absenteeism and inadequate learning.
2008	Portes & Fernandez-Kelly	The role of education in the segmented assimilation paths can play an important role in attaining middle class status through educational achievement.

Year	Author or Documents	Findings
2007	McMurray & Sorrells	Bureaucratization negatively affects student success. Proactive collaboration leads to identifying additional processes, methods of gaining resources, and achieving exemplary outcomes for student success.
2007	Glick & Hohmann Marriott	Attaining a middle class status through educational achievement is no easy feat and rarely occurs before the second generation
2007	Lewis & Lockheed	The largest absolute numbers of socially excluded girls who are out of school come from countries in sub-Saharan Africa and South Asia: about 24 million in all. Of these, over 70 percent come from “socially excluded” groups: tribal, linguistic, ethnic, rural, or poor groups that are discriminated against in their own countries.
2007	Lewis & Lockheed	Within countries, girls from socially excluded groups are less likely to have ever enrolled in school or to be currently attending school, and they complete fewer years of school than either boys from socially excluded groups or children from “majority” groups.
2007	King and Van de Walle	In Laos, girls are much more likely to enrol in a school located in the community than in one that is further away.
2007	Lloyd, Mete and Grant	The effects of single-sex schools vary across countries. In Kenya, for example, girls in single-sex schools are less likely to be harassed by male teachers and classmates, and are therefore more likely to stay in school than girls in co-educational schools; by comparison, in Pakistan, where single-sex schools are mandated by law, communities’ preferences for establishing schools for boys means that girls often lack any accessible school.

Year	Author or Documents	Findings
2007	Blumberg	Ethnic minorities are underrepresented in textbooks in an attempt to promote social cohesion and national unity. Girls and women are depicted less frequently than boys and men in textbooks from “countries at all levels of economic development and at all levels of gender equality”.
2007	Blumberg	In China, occupational and personality gender stereotypes were found in elementary level textbooks for all grades and subjects.
2007	Blumberg	Efforts to eliminate bias and stereotypes in textbooks have moved slowly and often only in response to external forces.
2006	Miller	Teacher readiness calls for embracing collaboration in order to contribute to the academic success of marginalized students.
2006	Portes & Rumbaut	Migrant and immigrant children constitute a marginalized category of students in education. When a family immigrates to another country they are likely to experience one of several distinct paths of adaptation which either can lead to upward or downward social mobility.
2005	Sirin	The relationship between Socio Economic Status (SES) and academic outcomes is positive, such that students of high SES have high academic achievement and students of low SES have low achievement.
2004	Schnepf	In studies on the academic performance of immigrant students, there is evidence of an achievement gap between students who are born in the country (i.e., native 42 students) compared to students who have immigrated to the country (i.e., immigrant students)

Year	Author or Documents	Findings
2004	Bilquees and Saquib	In Pakistan, having a school in the village increases the probability that girls aged 10-14 will enroll in school, and in rural areas of that country girls are less likely to drop out when the school is less than 2 kilometres from their home.
2004	Mkuchu	Only one-quarter of the illustrations of people in textbooks from countries as diverse as Kuwait, Peru, Singapore, and Zambia portrayed girls and women, the remaining three-quarters being images of boys and men, while even in newly revised textbooks in Turkey, girls and boys appear about equally, but illustrations of men outnumber women two to one.
2004	Mkuchu	Often when girls and women appear in textbooks, they are portrayed in traditional, domestic, or submissive roles relative to boys and men.
2003	Cunningham and Gordeiro	Forming collaborative teacher teams to examine student work is best practice to tackle marginalization in education
2003	Jalan and Glinskaya	In India, a school construction and expansion programme targeted at districts with below-average female literacy rates had positive effects on the school enrolment of older girls.
2003	Sipahimalani-Rao and Clarke,	Community schools, for which the community selects and supervises the teachers, have been successful in increasing girls' enrolments in India.
2003	Riddell	In sub-Saharan Africa, community schools have often arisen in response to the absence of government schools and to growth in enrolments following the abolition of school fees.

Year	Author or Documents	Findings
2000	Duflo	Even though new school construction may not be targeted at girls or communities of socially excluded groups, such construction may benefit them, as was the case in Indonesia, where a massive school construction programme halved the gender gap in educational attainment and significantly reduced the rural urban gap
2000	Heyneman and Todoric-Bebic	In India, Dalit children may be ignored or even mistreated in class by their teachers and by their non-Dalit classmates. Textbooks both ignore and reinforce stereotyped images of girls and minority groups. In some cases, ethnic minority groups are stigmatized in textbooks, leading to greater social exclusion.
1998	Rugh and Bossert	Bangladesh Rural Advancement Committee (BRAC) schools provide a two- to three-year education that enables children to transfer into the formal system; over 70 per cent of the students in BRAC schools are girls and most of them successfully transfer.
1996	UNESCO, Learning: the Treasure Within,	Any educational policy must be able to meet the challenges of pluralism and enable everyone to find their place in the community to which they primarily belong and at the same time be given the means to open up to other communities.

Marginalization in Education in India

A collection of studies conducted in various parts of India among the various marginalized communities the SC/ST and Muslims in education are presented in this section.

A study on Social conflict on the front lines of reform: Institutional activism and girls' education in rural India. *Public Administration and Development* by Mangla (2022) gives insights on how Organizational processes of gender-based training and deliberation enabled fieldworkers to challenge village patriarchy and exclusion and forge programmatic ties with lower caste women. The study conducted in rural areas of the state of Uttar Pradesh in India reveals how altering rules to address the practical needs of households, fieldworkers effectively integrated disadvantaged girls into the education system. Institutional activism also engendered conflicts over rules within the bureaucracy, prompting senior officials to advocate for marginalized groups. The findings suggest that institutional commitment to activism is critical for agencies working on the front lines of reform.

In a study by Patra et al. (2021) conducted a study in one of the educationally backward block of the state of West Bengal in India titled as 'An analysis on the educational awareness of marginalized communities of Nayagram Block, Jhargram District, West Bengal'. The study reveals that there is no significant difference in educational awareness level among male and female, and also among the young and old. The study points that semi-literate persons remain far behind than literate persons. Providing information regarding incentives, vocational training, job opportunities, career guidance should be introduced in grassroot level. The authors assert that awareness is the gateway to remove ignorance and eventually increase the enrollment and retention of the marginalized children and prevent the dropout rates and hence lead to the inclusion of marginalized children in the sphere of education.

Bhatla (2017) in a study on educational status of socially disadvantaged group in India identifies five social disadvantaged groups in India as SC, ST, Backward Classes, Women and Minorities. A short of each of these categories follow:

1. Scheduled Castes (SC). India is considered as a whole, an acutely caste-dominated country. In constitutional terms, dalits are generally known as the

scheduled castes. There are currently 166.6 million dalits in India making them about one-sixth of the Indian population. Before independence, they were also referred to as „untouchables“ mainly due to their low level occupations like cobbler, scavenger and sweeper etc. Despite their large share in population, dalits are considered as a community whose human rights have been severely violated and under-valued. They are denied access to land and forced to work in degrading conditions. They suffer discrimination in education, health care, housing, property, freedom of religion, free choice of employment and equal treatment before the law. Dalit children also face continuous hurdles in education. They are made to sit in the back of classrooms and suffer verbal and physical harassment from teachers and other students. The effect of such abuses is confirmed by the low literacy and high drop-out rates for dalits. Dalit women have been even more badly affected. They are discriminated against not only because of their sex but also because of religious, social and cultural structures which have given them the lowest position in the social hierarchy. These women face problems of gender discrimination with their high caste counterparts, problems related to their caste and ethnic backgrounds, extremely low levels of literacy and education, heavy dependence on wage labour, discrimination in employment and wages, heavy concentration in unskilled, low paid and sometimes hazardous manual jobs, violence and sexual exploitation (Bhatla, 2017).

2. Scheduled tribes (ST). India has many tribal communities and they generally don't mix with the main society and are categorized into scheduled tribes. Scheduled tribe is also used as an official term for 'Adivasis'. Historically, they have suffered from isolation, exclusion and underdevelopment due to their different ethnic identity from the mainstream Indian society and due to them having a distinct culture, language, social organisation and economy. Being the tribal communities, they generally practice hunting, food gathering, shifting cultivation, and inhabit river valleys and forest regions. As a result, they are considerably deprived and have remained uneducated for generations. The tribal population of the country as per

2011 census, Government of India is 10.43 crores, constituting 8.6% of the total population, 89.97% of them live in rural areas and 10.03% live in urban areas. More than two third of the ST population is concentrated only in the seven states of the country, viz. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand and Chhattisgarh. There is no ST population in three states (Delhi NCR, Punjab and Haryana) and two UTs (Puducherry and Chandigarh). Their percentage in the population and numbers however vary from state to state. They are mainly landless with little control over resources such as land, forest and water. This community generally comprises large proportion of labourers working in agriculture, casual work, and industries etc. This has resulted in extreme poverty, low levels of education, poor health and lower access to health care services among these people. Most of these community members belong to the poorest strata of the society. Just like scheduled castes, the scheduled tribes also in general face severe levels of discrimination and deprivation in the Indian society (Bhatla, 2017).

3. Backward class (BC). Backward class is a collective term used by the government of India to classify castes which are educationally and socially disadvantaged. These were found to comprise 52% of the country's population by the Mandal Commission report of 1980, a Figure which had shrunk to 41% by 2006. The Backward Class Commission was appointed in 1953 with Kaka Kalelkar as the chairman. The Commission was asked to determine the criteria to be adopted to provide concessions to “socially and educationally backward classes” besides the scheduled castes and scheduled tribes. The commission prepared a list of about 2400 castes under this category. The backward classes generally suffer from age-old disadvantages and disabilities which are as old as the Indian civilisation and derive their origin mainly from the caste system. The backward classes in India are considered socially, economically and educationally as among the most backward sections of Indian society. Low status, poverty and illiteracy are their common social

problems which they have inherited as the virtue of them being born in a low caste or tribe (Bhatla, 2017).

4. Women. According to constitution of India, women are legal citizens of country and have equal rights with men. But traditionally Indian women suffer abundantly due to lack of acceptance of their equal rights by our male dominant society. In Indian society, women are generally considered responsible for only bearing children, yet they are generally malnourished and in poor physical health. Many of the Indian women are uneducated. Even though the Indian constitution has guaranteed free primary schooling to everyone till 14 years, very few girls actually attend proper schooling. Only about 39% of women in India actually attend schooling till primary education level. If the women are not properly educated, they are not able to hold prestigious jobs and consequently have to take on the most physically difficult and undesirable jobs. In the Indian society, women face double the discrimination as besides being members of specific disadvantaged class, caste or ethnic group, they also face all the additional discriminations associated with the feminine gender. They have little control on the resources and also on many important decisions related to their lives. In general, women have lower social status as compared to that of the fellow men (Bhatla, 2017).

5. Minorities. A minority can be defined as a sociological group or community that does not comprise a dominant voting majority on the political level out of the total population in a particular society. The union government has notified in total six religious communities as the minority communities in India. These are namely Muslims, Christians, Sikhs, Buddhists, Zoroastrians (Parsis) and Jains. As per 1991 census, the minority community has total population of 145.31 million (17.2%). Among all the minorities, Muslim community is considered the most backward. One of the most important reasons of the backwardness of Indian Muslims is the lack of education. The proportion of population of Muslims has increased from 13.4% as per

2001 census to 14.2% as per 2011 census. They constitute about 72% of total population of minority communities of India. But in term of access to education particularly in higher education, the Muslim community is the most backward community (Bhatla, 2017).

The Tribal groups or Adivasis are considered to be the earliest inhabitants of India. Tribes are communities who are basically animists and closer to nature. In India they are seen residing in the interior forests and away from the urban influence. Most of them have a specific dialect and have distinct cultural affairs. The 2011 Census by Government of India shows that there are 104,281,034 tribals, comprising of 8.6% of the total Indian population. The government recognizes most Adivasis under the Constitutional term “Scheduled Tribes” derived from a schedule in the Constitution Order of 1950. Béteille (1991) claims that the Scheduled Tribes are often conflated with Scheduled Castes in the development literature, although they are completely different social categories. However, both are excluded – while Dalits are segregated socially and ritually, by and from upper caste groups, the adivasis were isolated physically and hence, socially (Panda, 2016).

The National Human Rights Commission (2010) brings out that 45% of Dalits in India are illiterate. Dalit women, in rural areas, have an appalling rate of illiteracy – 62.2%. Adding to it, Gandhi Peace Foundation and National Labour Institute survey estimated that between 90-94% of bonded labourers were illiterate. It shows how vulnerability accelerates if Dalits are illiterate. Without education, bonded labourers are often unable to access alternative non-exploitative employment opportunities. Mahadalit Ayog (2007) finds that 91% Musahars are illiterate. And shockingly, 98% of Musahar women are illiterate. The situation is hardly better with their children’s education – in comparison of about a-third of Dalit children in the 5 to 14 year age group attending schools, among Musahars, less than 10 percent of

children study, while dropout rates are nearly 100%. For this, enduring power of exploitative institutions, particularly caste is largely to be blamed.

Centre for Equity Studies (2011), during evaluation of flagship programmes for minority development, documents ample evidences to show government's biases and apathy against Muslims in planning, selection of beneficiaries and implementation of schemes and programmes. Consequently, Muslims remain in deplorable conditions of poverty and victimization. Likewise, Sachar Committee report (2006) and Ranganath Mishra Commission Report (2007) affirm that the nodal institutions and systems such as National Commission for Minorities and Ministry of Minority Affairs have not effectively taken up 'hardcore' issues of undue violence, discrimination of Muslims and thereby failed to ensure justice and equality.

The National Survey Sample Office (2009-10) data bring out that literacy rate among ST is 63.1%, almost 10% lower than the national average (72.8%). Statistics of School Education 2010-2011 reports that the dropout rate of the ST students in class 1 to 10 is 70.6% which is much higher than the average of all the categories that stands at 50.4%.

According to Dubochet (2013), while India has attained universal primary school enrolment according to official data of 2006, the percentage of girls who had never attended school was just above 25 per cent among Muslims, Dalits and Tribals, and between 13 and 16 per cent for boys. 11 Among Muslims officially recognized as lagging behind (classified as "Other Backward Class Muslims"), the rate was even higher, at 31 and 20 per cent for girls and boys respectively. Incidence of malnutrition among children below five was estimated at 48 per cent among Dalits, 55 among Tribals and 42 per cent among Muslims, against the 26 per cent target.

In a study by Padhi (2016), *Overcoming Exclusion and Marginalization in Education through Inclusive Approaches: Challenges and Vision of Arunachal*

Pradesh in India, the investigator observes that the literacy rate of Arunachal Pradesh is only 67% which is below the national average and below the literacy rates of all north eastern states of India, as per the census report of 2011. The state constitutes nearly 64 % Scheduled Tribes and literacy rate is lagging among the tribes in general and women in particular. Poverty, unemployment, lack of infrastructural facilities, ignorance of children etc. are some of the common factors which deny many children accessing to available educational facilities in the present case. Wastage and stagnation are the main causes of marginalization of education. Wastage is the premature withdrawal of children from school at any stage before the completion of the primary courses. In Arunachal Pradesh the incidence of wastage or drop-outs is higher at upper primary stage, i.e. at class 6. Stagnation, on the other hand, is the retention of a child in lower classes for a period of more than one year. Stagnation to a greater degree, leads to wastage. Due to the stagnation, the parents withdraw the pupils or the pupils themselves discontinue studies. Equally surprising is that there are 35 primary schools in rural areas without building and 355 with kaccha building. In Arunachal Pradesh the drop-out rate at primary stage for the year 2004-05 has been recorded at 46.85; the girls, registering a little higher percentage (48.01%) than boys (45.86%). At elementary stage this is recorded at 62.63%; the boys registering higher percentage (63.22%) than girls (61.90%). Comparative study of CBSE results of class 10 and class 12 of the student of Arunachal Pradesh in Government and private schools also describe the marginalization and exclusion of economically poor students. Those, who are rich, usually send their children to private school can afford for extra tuition and therefore do better result. On the other hand the economically poor student cannot send their children to private school because the school fee is quite high and cannot provide the proper study materials to their children. As a result of this their children joined in government school and get less success. It can thus be inferred that the status of students from backward communities in Higher Education in Arunachal Pradesh is even pitiable.

The above study also mentions some of the major causes of exclusion in the particular subject study as problems in the provision and organization of education, socio-economic factors which place learners at risk, curriculum, environment, language and communication, and inadequate and fragmented human resource development. The investigator Padhi (2016) identifies strategies to overcoming exclusion through Inclusive Approaches in education through maintaining quality, removal of inappropriate policies, funding, reduction of drop out rates, curriculum to facilitate inclusion, ensure joyful learning in the institutions, assessment and promotion to promote inclusion, increased social consciousness, capacity building of teachers and mobile school facilities for out of school children.

Through case studies one can have a larger picture of the marginalization of Muslim women in the education sector. In a Case study 'Muslim Women and Girl's Education: A Case Study from Hyderabad', Rekha (2006) tries to look at the educational status of Muslim women and their attitude towards the education of their girls in three slums of Hyderabad. According to this survey, the overwhelming finding is of conspicuous and continuing disparities in education for the Muslim women. While 28.66 per cent men were illiterate, 38.66 per cent women were illiterate. Even at the all India level most Muslim women have never been to school. Close to 58 per cent of women reported themselves to be illiterate and the school enrolment rate for the Muslim girl is high at the primary level that is 53.46 per cent, but as we move up the education ladder, there is a significant drop in the proportion of the higher education. The reasons found were economic backwardness of Muslim community and they do not see that the formal system of education providing them livelihood because they are miniscule in government jobs. Of course, through the lens of women, they are at most disadvantage due to cultural norms as well as family livelihood strategies through making the very socialization of women.

A case study of Jammu and Kashmir where majority of population is Muslims shows that the educational status of Muslims in general and Muslim women in

particular is quite dismal. In a paper titled 'Islam, Gender and Education: A Case Study of Jammu and Kashmir', Bhat et al. (2011) reveals that though Muslims constitute the majority community of the state with 67 % of the total population are at the bottom with 47.3 % literacy rate. It is clear from this survey that Muslims are educationally a marginalized community in the state of J&K and the situation of Muslim women is much more disappointing. The present educational scenario in the state of J&K clearly reveals that gender disparity exists and disparity between religious groups in education and Muslim women being the worst sufferers in this context. This study further reflects that it is not out of the religious compulsions or Islamic teachings that make the basis for this backwardness and marginalization but due to the lack of social awakening and political consciousness.

Jahan (2016) reports that one of the most striking feature and element of marginalization of Muslim community in India is the influence of space itself, i.e., ghettoization of Muslims. Gradually, the creation of 'otherness' plays a determining role in the process of ghettoization of Muslims and quest for identity. This 'otherness' is being created not only by society but also by state. The labeling of Muslims as 'terrorist' has been one of the vital factor for their physical estrangement increasing ghettoization of Indian Muslims is a hotly debated but poorly understood subject is one of the constructed ingredients for the marginalization of Indian Muslim in terms of economic deprivation aggravated by physical insecurity and their increasing socio-spatial segregation.

In a Case study 'Muslim Women and Girl's Education: A Case Study from Hyderabad', Pande (2006) tries to look at the educational status of Muslim women and their attitude towards the education of their girls in three slums of Hyderabad. According to this survey, the overwhelming finding is of conspicuous and continuing disparities in education for the Muslim women. While 28.66 % men were illiterate, 38.66 % women were illiterate. Even at the all India level most Muslim women have

never been to school. Close to 58 % of women reported themselves to be illiterate and the school enrolment rate for the Muslim girl is high at the primary level that is 53.46 %, but as we move up the education ladder, there is a significant drop in the proportion of the higher education. The reasons found were economic backwardness of Muslim community and they do not see that the formal system of education providing them livelihood because they are miniscule in government jobs. Of course, through the lens of women, they are at most disadvantage due to cultural norms as well as family livelihood strategies through making the very socialization of women.

Robinson, 2008 in a paper on Religion, Socio Economic backwardness and Discrimination: The case of Indian Muslims expresses marginalization, violence and discrimination towards Muslims in India, being the most deprived social group in India are implicated in producing and sustaining these low levels of attainment, in depressing Muslim aspirations and pushing down levels of achievement.

The constitution of a High Level Committee to prepare a report on the social, economic and educational status of the Muslim community of India formed and submitted its report in 2006 with Justice Rajinder Sachar as its chair. Popularly known as Sachar Committee Report, it has its base on the notion of development deficit among Muslims, therefore a systematic effort is made to analyze the conditions of Muslims. This report finds “that Muslims are at a double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises. In some instances, the relative share Muslims is lower than even the SCs who are victims of a long standing caste system. Such relative deprivation calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of resources (p.53)”

According to the Sachar Report (2006), the literacy rate among Muslims in 2001 was 59.1 % which was far below the national average (65.1 %) and other SRCs,

Socio Religious Categories (70.8%). In general, the state level estimates suggest that the literacy gap between Muslims and the general average is greater in urban areas and for women; Muslims in urban areas, especially Muslim women, have a larger literacy deficit vis-à-vis the average condition prevailing in the state. On the other hand, a comparison across SRCs both by gender and by place of residence also reveals consistently lower levels of Mean Years of Schooling (MYS) for the Muslim community. According to the Sachar Committee's findings, 25 % of Muslim children in the 6-14 age groups either never went to school or else dropped out at some stage. It is highlighted that the gap between Muslims and other SRCs increases as the level of education increases, whereas only 3% as a whole is lagging behind in education of Muslim children among the school going age go to Madarsas. This disparity reflects that how Muslim community education sector, which directly or indirectly perpetuates inequalities in this regard. This disparity as a result of exclusion from mainstream depicts the picture of societal marginality of Indian Muslims. Now the question arises when this is the case with Muslim community as a whole, then what can be the various critical conditions of a Muslim woman who is doubly marginalized and excluded group from mainstream arena. NSSO data 1987-8 clearly shows that Muslim women in urban India are much worse off than their rural counterparts, not only in terms of their overall educational status as citizens of India, but also in terms of their relatively poor educational status when compared to Hindu or Christian women. This trend is all the more alarming when this situation is compared to the advances in Muslim female education achieved at the turn of the century. Since education is considered to be one of the foremost indicator to the strategies of inclusive development, then, of course an important tool for creating a gender just society. Marginalization in education is an important factor in the widening of social and economic inequalities. The interaction between marginalization in education and wider patterns of marginalization operates in both directions.

A review of the above mentioned Sachhar Committee Report (2006) and other relevant material clearly indicated that there has been a careless approach by the government when it comes to the education of Muslims. The established institutions that were providing education to Muslims on various levels have been neglected severely by the governments. Urdu medium education, that could have given better results have been the biggest causality over the years.

The Sachhar Committee report has brought out, with the help of the enormous data with an intensive study, the enormous socio-economic backwardness surfacing the Muslims in India, on the basis of which there have been the demands articulating the policy like reservation for the Muslims in educational and employment opportunities. The importance of Sachhar committee is located in such a way that (1) it not only came in the midst of arguments concerning the backwardness of Muslims which was being a fact but remained a rhetoric in the wake of lack of supportive data about the same, but (2) it remained benchmark to talk about the exclusion of Muslims from development paradigm, and (3) It recommended for a creation of data bank on the Muslim minorities thus making useful for policy makers.\

Table 5

Summary of Studies on Marginalization in Education in India

Year	Author or Documents	Findings
2022	Mangla, A.	Altering rules to address the practical needs of households, fieldworkers effectively integrated disadvantaged girls into the education system. Institutional commitment to activism is critical for agencies working on the front lines of reform.
2021	Patra,S., Dutta, A.K., & Karnojora, U. D.	Awareness is the gateway to remove ignorance and eventually increase the enrollment and retention of the marginalized children and prevent the dropout rates and hence lead to the inclusion of marginalized children in the sphere of education.

Year	Author or Documents	Findings
2017	Bhatla S	In India, there are five socially disadvantaged groups- SC, ST, Backward Classes, Women and Minorities - Muslims, Christians, Sikhs, Buddhists, Zoroastrians (Parsis) and Jains. Among all the minorities, Muslim community is the most backward and this is due to the lack of education.
2016	Padhi S.R	The literacy rate of Arunachal Pradesh is only 67% which is below the national average and below the literacy rates of all north eastern states of India, as per the census report of 2011. The state constitutes nearly 64 % Scheduled Tribes and literacy rate is lagging among the tribes in general and women in particular. Poverty, unemployment, lack of infrastructural facilities, ignorance of children etc. are some of the common factors which deny many children accessing to available educational facilities. Wastage and stagnation are the main causes of marginalization of education.
2016	Padhi S.R	Exclusion can be overcome through inclusive approaches in education through maintaining quality, removal of inappropriate policies, funding, reduction of drop out rates, curriculum to facilitate inclusion, ensure joyful learning in the institutions, assessment and promotion to promote inclusion, increased social consciousness, capacity building of teachers and mobile school facilities for out of school children.
2016	Jahan	One of the most striking feature and element of marginalization of Muslim community in India is the influence of space itself, i.e., ghettoization of Muslims due to the creation of 'otherness' (created both by society and state) and quest for identity due to economic deprivation aggravated by physical insecurity and their increasing socio-spatial segregation.

Year	Author or Documents	Findings
2013	Dubochet, L.	India has attained universal primary school enrolment according to official data of 2006, but the percentage of girls who had never attended school was just above 25 per cent among Muslims, Dalits and Tribals, and between 13 and 16 per cent for boys. Among Muslims officially recognized as lagging behind (classified as “Other Backward Class Muslims”), the rate was even higher, at 31 and 20 per cent for girls and boys respectively.
2011	Centre for Equity Studies, India	Government biases and apathy exist against Muslims in planning, selection of beneficiaries and implementation of schemes and programmes. Consequently, Muslims remain in deplorable conditions of poverty and victimization
2011	Statistics of School Education	The dropout rate of the ST students in class 1 to 10 is 70.6% which is much higher than the average of all the categories that stands at 50.4%.
2011	Fayaz Ahmad Bhat	Muslims constitute the majority community of the Jammu and Kashmir state with 67 percent of the total population and with 47.3 percent literacy rate. Gender disparity and disparity between religious groups in education and Muslim women being the worst sufferers in this context. The religious compulsions or Islamic teachings are not the basis for this backwardness and marginalization but the lack of social awakening and political consciousness.
2010	National Human Rights Commission	45% of Dalits in India are illiterate. Dalit women, in rural areas, have an appalling rate of illiteracy – 62.2%
2010	National Survey Sample Office	Literacy rate among ST is 63.1%, almost 10% lower than the national average (72.8%).

Year	Author or Documents	Findings
2008	Rowena Robinson	Marginalization, violence and discrimination towards Muslims in India, being the most deprived social group in India are implicated in producing and sustaining low levels of attainment, in depressing Muslim aspirations and pushing down levels of achievement.
2007	Mahadalit Ayog	91% Musahars are illiterate. 98% of Musahar women are illiterate. The situation is hardly better with their children's education – in comparison of about a-third of Dalit children in the 5 to 14 year age group attending schools, among Musahars, less than 10 percent of children study, while dropout rates are nearly 100%. For this, enduring power of exploitative institutions, particularly caste is largely to be blamed.
2007	Ranganath Mishra Commission Report	Government should come forward more enthusiastically and take up the issues of education of SC, ST and backward minorities in India.
2006	Sachar Committee Report	The nodal institutions and systems such as National Commission for Minorities and Ministry of Minority Affairs have not effectively taken up 'hardcore' issues of undue violence, discrimination of Muslims and thereby failed to ensure justice and equality.
2006	Rekha Pande	The educational status of Muslim women and their attitude towards the education of their girls in three slums of Hyderabad is conspicuous and disparities continuing with 28.66 per cent men and 38.66 per cent women illiterate. The reasons found were economic backwardness of Muslim community and they do not see that the formal system of education providing them livelihood because they are miniscule in government jobs. The women are at most disadvantage due to cultural norms as well as family livelihood strategies.

Year	Author or Documents	Findings
2006	Sachar Committee Report	Development deficit exists among Muslims. They are at a double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises which calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of resources.

Marginalization in Education in Kerala

The following section deals with review of studies on marginalization in education with special reference to the southern state of India, Kerala. This has been conducted since the present study is interested in sample from Malabar region of Kerala.

During the formation of Kerala on November 1, 1956, Malabar lagged far behind Travancore and Cochin in all fields (According to the census of Government of Kerala, 1971). In concern to this, Nair (1978) can be quoted as “The Governments that came to power should have planned and implemented special packages for uplifting Malabar region and re-inform uniform development of all regions of the new state. Unfortunately, such a movement was not undertaken by the governments that came in succession in Kerala. The result was Malabar kept the unenviable position of the most backward region in Kerala in the decades following the formation of the state. In 1971, the literacy rate in Kerala was 60 percent against the all-India average of 29 percent. In fact, this region had begun to command the leading position in literacy in India long ago, at least as early as 1901.” (p.24)

The study by Nair (1978) also notes that when all the southern districts of the former Travancore - Cochin region stood with a literacy rate not below the state

average, the northern districts presented an unhappy picture. Among the northern districts Kozhikode, which stood atop, had a literacy rate of 44.88% as against the State average of 46.85%. A district – wise analysis reveals that literacy rate is the highest in the southern district of Alappuzha (56.90%) and the lowest is in the northern district of Palakkad (33.69%). Literacy rate of all the northern districts was below the state average and not even a single southern district enjoyed such a sad picture. This was the case from the beginning of the century itself. The differences were, however, very small in 1901 and during the next five decades they steadily widened.

Among the Indian states, Kerala ranks first having a Higher Secondary School or College with degree course located within a distance of less than 2 km and has the second largest number of villages having a Middle School and Secondary School next to Haryana (Government of India, NSS Report on Village Facilities, 58th Round, 2002).

A detailed analysis of the institutions for school education shows immense differences between the southern districts and the northern districts. Though a marginal balance is visible in the case of Primary Schools (2529 Lower Primary Schools in three northern district and 4627 in six southern districts) there was an amazing difference in the case of other Schools. Out of 2551 Upper Primary Schools, the share of Malabar was 1187 Schools. Number of High Schools in Malabar area was 288 out of a total of 1394 Schools in the State (20.65%). Out of 95 Training Schools only a negligible number of 24 (25.6%) was in Malabar.(Government of Kerala, Statistics for Planning, Series 6, Social Services, (Bureau of Economics and Statistics, Thiruvananthapuram, 1972).

According to the reports published by Malabar Education Movement (MEM, 2021), The total number of students completing class 10 in March 2021 in the Malabar region and Thiru-Kochi region are 2,25,979 and 1,99,446 respectively. In

contrast to these figures, the total seats for Plus 1 and Plus 2 classes in the Government Aided sector are 1,66,504 and 1,95,209 respectively. Thus Malabar faces acute shortage of 59475 seats and the Thiru-Kochi faces a shortage of 4237 seats only.

The scene of higher education and professional education system in the period under discussion was also not up to the mark as far as Malabar was concerned. Arts and Science Colleges dominate the higher education sector in Kerala in addition to a few Professional colleges. The number of Arts and Science Colleges in the state was 119 in 1972. Out of these, Malabar could boast of only 22 colleges (18.485%). According to Government of Kerala, Economic Review (Kerala State Planning Board, Thiruvananthapuram, 1972). The total number of Training Colleges in the state was 19 in the same period. Of these only 3 colleges belonged to Malabar area (15.78%). In the district-wise number of enrolment of students in Arts and Science Colleges also, glaring inequality is observed. State average of enrolment of students in 1968-69 was 12705.5. Kottayam with an enrolment of 24483 stood high in the state. Kozhikode which ranked first in the enrolment among the northern districts had a student enrolment of 10873 which was also behind that of the state average. Palakkad had only an enrolment of 7058 students. The total number of students enrolled in various Arts And Science Colleges in Kerala was 139761. The number of students in Malabar was 20390 (14.58%).

The Technical Education in the state included courses in engineering technology. Industrial Training Institutes constituted the backbone of technical education in the period under discussion. It is very sad to say that the share of Malabar in this sector was more less nil. There were a total of 40 Industrial Training Institutes in the state. Of these only 4 were in Malabar area (10%).¹¹ Out of 17 polytechnics in Kerala, six were in Malabar (35.29%). The total seats in these polytechnics were 2038. Malabar had only 632 seats (31%) (Government of Kerala, Economic Review, 1972).

The most latest data on availability of seats in higher education in the Malabar region to this day continues in high disparity with 67.31% of the total government aided seats in the state in the Trivandrum-Kochi region and only 30.69% in the Malabar region, though both region have a similar population distribution (Malabar Education Movement, 2021). The number of engineering seats, polytechnic seats and ITI seats in the Malabar region are 1746, 4175, and 11061 respectively as against their numbers of 10941, 7615 and 51976 in the Trivandrum Kochi region. No single Government engineering college exists in the Kerala districts of Malappuram and Kasargod. Discrepancies in the quantity of Law colleges (3:1) in the Trivandrum Kochi and Malabar region also exists among other professional institutes.

The literacy rates for SC and ST population, though lower than those of the general population in the state, are higher than even the literacy rates for the general population in India. SC students constitute 10.7 per cent and ST students 1.2 per cent of the total enrolment in schools. Their share in enrolment is commensurate with their share in the school going age group population (10.4 per cent for SCs and 1.2 per cent for STs) (George & Kumar, 2009). Though Kerala's performance compares well with those of other states and other developing countries, the disparities still persist among the social groups both in terms of quantitative and qualitative indicators. Besides, the disparities increase at higher and higher levels of education, particularly in technical and professional education which provide better access to more remunerative jobs. In a way, it is these disparities within the state that matter more in view of the high unemployment rate in the state and consequently the highly competitive nature of the labour market (George, 2011)

A study by Rajasenan et al. (2010) found that SC and ST population did not have any presence among the first 101 ranks in the engineering entrance examination. As the author explains, under representation of reserved candidates in the best ranks is not an issue as far as admission to these courses are concerned

because allotment to colleges is done with separate lists for reservation categories. For example, if an SC student who secured 714th rank in the Common Entrance Test (CEE) is the first among the SCs, he/she will be given a chance to choose the best engineering college in the state, despite his low overall rank in CEE. But, if this relatively low rank holder opts for say, College of Engineering, Thiruvananthapuram, which the most meritorious students opt for he/she has to compete with the top students who secured the best ranks in CEE. The competition can get really tough and may result in unintended harmful consequences.

A micro level study on wastage in engineering education in Kerala by Sivasankaran and Babu (2008) expresses the grave concern whether, the SC and ST students with lower ranks by getting admission in better colleges along with higher ranking students are really being helped. It was found that only about half the number of SC and ST students who got the benefit of admission under the reservation system actually managed to pass the course. It also found that the proportion of incompletes (and wastage) is much higher among the students getting admission through reservation quota as compared to the 'open quota' entrants. The author suggests that other measures are required to ensure equal opportunity and justice to them.

No fee is charged on the SC and ST students, but still, education is not totally free for them as they have to incur costs of several types (special fees, examination fees, cost of reading and writing materials, clothing, travelling, study tours, donation to Parent Teacher Association, private tuition etc.). To a large extent, the different types of financial assistance by the government meets these costs. The quantum of assistance becomes inadequate for meeting the total expenses in the professional courses. According to the India Human Development Survey (2005), the annual total private expenses of children aged 6-14 in government schools in Kerala was more than twice (Rs. 1537) the all India average (Rs. 688) in 2004-05. The private cost in private schools in Kerala (Rs. 3259) was much higher than the all India average of Rs. 2920. Data brought out by the 61st round of National Sample

Survey 2004- 05 points out that the proportion of households spending on private tuition/ coaching is much higher in rural Kerala than in rural India (17% in rural Kerala and 8% in rural India). However, this proportion is even higher in urban Kerala though only marginally (17% in urban Kerala and 16% in urban India).

A study by Nair (2004) on the household costs of school education in Kerala has shown that the %age of students receiving private tuition ranged from 6.7 % in the pre-primary schools to 34.1 % in 6 high schools. These ratios were 11.8 % for lower primary schools, 21.5 % for upper primary schools and 29.6 % for higher secondary schools.

A Study on Medical Education by Kumar (2004) in Kerala, though it covered only students in the government medical colleges found that about 90 % of the cost of education incurred by the students, is on non-fee expenses. The share of all academic expenses is only 27 % in the case of students staying in hostels or lodges and 40 % in the case of day scholars. The educational assistance given by way of lump sum grants, stipend and scholarships to SC/ST students are inadequate to cover fully these private costs especially in medical and engineering colleges. The SC/ST students are finding it difficult to get educated in the unaided institutions at all levels. The largest number of students (51.3%) availed lumpsum grants. But stipends accounted for the single largest share in the total quantum of financial assistance. Again, unlike in the case of SC students lumpsum grants accounted for 71.9% of the total financial assistance to ST students. In the total financial assistance given by the state to SC students, those in higher education accounted for 52.2 % of the total amount. In the case of ST students, those studying in post higher secondary institutions accounted for only 17% of the total assistance. The educational assistance in different forms extended by the government together with reservation in admission has helped the SC and ST students to avail of educational opportunities to a large extent. But these opportunities cannot be availed of by the poorest among the SCs and STs as the amount of assistance is not being revised frequently taking

into account the rapid increase in private costs of education especially of higher and technical education. For instance, the amount of financial assistance to SC 12 and ST students fixed in January 2001 was revised only after seven years in February 2008. The present rates are the once fixed three years back in February 2008. Fees of those SC and ST students getting admission to self financing colleges in the government quota are reimbursed at the rates agreed upon by the government and the self-financing colleges. But it is found that they are inadequate to meet the non tuition fees, other academic expenses and non academic expenses (George, 2011).

Mohammed (2007) conducted a study and published a book on Educational Empowerment of Kerala Muslims: A Socio Historical Perspective, as part of a Project approved by the Indian Council of Historical Research and enlists the factors considered responsible for the backwardness suffered by certain sections of the society in order of its rank obtained in descending order as Poverty, Social neglect, Aversion to change shown by society, lack of facilities, obstacles created by forward sections, segregation from forward sectors, religious beliefs, familial taboos, child labour and skin colour. The data was collected from 50 persons randomly engaged in academics from Kerala representing both male and female and from the various religious following- Hindu, Muslim and Christianity.

The study by George (2011) also points out that it is not poverty or other financial barriers alone that stand in the way of the SC and ST students getting enrolled in professional educational institutions. Even among the non poor households, the enrolment of SC students was much lower than that of others. This suggests the possibility of the SC students facing larger non financial barriers inherent in their caste/community status and their social and educational background. It is also possible that the SC/STs among the non poor are in the lower levels within the group. Sanalmohan (2002) in his study of a village in Kozhikode District found that even today very few Dalits have been able to come up to the level of middle class. But it is

interesting to note that the enrolment of SC/STs is higher among the poor than among the non SC/ST poor. This may be partly on account of the liberal financial assistance received by the SC/ST students compared to non SC/ST students. (George, 2011)

Sebastian (2019) submitted a paper on 'Under representation of Muslims in Higher Education: How and Why the Kerala Story is Somewhat Different' to Anvesh Foundation Institute for Enterprise Culture & Entrepreneurship Development, Thiruvananthapuram. He notes that the progress in Muslim Education after the formation of Kerala Muslims, especially Mappila Muslims of Malabar were much backward than the other two communities at the time of formation of Kerala November 1, 1956 by combining the state of Travancore-Cochin with Malabar which was part of Madras state. But Muslims in general and Malabar Muslims in particular soon caught up with them in the subsequently years. A combination of factors worked to the advantage of Muslims - the emergence of Indian Union Muslim League as a political force, social reform movements, Muslim Education Society (MES) and Gulf remittance. Of the total 7140 aided schools and 204 aided colleges in Kerala, the Muslim community manages 1384 (19.38%) aided schools and 38 (18.63%) aided colleges which is much below their population representation. The next contributing factor has been the social reform movements. Literacy in Malabar increased at a more rapid rate than in Travancore-Cochin especially since 1970s. One major factor behind this is the decisive shift in the attitude of Muslim community in Malabar towards education. Various Muslim reform movements were instrumental in bringing about this change. The prominent leaders of this movement were Sayyid Sanaulla Makti Thangal, Shaik Muhammed Hamadani Thangal, Calilakatt Kunhammed Haji and K. M Moulavi. The Islahi Movement led by K. M Moulavi made a significant contribution in this regard. In 1922, Kerala Muslim Aikya Sangham was launched under the leadership of prominent Muslim leaders. Himayatul Islam Sabha, J.D.T Islam Sabha, Maunath-Ul-Islam Sabha are some of the prominent participants of the reform movement (Ali, 1990). Farook College in Ferok was started as a boy's college

in 1948. It began admitting girls in 1959 and continues today as the Aligarh Muslim University of South India owing to its contribution in this field. The starting of Muslim Educational Society (MES) in 1964 by a group of young Muslim professionals, especially doctors is also worthy of being considered a land mark in the educational progress of Muslims in Kerala. Over the years, MES has expanded its activities by starting educational institutions in the aided and unaided sectors. Yet another important game changer is the opportunities to migrate to Gulf countries in the standard of living of the Muslims and their subsequent progress in modern education. From mid 1970s, Keralites started to migrate to Middle East countries. Though all communities could migrate, the Muslims had an advantage when it came to the work opportunities within the Arab households like house maid, cook, chauffer, gardener, cleaner etc. Muslims with elementary education could get employed in these sorts of occupations in thousands. It is as if their status as less educated and poor helped rather than hindered them in this respect.

The study by Sebastian (2019) analyses the emerging problems that the Muslim education scenario in the state faces. The study has been done through discussions with a sample of 26 Muslim college alumnus and professionals (17 males and 9 females) on the one hand and 13 male educationalists, and Muslim elders. Major perceptions/opinions emerging from the discussions with civil society experts, activists and learned Muslims / college alumnus and professionals have been studied. The study reveals that while 84.62% feel no discrimination is perceived from fellow students/faculty/management, 15.39% expresses some discrimination may be there if one tries to keep up Muslim identity. The study suggests that young Muslims face various problems in day to day life. And that does not auger well with the so called secular and modern image of Kerala.

The studies reviewed above on Marginalization in Education in Kerala are summarized in the table below focusing on their findings.

Table 6*Summary of Studies on Marginalization in Education in Kerala*

Year	Author or Documents	Findings
2019	Jose Sebastian	84.62% Muslims interviewed feel no discrimination is perceived from fellow students/faculty/management, 15.39% expresses some discrimination may be there if one tries to keep up Muslim identity. Young Muslims are caught between the pressure of the community to follow the religious codes and the need of appearing 'secular/modern' in the emerging job market.
2011	George K.K	The disparities in Kerala's performance increase at higher and higher levels of education, particularly in technical and professional education matter more in view of the high unemployment rate in the state and consequently the highly competitive nature of the labour market.
2011	George K.K	Fees of SC and ST students getting admission to self financing colleges in the government quota are reimbursed at the rates agreed upon by the government and the self-financing colleges. They are inadequate to meet the non tuition fees, other academic expenses and non academic expenses.
2010	Rajasenan	SC and ST population did not have any presence among the first 101 ranks in the engineering entrance examination. Under representation of reserved candidates in the best ranks is not an issue as far as admission to these courses are concerned because allotment to colleges is done with separate lists for reservation categories.

Year	Author or Documents	Findings
2009	George and Kumar	The literacy rates for SC and ST population, though lower than those of the general population in Kerala, are higher than even the literacy rates for the general population in India. SC students constitute 10.7 per cent and ST students 1.2 per cent of the total enrolment in schools. Their share in enrolment is commensurate with their share in the school going age group population (10.4 per cent for SCs and 1.2 per cent for STs).
2008	Sivasankaran and Babu	Only about half the number of SC and ST students who got the benefit of admission under the reservation system actually managed to pass the course. It also found that the proportion of incompletes (and wastage) is much higher among the students getting admission through reservation quota as compared to the 'open quota' entrants.
2007	Mohammed	The factors considered responsible for the backwardness suffered by certain sections of the society in order of its rank obtained in descending order are Poverty, Social neglect, Aversion to change shown by society, lack of facilities, obstacles created by forward sections, segregation from forward sectors, religious beliefs, familial taboos, child labour and skin colour.
2004	Kumar, A.N.	About 90 per cent of the cost of education incurred by the students in government medical colleges, is on non-fee expenses. The share of all academic expenses is only 27 percent in the case of students staying in hostels or lodges and 40 per cent in the case of day scholars. The educational assistance given by way of lump sum grants, stipend and scholarships to SC/ST students are inadequate to cover fully these private costs especially in medical and engineering colleges. The SC/ST students are finding it difficult to get educated in the unaided institutions at all levels.

Year	Author or Documents	Findings
2004	Nair	The household costs of school education in Kerala students receiving private tuition ranged from 6.7 per cent in the pre-primary schools to 34.1 per cent in high schools. These ratios were 11.8 per cent for lower primary schools, 21.5 per cent for upper primary schools and 29.6 per cent for higher secondary schools.
1978	Nair	The Governments that came to power should have planned and implemented special packages for uplifting Malabar region and re-inform uniform development of all regions of the Kerala state. Malabar kept the unenviable position of the most backward region in Kerala in the decades following the formation of the state. In 1971, the literacy rate in Kerala was 60 percent against the all-India average of 29 percent. In fact, this region had begun to command the leading position in literacy in India long ago, at least as early as 1901.
1978	Nair	Literacy rate of all the northern districts in Kerala was below the state average and not even a single southern district enjoyed such a sad picture. This was the case from the beginning of the century itself. The differences were, however, very small in 1901 and during the next five decades they steadily widened.

Review of Studies Related to Disaffection

The following section is an attempt to present the review studies conducted pertaining to disaffection as a general concept and on Disaffection in Education, in particular.

Disaffection in Education

The collocation of the words 'truancy' and 'social exclusion' in the report title 'Truancy and Social Exclusion' (1998) could be interpreted as, disaffection is the result of truancy and social exclusion is a consequence of it. However, it is important

to note the distinction made in the literature between passive and active disaffection, where passive disaffection is understood as underachievement and withdrawal, whereas active disaffection suggests outright disengagement from schooling through truancy and/or aggressive behaviour leading to exclusion (Chrisp et al., 1997).

Much of the literature on the topic of pupils' disaffection locates explanations in their individual pathologies. In this respect, Heathcote-Elliott and Walters (2000) suggested three broad domains for analysing the causes of disaffection: affective, behavioural and cognitive. Other studies have identified specific factors as direct causes of disaffection, such as low self-esteem (Andrews & Andrews, 2003; Humphrey et al., 2004) and family breakdown (Steer, 2000; Wilson et al., 2008). Perhaps as a result of such diversity of explanations as to the roots of disaffection, the term disaffection appears to condense a variety of meanings and has become synonymous with any behaviour that is perceived to deviate from the norm. As a concept, it eludes precise definition as it seems to have acquired different meanings in a variety of formal and increasingly informal educational contexts, rendering the notion of disaffection ambiguous. Osler and Starkey (2005) suggest that disaffection is used as an explanatory term to account for a range of behaviours, including low attainment, persistent disruption, truancy and other forms of self-exclusion. Disaffection implies behaviour that is reactive to the school as an institution, though this is usually treated as an individual rather than a group phenomenon.

Twenty-seven teachers took part in a research by Gutteridge (2002) to study on how teacher expectations on students performance related to their disaffection. Just over half of those surveyed were women. Almost 40% of the sample had taught for over 24 years, although only 10% had spent their entire teaching career at Eaton School. They were asked to identify a student whom they considered to be disaffected from schooling. Teachers were also asked to assess the ability of the student they had chosen. 26% were assessed as above average ability, 33% were of average ability and 41% were below average ability. The data suggest that

disaffection is perceived by teachers as a phenomenon closely associated with students of average or below average ability. The survey indicated that disaffected students shared certain characteristics. The characteristics of a disaffected young person were identified as follows:

- often requires reminding about instructions given to the whole class
- often does not complete the homework set
- uses delaying tactics in class to avoid work
- is often reprimanded for talking in class
- does not have a study diary
- frequently infringes school uniform requirements
- presents substandard work
- fails to respond to written comments in his or her exercise book
- does not contribute to class discussion sensibly
- often forgets to bring books to the lesson
- takes no pride in her or his exercise book
- expresses little interest in his or her progress

A study of the quality of schools achieving outstanding results with disadvantaged students in seven Latin American countries (UNESCO, 2002), showed that performance was highest where there was affection, respect, confidence, a sense of collectivity and belonging, and a special relationship with children. Importantly, teachers of such schools have high expectations of all their students, and spend more effort on those who have difficulty in learning a particular theme.

Some characterizations of disaffection in the literature surveyed in connection with the educational process distinguished between active and passive disaffection (Chrisp et al, 1997; Reid, 2002; Parsons, 2005). Passive disaffection is characterized by under-achievement and withdrawal and active disaffection by complete disconnection from schooling through truancy and exclusion, largely as a result of aggressive behaviour.

Heathcote-Elliott and Walters (2000) argued that disaffection occurs in a staged progression along a continuum starting from the affective domain, with the pupil feeling lost and lacking in self-esteem. This sense of estrangement is then expressed in resistant behaviour, such as truancy and confrontation, which in their view can escalate to criminality and high risk taking. In the absence of remedial intervention, according to Heathcote-Elliott and Walters, the affective and behavioural abnormality culminate in cognitive deficits, expressed in low expectations and general lack of goals and aspirations.

Elliott et al. (2002) found that teachers' control and authority exercised without respect for them as individuals' was cited by young people as one of the barriers to their engagement in learning. Teachers have the power to control and constrain the contribution of pupils by being in a position to determine the content of lessons, not only through the prerogative to select materials to be covered, but also by determining what is sayable and what is not in the contributions that pupils make to the discussion. Such constraints are expressed in teachers' representations of a disaffected young person as one who 'is often reprimanded for talking in class' and 'does not contribute to class discussion sensibly' (Gutteridge, 2002: 165-166).

The article by Warmington (2003) on 'You Need a Qualification for Everything these Days -The impact of work, welfare and disaffection upon the aspirations of access to Higher Education students' examines the perceptions held by mature students on an Access to Higher Education programme at an inner-city college as to the social, cultural and economic significance of the qualifications they hoped to gain. Emphasising the critical potential of the students' voices, this ethnography depicts them mining their biographies in order to neutralise the educational site and imbue their Access projects with value sufficient to sustain them in taking the fraught step of returning to education. The voices of the group are saturated by tensions deriving from their experiences as disaffected workers on the

peripheries of the labour market and their investment in further and higher education as the preferred means by which to escape social marginalization and welfare dependence. Their motives and aspirations reveal a lived critique of the iconic notions of widening participation and social ex/inclusion in which contemporary post-compulsory education rhetoric is embedded.

Rethinking the sources of disaffection among secondary school students, a Masters thesis at Concordia University by Mofokeng (2003) is a study aimed at investigating whether there is disaffection among black adolescent secondary school students in six secondary schools in the Phuthaditjhaba area of the eastern Free State Province of South Africa. Disaffection is viewed as the feeling of displeasure students have towards schooling and its activities arising from negative perceptions of and experiences in school. To investigate this issue, a survey was conducted among two carefully selected samples of students and teachers. In this survey, information was sought on demographic features of the representative student and teacher group. The questionnaire directed to the students contained an adapted form of Mau's Student Alienation Inventory to assess the extent to which students felt powerless, perceived meaninglessness and experienced normlessness, as well as the degree to which they were socially disconnected from others at school. The results obtained were numerous and varied but confirmed that some students were prone to disaffection as a result of both personal factors and school factors. In particular, the study underscored that some demographical factors--namely, students' ages, class size, family background, etc. could render them prone to disaffection

In a research report published by Bradbrook, Alvi, Fisher and Lloyd (2008) on 'Meeting their potential: the role of education and technology in overcoming disadvantage and disaffection in young people 'in UK, the study revealed that many individuals move beyond adversity, and there are countless examples of people developing personal strengths as a result of adversity and building on the real

positive aspects that also exist within less advantaged communities. Real resources are available to privileged people, built into society, whose absence creates disaffection as a by product of the disadvantage. These are described as cultural and social capital and are established within a social field. Cultural and social capitals enable individuals to make progress within their lives and increase the benefits available to them and thus overcome disaffection. Cultural capital includes the knowledge of facts and the interpretation of information at a conscious and subconscious level. The socialisation process absorbs cues, including imagery and role models from the world around, which gives a person a sense of his or her place in the world. Cultural capital affects how people view and engage with the world and speak of the personal capacity they have to make use of the financial and social resources that surround them. A person socialised in a working class way, for example, might view university education as a good aspiration, but believe it is expensive and beyond his or her capabilities, and see university as a place where he or she will not feel comfortable. Social capital is a measure of the networks within a community which give a person access to useful information and opportunities. Strong social ties provide personal support at an emotional, spiritual and physical level; for example, friends and family that care for a person who is ill and give encouragement when someone faces a challenge. Weak social ties are the larger networks of acquaintances and social/community groups that a person has contact with. These networks might provide information on how to get cheap goods and services or recommend an opportunity to get a job. Networks can be within a geographic community but also within a wider community of interest; for example, people with shared interests in a given hobby, experience of a particular illness, or common political opinions. The interplay of social and cultural capital and the emergence of field contribute to maintain the status quo and therefore must be tackled as part of any strategy to alleviate disadvantage.

The wide diversity of perspectives in the literature on disaffection can be attributed to the multidisciplinary interest in the topic from academics in the fields, of psychology, sociology, education policy; and, in recent years, a growing body of literature generated through practitioner enquiries with disaffection as the main focus of the research. Research on the causes of disaffection seems to locate explanations in young people’s deficiencies. Indeed, Heathcote-Elliott and Walters (2000) reviewed reports and research findings on disaffection by Chrisp et al., (1997); Merton, (1998); Sanders and Hendry, (1997) and concluded that the indicators of disaffection invariably fall into three broad domains; affective, behavioural and cognitive. The table below illustrates their findings in Indicators of Disaffection:

Table 7

Indicators of Disaffection

Affective	Behavioural	Cognitive
Lack of goals and aspirations	Avoidance (e.g. truancy at school, absenteeism at work)	Feelings of estrangement and alienation
Low expectations	Confrontation (violent and aggressive acts)	Feelings of disempowerment Criminal / deviant activity
	Prolonged engagement in high risk activities (e.g illicit drug use)	Low self-esteem

Table adopted from Heathcote-Elliott and Walters (2000:3)

A study by Skinner et al. (2008) on ‘Engagement and Disaffection in the Classroom: Part of a Larger Motivational Dynamic?’ of 805 4th through 7th graders used a model of motivational development to guide the investigation of the internal dynamics of 4 indicators of behavioral and emotional engagement and disaffection and the facilitative effects of teacher support and 3 student self-perceptions (competence, autonomy, and relatedness) on changes in these indicators over the school year. In terms of internal dynamics, emotional components of engagement contributed significantly to changes in their behavioral counterparts; feedback from behavior to changes in emotion were not as consistent. Teacher support and

students' self-perceptions (especially autonomy) contributed to changes in behavioral components: Each predicted increases in engagement and decreases in disaffection. Tests of process models revealed that the effects of teacher context were mediated by children's self-perceptions. Taken together, these findings suggest a clear distinction between indicators and facilitators of engagement and begin to articulate the dynamics between emotion and behavior that take place inside engagement and the motivational dynamics that take place outside of engagement, involving the social context, self-systems, and engagement itself.

The study by Skinner et al. (2009) on 'A motivational perspective on engagement and disaffection: Conceptualization and assessment of children's behavioral and emotional participation in academic activities in the classroom' presents a motivational conceptualization of engagement and disaffection: First, it emphasizes children's constructive, focused, enthusiastic participation in the activities of classroom learning; second, it distinguishes engagement from disaffection, as well as behavioral features from emotional features. Psychometric properties of scores from teacher and student reports of behavioral engagement, emotional engagement, behavioral disaffection, and emotional disaffection were examined using data from 1,018 third through sixth graders. Structural analyses of the four indicators confirm that a multidimensional structure fits the data better than do bipolar or unidimensional models. Validity of scores is supported by findings that teacher reports are correlated with student reports, with *in vivo* observations in the classroom, and with markers of self-system and social contextual processes. As such, these measures capture important features of engagement and disaffection in the classroom, and any comprehensive assessment should include markers of each.

A research study on Student Disaffection: Teachers' Perspectives on Disaffection Characteristics and Frequency in Preschool Settings by Sakellariou and Tsiara (2020), investigates 80 Greek teachers' perspectives on students' disaffection

manifestations and frequency in preschool settings through one to one, semi-structured interviews. Disaffected preschoolers display various disengagement features, according to the participant teachers' perspectives. The data that came up by the open question 'Which are the descriptive features/ traits of disaffection?' indicate that disaffection is a multifaceted concept (p.5). The student disaffection components as perceived by teachers identified are:

Components	Percentage
Opposition/ reluctance	13.8%
Learning difficulties	30.0%
Inattention / lack of concentration	32.5%
Adjusting difficulty	3.8%
Disinterest / apathy/ amotivation	53.8%
Passivity/ inertia	15.0%
Resignation	18.8%
Communication / cooperation difficulty	25.0%
Isolation	17.5%
Hyperactivity/ impulsiveness	35.0%
Anxiety/frustration/stress	11.3%
Shame, Introversion, hesitation	31.3%
Mild aggression/disruption	22.5%
Rudeness /lack of respect	11.3%

The above analysis reveals that the major projection of student disaffection as perceived by teachers is disinterest/apathy/amotivation followed by hyperactivity/impulsiveness, intention/lack of concentration, shame, introversion, hesitation and so on. The above study further mentions why overcoming disaffection is important for students according to teachers. The reasons are to achieve positive attitude toward learning, educational equality, ability and personal development, effective socialization, learning outcomes, active citizenship and self efficacy.

The study concludes that increased and total student engagement level during regular class instruction constitutes a fundamental objective, if quality is to be expected in learning. Thus, one of the essential goals of teaching should be considered the promotion of active learning, which in turn contributes to developing lifelong learner identity and unfolding children's personality that continues to change in meaningful ways throughout their lifespan.

The studies reviewed so far above on Disaffection in Education are summarized in the table below focusing on their findings.

Table 7

Summary of Studies on Disaffection

Year	Author	Findings
2020	Maria Sakellarioul and Efhymia Tsiara	The major projection of student disaffection as perceived by teachers is disinterest/apathy/amotivation followed by hyperactivity/ impulsiveness, intention/lack of concentration, shame, introversion, hesitation and so on. Overcoming disaffection is important for students according to teachers to achieve positive attitude toward learning, educational equality, ability and personal development, effective socialization, learning outcomes, active citizenship and self efficacy.
2009	Skinner, E. A., Kindermann, T. A., & Furrer, C. J.	Psychometric properties of scores from teacher and student reports of behavioral engagement, emotional engagement, behavioral disaffection, and emotional disaffection confirm that a multidimensional structure fits the data better than do bipolar or unidimensional models.
2008	Wilson et al.	Outbreaks and instability in family results in disaffection.
2008	Bradbrook, Alvi, Fisher and Lloyd	Many individuals move beyond adversity, and there are countless examples of people developing personal strengths as a result of adversity and building on the real

Year	Author	Findings
		positive aspects that also exist within less advantaged communities through cultural and social capitals.
2008	Skinner E, Furrer, C., Marchand, G., & Kindermann, T.	A clear distinction between indicators and facilitators of engagement begin to articulate the dynamics between emotion and behavior that take place inside engagement and the motivational dynamics that take place outside of engagement, involving the social context, self-systems, and engagement itself.
2005	Osler and Starkey	Disaffection is used as an explanatory term to account for a range of behaviours, including low attainment, persistent disruption, truancy and other forms of self-exclusion, behaviour that is reactive to the school as an institution, though this is usually treated as an individual rather than a group phenomenon.
2005	Parsons	Passive disaffection is characterized by under-achievement and withdrawal and active disaffection by complete disconnection from schooling through truancy and exclusion, largely as a result of aggressive behaviour.
2004	Humphrey et al	Disaffection leads to reduced self esteem.
2003	Andrews and Andrews	Low self esteem is a direct cause of disaffection.
2003	Paul Warmington	The voices of the students group are saturated by tensions deriving from their experiences as disaffected workers on the peripheries of the labour market and their investment in further and higher education as the preferred means by which to escape social marginalization and welfare dependence.
2003	Molefi A	Students are prone to disaffection as a result of both personal factors and school factors. Some demographical factors-namely, students' ages, class size, family background, etc. could render them prone to disaffection

Year	Author	Findings
2002	Gutteridge (2002)	<p>Disaffection is perceived by teachers as a phenomenon closely associated with students of average or below average ability and these students shared certain characteristics indicating poor scholastic aptitude identified as:</p> <ul style="list-style-type: none"> • often requires reminding about instructions given to the whole class • often does not complete the homework set • uses delaying tactics in class to avoid work • is often reprimanded for talking in class • does not have a study diary • frequently infringes school uniform requirements • presents substandard work • fails to respond to written comments in his or her exercise book • does not contribute to class discussion sensibly • often forgets to bring books to the lesson • takes no pride in her or his exercise book • expresses little interest in his or her progress
2002	Elliot et al.	Teachers' control and authority exercised without respect for them as individuals' is a barrier to engagement in learning. Teachers have the power to control and constrain the contribution of pupils by being in a position to determine the content of lessons, not only through the prerogative to select materials to be covered, but also by determining what is sayable and what is not in the contributions that pupils make to the discussion.
2000	Heathcote-Elliott and Walters	The causes of disaffection are analysed in three broad domains: affective, behavioural and cognitive.
2000	Steer	Family breakdown leads to disaffection.

Year	Author	Findings
2000	Heathcote-Elliott and Walters	Disaffection occurs in a staged progression along a continuum starting from the affective domain, with the pupil feeling lost and lacking in self-esteem. This sense of estrangement is then expressed in resistant behaviour, such as truancy and confrontation, which in their view can escalate to criminality and high risk taking. In the absence of remedial intervention, culminate in cognitive deficits, expressed in low expectations and general lack of goals and aspirations.
1997	Chrisp et al	Literature makes distinction between passive and active disaffection, where passive disaffection is understood as underachievement and withdrawal, whereas active disaffection suggests outright disengagement from schooling through truancy and / or aggressive behaviour leading to exclusion.

Conclusion

The above section on review of studies conducted in the realms of marginalization and disaffection in education provides insights for the researcher to discover what knowledge exists related to the present topic of study and identify gaps in published research and helps to justify the relevance of the present research study.

A review of studies in marginalization reveals that no society is free from marginalised groups and weaker sections. However, the core bases of marginalization differ from society to society. While in most of the European and Western societies, skin colour is one of the important bases of marginalization of blacks. In the Indian context, division of population on the bases of birth as per the preambles of Varna system became core base of marginalization. Irrespective of their achieved background, SCs are perceived as marginalised groups. STs are

outside the Varna system. They are animist with distinct cultural heritage and are the victim of geographical segregation and material exploitation by outsiders. With the passage of time, their subjugation have become intense due to multiplicity of reasons. The Muslim religious community is yet another major marginalized section in the Indian context for a number of reasons, political, historical and sociological. Women as a category are perceived as marginalised almost everywhere across the globe mainly due to the dominating patriarchal framework, since historically they have suffered denial and subjugation. Other members in the society such as widows, war victims, persons with disability, destitute, lesbians, trans-genders, AIDS victims and so on are also among the marginalized. The review of various studies reveal that these stories repeat in India too.

After independence and having adopted a democratic form of governance, India has made efforts to enlarge the space meant for marginalised groups. It is the moral responsibility of the state to identify, protect and promote concerns of all these segments of population. Many policies and schemes have been formulated especially through the process of education in favour of such population. But so far as functioning and outcome of these schemes are concerned there are views and counter views. Successes on one hand and challenges on the other is the order. Under the given development framework which is based on top-down approach social justice and human rights related issue are most argued than addressed. Some challenges are local and some are macro, some are historical and some contemporary.

In countries with many socially excluded groups and high levels of ethnic, linguistic, economic and social diversity, girls from socially excluded groups are at a disadvantage educationally. Raising the availability and quality of schools for the socially disadvantaged in such countries will reduce much of this gender gap. In addition, compensatory programmes designed for and targeted at socially excluded girls will be required. Targeting requires good information about the groups to be

targeted. In some countries, this information is available through household surveys or an annual school census. Geographical targeting is suitable when socially excluded groups live in their own, often isolated, communities and can be identified through language, as is the case in Cambodia, Guatemala, Laos and Vietnam. Targeting programmes directed to girls in rural, poor ethnic enclaves could boost their school participation. However, targeting socially excluded girls in urban areas may be more difficult because sensitivity regarding ethnic identification may arise, as in the case of Brazil.

Socially excluded groups face many challenges in seeking to participate and succeed in education at all levels-global, national and at state level. Improved schooling conditions and well-targeted assistance programmes can help marginalized girls to stay in school and to succeed. There appears a commonality among the marginalized groups in the experience of education as lagging and hesitant to come forward everywhere. The conditions of the Blacks and Muslims in the west, the ethnic Africans,, the low caste population and Muslims in India are extremely backward in educational progress index. In spite of the Sustainable Development Goals, Millenium Development Goals and Constitutional Provisions in India, the marginalized community are disabled at participating in the development relay.

The review of studies on Disaffection also discloses that very few studies have been conducted on Disaffection. It is notable that the term Disaffection has been mostly used in educational contexts to refer to non engagement of students in the educational process in the instances of cases like marginalized and disadvantaged students. The term has been but rarely used in political contexts also. Lack of satisfaction and not able to self actualize are observed as a camaraderie consequence in the related studies on Disaffection in Education. It is also astounding that no studies on Disaffection in Education could be traced to have been conducted in India. The studies tracked so far in the particular area have been from the developed West.

Marginalization and Disaffection are not a new phenomena. In fact it is as old as human race but the question has begun to attract greater attention only in our time especially with the advent of the post colonial literature based on the binary opposition of center and periphery writers, who at periphery try to occupy a marginal or borderline position. There appears much scope for inter and intra disciplinary studies in these areas to both identify and resolve related issues for the ultimate progress of mankind as a whole. When underachievement consistently manifests itself in young people of specific life circumstances, there is a moral obligation and there are economic reasons to respond. Education is a particular focus because educational attainment is associated with virtually every standard measure of socio-economic success. However, circumstances outside the immediate educational sphere can affect a child's capacity to achieve, and therefore the extended challenges of disadvantage both from physical and emotional perspectives leading to marginalization and disaffection are of concern to ensure steady and positive development.

A study of the literature and studies also reveal that the rate of educational progress is not even in Kerala, a state with high standards in India and nearly cent percentage literacy. The backward communities in Kerala, the SC/ST and Muslims have their own hindrances- historical and social at being at par with the rest of the communities. Hence the present study is an attempt to discover and bridge the existing gap, though it be at a minute level, by exploring qualitatively the experiences of girl students from the backward communities in respect to Marginalization and Disaffection in Higher Educational Institutions of Malabar.

Chapter 3

METHODOLOGY

- ❖ **Statement of the Research Problem**
- ❖ **Variable of the study**
- ❖ **Research Questions of the Study**
- ❖ **Tools Used**
- ❖ **Basic Assumptions of Qualitative Research**
- ❖ **Research Philosophy- Ontology, Epistemology, Axiology**
- ❖ **Research Approach**
- ❖ **Research Design**
- ❖ **Research Choice**
- ❖ **Time Horizon**
- ❖ **Data Collection Techniques & Procedures**
- ❖ **Sampling**
- ❖ **Data Analysis**
- ❖ **Research Rigor- Validity & Reliability**
- ❖ **Research Ethics**

The concepts of Marginalization and Disaffection are intricately related to the realms of Sociology and Psychology interwoven in culture, beliefs, tradition and history. These challenges bring methodological possibilities to approach the subject matter in an interdisciplinary perspective. The researcher therefore has qualitative method to dissect the intricacies of Marginalization and Disaffection.

Qualitative exploratory method is very well suited for the present research because of its flexibility, possibility of in-depth analysis of the subject matter and interdisciplinary nature. In such methods, what is derived out of the research is more significant than the methodological constraints. A glance at the Statement of the Problem, Research Questions and Tools Used are mentioned to ease the comprehension of the Methodology Chapter.

Statement of the Research Problem

The problem for the present study is entitled as

ANALYTICAL INDUCTION OF FEELING OF MARGINALIZATION AND DISAFFECTION AMONG BACKWARD CLASS GIRL STUDENTS FROM MALABAR IN HIGHER EDUCATIONAL INSTITUTIONS

Research Questions of the Study

Research Questions set forth for the study are the following:

1. What are the categories of student marginalization among Backward Class girls in higher educational institutions?
2. What are the consequences of marginalization in academic performance among Backward Class girls in higher educational institutions?
3. What are the categories of experiences of disaffection due to marginalization among Backward Class girls in higher educational institutions?
4. How can marginalization of Backward Class girls in higher educational institutions be overcome?

Tools Used

- Open ended questionnaire- Questionnaire on Marginalization.
- Open ended questionnaire- Questionnaire on Disaffection.
- Interview Schedule on Marginalization and Disaffection of Backward Female Students of Malabar in Higher Educational Institutions

Basic Assumptions of Qualitative Research

According to Denzin and Lincoln (2000) 'qualitative research is a situated activity that locates the observer in the world'. It consists of a set of interpretive, material practices that makes the world visible. These practices transformed the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in this 'in their natural settings, attempting to make sense of or interpret phenomena in terms of the meaning people bring to them'. In qualitative research, it is important to recognize that there is no single, accepted way of doing qualitative research. Indeed, how researchers carry it out depends upon a range of factors including their beliefs about the nature of the social world and what can be known about (ontology), the nature of knowledge and how it can be acquired (epistemology), the purpose and goals of the research, the characteristics of the research participants, the audience for the research, and the position and environment of the researchers themselves (Ritchie & Lewis, 2003). Qualitative methods are used to address research questions that require explanations or understanding of social phenomena and their contexts. They are particularly well suited to exploring issues that held some complexity and to studying processes that occur over time. The nature of research design in qualitative research adopts a flexible strategy. It is also sensitive to the social context in which the data are produced

(Ritchie & Lewis, 2003; Grbich, 2007). The qualitative research adopted methods usually involve close contact between the researcher and the people being studied, where the researcher is the primary instrument (Ritchie & Lewis, 2003). The qualitative research reflects the complexity, details and context of the data. Using the qualitative research, researchers attempt to identify emergent categories and theories from the data rather than imposing a priori categories and ideas. Based on these categories qualitative researchers attempt to explore meaning rather than cause.

Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. In the words of Atkinson et al. (2001) it is an ‘umbrella term’, and a number of different approaches exist within the wider framework of this type of research. Most of these have the same aim- to understand the social reality of individuals, groups and cultures. Researchers use qualitative approaches to explore the behaviour, perspectives, feelings and experiences of people and what lies at the core of their lives. Specifically, ethnographers focus on culture and customs, grounded theorists investigate social processes and interaction, while phenomenologists consider the meanings of experience and describe the life world. Qualitative methodology is also useful in the exploration of change or conflict. The basis of qualitative research lies in the interpretive approach to social reality and in the description of the lived experience of human beings.

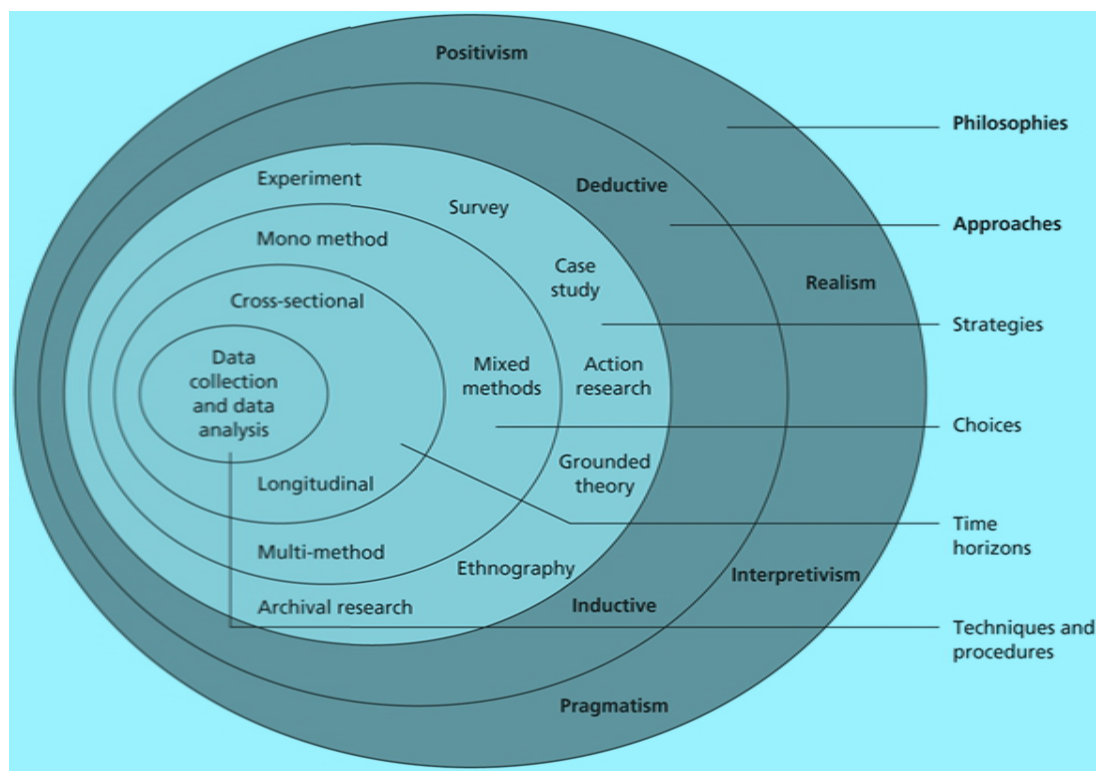
From among the various qualitative research designs plausible, the present study follows the Grounded Theory Design embedded in Analytical Induction using Constant Comparison Methods.

To develop the clear research approach, the researcher made use of the ‘research onion’ developed by Saunders et al. in the year 2010 (Fig 3.1). The Research Onion illustrates the stages involved in the development of a research work. It gives an effective progression through which a research methodology can be designed. The

approach taken in using the research onion framework is to go from the outer layer to the inner layer. Based on this, 6 stages of the present research is described- the Research Philosophy, Research Approach, Research Strategies, Research Choice, Research Time Horizon and Research Techniques and Procedures.

Figure 2

Research Onion (Saunders et al., 2010)



Research Philosophy

A research philosophy refers to the set of beliefs concerning the nature of the reality being investigated (Bryman, 2012). The philosophical stance of the researcher can be determined from the outermost layer of the Research Onion. Johnson and Clark (2006) argue that the most important issue about the determination of such a philosophical stance is less to have a philosophically informed research a priori but more about being able to reflect on the different choices and to defend the chosen position in relation to the potential alternatives

(Saunders et al., 2010). Taking this in to consideration, the researcher selected the philosophy which best explains the current research aim, research objectives and research questions. The researcher didn't root her research fully in to some specific philosophical stance before topic development. She had the freedom to choose between alternatives.

After quite a lot of reflection and personal understanding the investigator rooted her research approach in the philosophical position of interpretivism which is often combined with social constructivism. The author describes the philosophical position in detail defining the ontology, epistemology and axiology of the selected research approach.

Ontology

Smith et al. (2008) suggest that ontology is concerned with nature of reality and it deals with the essence of phenomena and the nature of their existence.

Ontology originates from Greek words *ontos* (being) and *logos* (theory of knowledge). Ontology focus on "what is" and on "whether or not some phenomena, actually exists independently of our knowing and perceiving it" (Gill & Johnson, 2010).

Ontology differentiates between objectivism and subjectivism. Objectivist sees reality as being independent of social factors while subjectivist argues that "social phenomenon are created from the perceptions and consequent actions of those social factors concerned with their existence." (Saunders et al., 2010, p.117)

In the current research the subjective views are chosen to meet the research aim and it has its own importance in explaining the research process. The researcher takes in to consideration the subjective matter and focuses on the individuals

perceived aspects of the key phenomena ‘marginalization’ and ‘disaffection’. Hence, it recognizes that experiences of marginalization and disaffection is not an objective reality but rather the result of individuals’ subjective interpretation of their own reality. There is no direct access to the real world. Here the constructs marginalization and disaffection is explained as socially constructed, subjective and may change or is dynamic. And therefore the ontological views together supports the epistemological position of social constructivist in the current study.

Epistemology

The origin of the term epistemology is from two Greek words *episteme* means knowledge/science and *logos* means ‘knowledge about knowledge’ or the consideration of true or false in research (Gill & Johnson, 2010). There are three key epistemological positions namely positivism, realism and interpretivism (Bryman, 2012). Epistemology tries to find the common acceptable knowledge and address the facts accordingly. Both epistemology and ontology develops together.

Interpretivism is associated with the philosophical position of idealism, and is used to group together diverse approaches, including social constructionism, phenomenology and hermeneutics; approaches that reject the objectivist view that meaning resides within the world independently of consciousness (Collins, 2010). Interpretivism makes use of multiple methods and the focus is to explore the meaning to get more understanding about the issue.

There are many assumptions related to interpretivism. The nature of reality is assumed to be multiple, relative and socially constructed, goal of research is to understand (there is weak prediction), and focus of interest is to the specific, unique and deviant. The knowledge generated is relative to the meaning depending on time, context, culture and value bound, and the desired information to be collected is what

some people think and do, what kind of problems they are confronted with and how they deal with them. The participant subject relationship is interactive, cooperative and participative (Pizam & Mansfeld, 2009). To summarize, interpretivism studies generate qualitative primary data of a high level of validity (empathetic, trustworthy, and honest in nature), but low level of reliability.

In the present study, the investigator rooted her research approach in the interpretivist position. Here, experiences of marginalization and feelings of disaffection carries a subjective meaning and are a social phenomena. The focus is on the details of the situation and the reality within those details. The subjective meanings of their experiences are varying and multiple and are the motivators of the action. The investigator looks for the complexity of the responses than focusing for a single result. Since the interpretations are formed from the interactions with others and are influenced by historical and cultural norms, it is socially constructed.

Axiology

Axiology is a branch of philosophy that studies judgments about value (Saunders et al., 2010). Silverman (2013) noted that it makes one understand the impact that people's opinion have on collecting and analyzing of research.

The researcher's choice of the topic, philosophical stance, design and methodology and the research focus will always be a reflection of researcher's own values as well. In the current research, the process is value bound, the researcher is part of what is being researched and hence she cannot be detached from the construction and hence her subjectivism will have a role.

The researcher is from Kerala, a state known as 'Gods own country', from India. India is a country which has a rich cultural heritage, traditional outlook based

on a collectivistic social system, which give quite a lot of importance to society and family. The cultural background, her family experience (early childhood in a joint family, later shifted to Saudi Arabia and completed ten years of schooling from an International Indian School, returned and settled in hometown of Malappuram during late adolescence and later married to another joint family). Her education (Bachelors and Masters Degree in Physics and Education), her training and work experience might influence the interpretation of the phenomenon. The investigator acknowledges the subjectivism and tried her best to bring in more objective explanations for the data collected. Considering the value laden effect, the author collected data in such a way that it includes maximum variability to ensure variability in perception and value system and provides a wider understanding in an objective way. However, her decision was to stay within the cultural system of Malabar with a purpose to limit the value variation to that specific cultural set within the sampling framework chosen.

Research Approach

Research approach is the second layer of research onion proposed by Saunders et al. (2010). It explains the researcher's critical choice within the research design, of selecting a theory ridden deductive or data driven inductive approach.

As opposed to inductive approach, deduction approach focuses on development of theory, testing theory by hypotheses and will carry a corresponding research design. It has many characteristics like, it is based on scientific principles, use quantitative approach to data collection, move from theory to data, usually tries to explain causal relationship between variables, controls are used for validation, there is operational definitions formed to ensure clarity, is a highly structured approach, there is more of objectivity, and the sample size has to satisfy the need for generalization of the results (Saunders et al., 2010).

But inductive approach is more like a building theory, here the investigator collects data and theory is developed through data analysis. This approach focus on gaining understanding about the human experiences and events, qualitative data are collected, and it makes a closer understanding to research. Here, researcher is a part of the research process, there is flexibility in the structure, it permits changes of research emphasis based on the progresses in research and there is lesser need to generalize the result. Though there is an 'either/or' research choice it actually do exist together (Saunders et al., 2010). Blaikie (1993) argued that both inductive and deductive approaches are interlocked. The knowledge development occurs when both the approaches go hand in hand by joining up the theory building and empirical testing.

In the current study, the researcher takes an inductive approach to explore 'marginalization and disaffection' among female students. The social constructs 'marginalization' and 'disaffection' is studied using Analytic Induction of self reports and Interview data.

Research Design

It is the third layer of the research onion. Research strategy/ design is the general plan on how to conduct research or how to answer the research question(s), on how certain methodological procedures and strategies can be used. It should follow the research objectives and should describe the methods and sources for data collection. It has to explain the design choice of exploratory or explanatory research.

For the Current study, researcher chose to conduct an exploratory research. It explores the construct 'Marginalization and Disaffection among backward class girl students in higher education hailing from Malabar'. The explorations were done using the methodology - Grounded Theory, which emphasizes an active role for the researcher and research exercise as a dynamic process.

Grounded Theory

Glaser and Strauss (1967) developed grounded theory procedure, written in their book 'The Discovery of Grounded Theory' (1967). It is a type of qualitative research method that allows theory/ theories to emerge from the data that is collected. Grounded theory research follows a systematic yet flexible process to collect data, code the data, make connection and see what theory / theories are generated or are built from the data. The main feature of grounded theory research is the development of new theory through the collection and analysis of data about a phenomenon. The end result of this type of qualitative study is a theory that emerges from, or is "grounded" in, the data – hence, grounded theory. Rich description is also important but is not the primary focus of this type of study (Marriam, 2009). Charmaz (2014) expresses on the reason for the revolutionary conceptualization of Glaser and Strauss's book. It had challenged the traditional notions of research that existed till then especially with reference to the arbitrary divisions between theory and research, put forward new views of qualitative research as primarily a precursor to more "rigorous" quantitative methods, claimed that the pursuit for rigidly finished qualitative research is illegitimate, voiced that the beliefs on qualitative methods as impressionistic and unsystematic, separated data collection and analysis, and challenged the assumptions that qualitative research considered to be less estimable could produce only descriptive case studies rather than theory development.

What differentiates grounded theory from other types of qualitative research is its focus on building theory (Corbin & Strauss, 2007). The type of theory developed is usually "substantive" rather than formal or "grand" theory. Substantive theory has as its referent specific, everyday - world situations such as the coping mechanisms of returning adult students, or a particular reading program that "works" with low - income children, or dealing with grief in the aftermath of a natural disaster. A substantive theory has a specificity and hence usefulness to practice often lacking in

theories that cover more global concerns. Grounded theory is particularly useful for addressing questions about process, that is, how something changes over time (Marriam, 2009).

Data in grounded theory studies can come from information collected through interviews, observations, and a wide variety of documentary materials. As is accepted to other types of qualitative research, grounded theory too has its own jargons of terminology, language and procedures for conducting a study of its kind. First, data collection is guided by theoretical sampling in which “the analyst jointly collects, codes, and analyzes data and decides what data to collect next and where to find them, in order to develop the theory as it emerges” (Glaser & Strauss, 1967). Second, data are analyzed using the constant comparative method of data analysis. by comparing one segment of data with another to determine similarities and differences. Data are grouped together on a similar dimension. The dimension is tentatively given a name which then evolves to become a category. By and large, the object of this analysis is to identify patterns in the data which are then arranged in relationships to each other in the building of a grounded theory (Marriam, 2009).

Research Choice

In a research researcher can use single data collection technique and corresponding data analysis procedure (mono method) or use more than one data collection technique and data analysis procedure (multiple method). Mixed method approach is where both quantitative and qualitative data collection techniques and analysis procedure is used (Saunders et al., 2010). In the current study, the investigator makes use of two different variations of a single methodology, Grounded Theory. First phase makes use of the self report data for the variables ‘marginalization’ and ‘disaffection’ from students. In the Second phase data are collected through in-depth interview from faculties in higher education. Tashakkori and Teddlie in 1998, suggest that multiple methods are useful if they provide better

opportunity to answer the research question and also allow to evaluate the extend of trustworthiness of the research findings better and inferences can be made from them. Since the current study collects data are from through self reports and interview techniques, a multi method qualitative design is used.

Time Horizon

Research may be time constrained or “snap shot” research which is called as cross sectional study or it may be with longer time duration or diary or series on snap shots called as longitudinal study (Saunders et al., 2010). The data for the study was collected in an already established time zone and the variables were not repeatedly measured on the basis of time. Also, the time duration is not a factor in the analytic procedures of the data and it does not influence the discussion and interpretation. Hence the time horizon followed is of the cross sectional design.

Data Collection Techniques and Procedures

This is the sixth and last layer of the research onion, the innermost layer. The process used at this stage of the research contributes significantly to the study and its overall reliability and validity (Saunders et al., 2010). Data collection and analysis is dependent on the methodological approach used (Bryman, 2012). This layer explains how the data used in the research are collected and analyzed. It also explains the source of data, the research design, the sample, the sample size, sample ethics, sample limitations, the research reliability and validity.

Methods of Data Collection

1. Open Ended Questionnaires

A Questionnaire is a type of self report about one’s own behavior or feelings provided especially by one who is the subject of research. It is a method which involves asking a participant about their feelings, attitudes, beliefs, etc. It allows the

participant to describe their own experiences rather than inferring this from observing participants. In the current study, two open ended questionnaires were used to invite respondents to provide their own answers and hence the qualitative data. Although these types of data are difficult to analyze, they can produce more in- depth responses relating to what the participants actually thinks rather than being restricted by categories. Preliminary details of the respondents were also asked to be written.

Procedure. Researcher, after identifying few female students from the backward communities of Muslim and SC/ST, hailing from Malabar, conducted casual talks and developed a rapport with them individually. Further, the researcher initiated discussions on the concerns over inequality existing in the educational scenario, with special reference to higher educational institutions. Finally, the researcher informed of her interest in studying about these issues and requested their consent in providing the data by responding to the two questionnaires:

1. Questionnaire on Marginalization
2. Questionnaire on Disaffection

Data were collected further from the subjects using Theoretical Sampling. Students were informed that there is no right or wrong response while answering the questionnaires and that Malayalam or English language may be used in compliance with their comfort. No student was compelled to participate in the study and was given all the freedom to exit if and when they desired.

The data collected were read thoroughly to get an overall idea and it identify whether it is relevant to the present research area. The significant statements were extracted and were recorded separately based on the course pursuing and the social community of the students. Irrelevant statements considering phenomenon of study were discarded. Inductive Analysis using constant comparison method was carried out simultaneously.

2. In-depth Semi-structured Interview

In depth or semi structured interview is one of the main methods of data collection used in qualitative research. DeMarrais (2004) defines an interview as “a process in which a researcher and participant engage in a conversation focused on questions related to a research study” (p. 74). Meriam (2009) observes that the characteristics of a semi structured interview is in the middle of a structured interview and an unstructured one. In these types of interviews either all of the questions are more flexibly worded or the interview is a mix of more and less structured questions designed so that specific information is desired from all the respondents which can be derived due to the structured nature of the interview and at the same time the lions share of the interview being guided by a list of questions or issues to be explored, and neither the exact wording nor the order of the questions determined ahead of time. This layout provides space for the researcher to respond to the situation at hand, to the rising global view of the respondent, and to new thoughts on the subject. The interviewers’ subjectivity also play a key role in the theorization process. In order to overcome these, postmodern constructivist draws out some alternatives. Douglas (2005) a well-known constructivist suggests that it can be overcome by using a creative interviewing strategy. He observed that, in creative interviewing the researcher moves away from the conventions of interviewing, with lengthy or repeated interviews taking place in people’s everyday, world situations and an emphasis on free expression. In the present interview process the researcher attempted to overcome this issue by conducting the interview in their own natural setting and provided a platform to express their own ideas feely.

Through the telephonic conversation consent was taken from the interviewee. They were approached in their respective institutions, or homes to conduct the interview. As an in-depth interview, a semi- structured questionnaire was prepared. The interviewer attempted to be interactive as far as possible to

provide an environment to express the ideas of the interviewee freely. The structure of the interview was sufficiently flexible to permit topics to be covered in the order most suited to the interviewee to allow responses to be fully probed and explored and to allow the researcher to be responsive to relevant issues raised spontaneously by the interviewee. The duration of the interview was generally from one hour to two hours. The language used in the interview was Malayalam and English. Some of the interviews were recorded using audio devices and other interviews noted in the form of field notes. The researcher also used a range of probes and other techniques to achieve depth of answer in terms of penetration, exploration and explanation. An initial response was often at a fairly surface level, the interviewer used following up questions to obtain a deeper and fuller understanding of the participants meaning.

Tools Used for Data Collection

For each and every type of research we need certain instruments to gather new facts or to explain a new field. The instrument employed as means to collect data. Researcher must be careful in developing the instrument for the study in order to enhance its quality and purpose.

The investigator with the supervisor developed two open-ended questionnaires and one semi-structured Interview Schedule for the purpose of the research study. Each of the tool is described in detail below:

1. Open Ended Questionnaire on Marginalization

The questionnaire contains four questions. The first item intends to verify whether the student has been a personal victim of marginalization and to seek out her perceptions of why she has had such an experience from her perspective. The second question seeks to identify further causes of marginalization by reframing the first item so that more reasons may be elaborated upon. The third question aims to prompt the respondents to further more causes by asking them to relate experiences

of marginalization with any of their friends or acquaintances. If it had been queried, they should express their experience. The researcher enquires through the fourth question on how she perceives this has affected performance in academics.

Overall, the first three questions of the questionnaire tries to answer the first research question- What are the perceived categories of student marginalization in higher educational institutions? The fourth question attempts to answer the second research question - What are the consequences of marginalization in academic performance?

2. Open Ended Questionnaire on Disaffection

The questionnaire contains four questions. The first item intends to corroborate whether the student has experienced disaffection in higher educational institutions by asking to mention the instances justifying the same. The second item seeks to validate the responses of the first question by re assuring that the student has been a part of disaffection in higher educational institution since disaffection reduces students efficiency. The third item corresponds directly to the perceived categories of disaffection. The fourth item seeks to bring out the students views on who they consider responsible for the disequilibrium.

Overall, all the four questions is in accordance with the researchers quest to answer the third Research Question- What are the perceived categories of experiences of disaffection due to marginalization?

3. Interview Schedule on Marginalization and Disaffection

A semi structured Interview Schedule was prepared to collect data from faculties in higher education who are concerned with the areas present study. The interview schedule consists of 6 items which act as the framework for the interviewer to conduct the interview. The schedule also helps to minimize distraction from the

major themes, but at the same time triggers maximum response. Items 1 and 4 are related to the major theme – Marginalization and correspond to Research Question 1. Item No. 2 corresponds to the Research Question 2. Items 3 and 5 are related to the theme Disaffection and correspond to Research Question 3. Item 6 aims to amalgamate opinions of faculties to counter Research Question 4- How can marginalization be overcome in educational institutions?

Sampling

The sampling technique followed in the present research is Theoretical Sampling adopted by Glaser and Strauss (1967). It is a process of data collection for generating theory whereby the analyst jointly collects, codes and analyses his data and decides what data to collect next and where to find them, in order to develop the theory as it emerges. This process of data collection is controlled by the emerging theory.

In contrast with statistical sampling the probability assumption is not relevant in theoretical sampling. Rather, the researchers select sample according to their (expected) level of insights for developing theory in relation to the state of theory elaboration so far. In contrast with statistical sampling the extension of the basic population is not known for the researcher in advance. Considering the nature of the study and the sample, the investigator chose maximum variation sampling. In each step researcher has drawn repeated sampling elements for generating various themes keeping in mind the research questions. Once the researcher reached a theoretical saturation data collection was stopped.

The sample consists of female students hailing from Malabar and belonging to the backward community of Muslim or SC/ST and are undergoing their higher education in various disciplines such as arts and science, teacher training, medicine and engineering professions.

To support the theory formation researcher also used the data collected through semi structured interviews with faculties of various disciplines in higher education as a second phase. For this, Maximum Variation sampling, first identified by Glaser and Strauss (1967) in their book on grounded theory was used. A grounded theory, it was reasoned, would be more conceptually dense and potentially more useful if it had been “Grounded” in widely varying instances of the phenomenon. “Any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon.” (Patton, 2002, p. 62)

Sampling Frame

Primarily sampling frame gives clarity to the researcher about the exclusion and inclusion criteria, sufficient number of potential participants and number of practical consideration. It also helps the researcher to focus his study on a relevant sample.

For the present study, as mentioned in chapters, the data were collected from samples in two phases. In the first phase, the sample consists of 131 girl students hailing from Malabar and belonging to the backward community of Muslim or SC/ST and is undergoing their higher education in various disciplines such as arts and science, teacher training, medicine and technical professions experiencing or having experienced Marginalization. In the second phase, data collected through semi structured interviews with 8 faculties of various disciplines in higher education using Maximum variation sampling.

Sample Size

The data were collected for the study from two groups of samples. The first group comprised of 131 female students who are undergoing higher education in various courses. The final size of the sample is determined theoretically that is

collecting data continued until there is no further variation in the responses. The split up of the sample is:

Table 9

Details of the Female Students Participants for the Study

Course	OBC- Muslim	SC	ST	Total
Arts and Science	24	10	6	40
Teacher Training	21	10	3	34
Medical	20	10	2	32
Engineering	13	9	3	25
Total	78	39	14	131

The study also collected data from a second group of sample comprising of 8 teaching faculty of higher educational institutions. The faculties purposively selected for the study had more than 10 years experience in teaching at higher education level and were aware of the phenomenon ‘marginalization’ in educational institutions. The investigator decided to choose such number of respondents to extract in depth and qualitative information from them.

Table 10

Details of the Faculty Participants for the Study

Sl. No	Discipline of Specialization	Teaching Experience in Higher Education	Gender
1	Arabic	26 Years	Male
2	Education	25 Years	Male
3	English	14 Years	Female
4	English	19 Years	Female
5	Malayalam	12 Years	Male
6	Medicine	17 Years	Female
7	Sociology	13 Years	Female
8	Technology	14 Years	Female

Data Analysis

To obtain the objectives of the study, analytic induction using constant comparison method is used. This method uses qualitative research paradigm rooted in grounded theory. Phenomenon is explained on the basis of open-ended questionnaires. Analytic induction is a method of data analysis. It is a research logic used to collect data, develop analysis and to organize the presentation of research findings. This approach moves from the specific to general. Analytic induction has been done by using constant comparison method.

Constant Comparison Method

Constant comparison method is a method for analyzing data in order to develop a grounded theory. Glaser and Strauss (1967) suggest that when used to generate theory, the comparative analytical method described can be applied to social units of any size. Constant comparison method is used by the researcher to develop concept from the data by coding and analyzing at the same time (Taylor & Bogdon, 1998). It combines in systematic data collection, coding and analysis with theoretical sampling in order to generate a theory that is integrated, close to the data, and expressed in a form clear enough for further testing.

Constant comparison method combines inductive category coding with a simultaneous comparison of all social incident observed. Comparison is also the dominant principle of the inductive analysis process as in other tradition of qualitative research. The art of comparison has to do with creative process when gathering and analyzing data (Strauss & Corbin, 1998) in constant comparison method each piece of data must be compared with every other piece of relevant data.

Analytic Induction

Originally understood as an alternative to statistical sampling methodologies, ‘analytic induction’ was coined by Znaniecki (1934), who, through analogies to methods in chemistry and physics, touted Analytic Induction (AI) as a more scientific approach to causal explanation than enumerative induction that produces probabilistic statements about relationships. After a strong but sympathetic critique by Turner (1953), Analytic Induction shed the promise of producing laws of causal determinism that would permit prediction. The methodology subsequently became diffused as a common strategy for analyzing qualitative data in ethnographic research. Analytic Induction is now practiced in accordance with Znaniecki’s earlier (1928), less famous call for a phenomenologically grounded sociology. It continues primarily as a way to develop explanations of the interactional processes through which people develop homogeneously experienced, distinctive forms of social action.

Analytic induction can be contrasted with defining and using terms in advance of research. Inductive approach is the analysis of data and examination of practice problems within their own contexts rather than from a pre-determined theoretical basis. This approach moves from specific to general. In this process, we engage in the evaluation and comparison of the obtained facts to reach a conclusion. Analytic induction was done by using constant comparison method.

There is no particular analytical scale to the phenomena that may be addressed with Analytic Induction. The research problem may be macro social events such as revolutionary social movements, mid-scale phenomena such as ongoing ways of being a student in a given type of educational institution, or everyday micro-social phenomena such as expressive gestures that can be seen clearly only when videotape is reviewed repeatedly (Johnson, 1998).

The data analysis using grounded theory approach incorporating analytical induction is done in three stages of data coding - open coding, axial coding, and selective coding (Strauss & Corbin, 1990). In open coding stage, the researcher read the data meticulously to understand the meaning and the context of the event. The participants "quotes and experiences" were converted into codes embodying its meaning. These codes were clustered into meaningful concepts, which were in turn grouped into well-defined themes. The themes with exhaustive properties and dimensions formed categories. In axial coding, the relationships between the different categories and subcategories were established based on their dimensions and properties. In selective coding, a core category was selected, and all the other categories were integrated to build a theory. Memos or Field Notes are the reflections of the researcher's thoughts and ideas. Memos written during the data collection and data analysis were useful for the researcher in report writing.

Based on the above standardized procedures of analyzing qualitative data, the following steps were observed for the present study:

First Step: Data Management. Data generated through questionnaires were collected in response sheets and that from interview were noted in the form of field notes. Some of the interviews were recorded using audio recorder. Such interviews were transcribed into the textual form. The field notes were not strictly 'raw' data because the entries of data were selective, having already been filtered according to the particular focus of the present study. But the transcripts were not filtered in terms of the relevance of the major research concern. So in the initial phase researcher organized and filtered the initial 13 responses received for the questionnaires.

Second Step: Identifying Initial Themes. The researcher went through the responses of the questionnaires and interview transcripts and field notes many times.

This helped to get familiarized with the data. Through this process of reviewing the chosen materials, some of the basic themes were identified. These initial themes helped the researcher to develop an initial conceptual framework for the data analysis

Third Step: Coding/Indexing. After identifying the initial themes and conceptual framework for the analysis the next step was to apply this conceptual framework into the raw data. This process is called coding or indexing in qualitative research analysis. This indexing or coding process help to show which themes or concept is being mentioned or referred to within a particular section of the data.

Fourth Step: Sorting the Data by Themes or Concept. In this stage, the researcher sorted or ordered the data in terms of its content or properties. The purpose of sorting the data allowed the analyst to focus on each participant in turns so that the details and distinction that lies within could be unpacked. The Analyst primarily used the index categories to bring material together in thematic sets.

Fifth Step: Summarizing or Synthesizing the Data. Here, the researcher summarized or synthesized the original data. This not only serves to reduce the amount of material to a more manageable level but also begins the process of distilling the essence of the evidence for later representation.

Steps 1 to 5 described above is the Open Coding in constant comparison method, which is followed by Axial Coding and Selective Coding.

Sixth Step: Refining Categories and Classifying the Data (Axial Coding). The critical stage in descriptive analysis was intended to unpack the content and nature of a particular phenomenon or theme. The main task was to display data in a

way that is conceptually pure, makes distinctions that were meaningful and provides content that is illumination. There were three steps were used to achieve this higher level of analysis.

- Detection in which the substantive content and dimensions of a phenomenon were identified.
- Categorisation in which categories were refined and descriptive data assigned to them.
- Classification in which groups of categories were assigned to classes. It was higher level of abstraction.

Seventh Step: Developing higher-level themes (Selective Coding). Based on the categorization and classification of the data higher-level themes are developed. Connecting the higher-level themes the researcher developed to answer the new questions and formulation of hypotheses and theories addressing the major research concerns.

For the present study, the data collected through Questionnaires and Interview Schedule is analysed inductively employing constant comparison and themes, categories and sub categories are identified.

Research Rigour

According to Davies and Dodd, (2002) Rigour encompasses detachment, objectivity, replication, reliability, validity, exactitude, measurability, containment, standardization and rule. In a general sense, rigor refers to the reliability and validity of research. Several strategies can be used to enhance the validity and reliability of qualitative studies (Merriam, 2009). The following sections address the specific concerns in qualitative research with respect to internal validity, reliability and

external validity, or what Lincoln and Guba (1985) call credibility, consistency/dependability and transferability of the present study.

Internal Validity/Credibility

Internal validity deals with the question of how research findings match reality. One of the assumptions underlining qualitative research is that reality is holistic, multidimensional and ever changing, it is not a single, fixed, objective phenomenon waiting to be discovered, observed, and measured as in quantitative research. Though qualitative researchers can never capture an objective ‘truth’ or ‘reality’, there are a number of strategies that a qualitative researcher can use to increase the ‘credibility’ of their findings. Triangulation, member checks or respondent validation, adequate engagement in data collection, reflexivity and peer examination or peer review are some of the strategies to shore up the internal validity of a qualitative research

For the present study, internal validity has been established by the following strategies.

1. Triangulation

Denzin (1978) proposes four types of triangulation; the use of multiple methods, multiple sources of data, multiple investigators/multiple theories to confirm emerging findings. For the present study, triangulation using multiple methods of data collection, through two different phases has been employed- open ended questionnaire and semi-structured interview.

2. Member Checks/ Respondent Validation

Here, feedback is solicited on the emerging findings from some of the people interviewed. According to Maxwell (2005), “this is the single most important way of ruling out the possibility off misinterpreting the meaning of what participant say and

do and the perspective they have on what is going on, as well as being an important way of identifying your own biases and misunderstanding on what you observed” (p.133). For the present study member check has been done by cross checking the coded data with 10 of the respondents in phase 1 and 3 of the respondents in phase-2.

Also, during the entire coding process, there was a constant interplay between proposing and checking; thus constant comparison verified the accuracy of the theory. This also ensures the validity, or trustworthiness of the study.

3. Adequate Engagements in Data Collection

For the present study, data has been collected till the emerging findings are saturated and the researcher begins to see or hear the same things over and over again and no new information surfaces as more data are collected.

4. Researcher’s Position or Reflexivity

This refers to the process of reflecting critically on the self as researcher, the human as instrument (Lincoln & Gube, 2000). The investigator has explained her biases, dispositions and assumptions regarding the research to be undertaken in the research philosophy section of the current chapter.

5. Peer Examination/Peer Review

Review has been conducted by peers knowledgeable about the topic and the methodology. The raw data have been scanned and assessed on whether the findings are plausible based on the data by the researchers peers.

Reliability

A qualitative research should be reliable but not in the sense of replicability over time and across context. Rather, qualitative research aim for a reliability in data

based on consistency and care in the application of research practices reflected in the visibility of research practices and reliability in our analysis and conclusions, reflected in an open account that remains mindful of the partiality and limits of its research findings. Lincoln and Guba (1985) conceptualizes the reliability in qualitative research as dependability or consistency. Here, the concern is not whether findings will be found again, but whether the results are consistent with the data collected.

Strategies to ensure reliability in a qualitative research are triangulation, peer examination, investigator's position and audit trail. The first three have already been discussed under internal validity. The researcher maintains for the present study an audit trail, a detailed account of how the study was conducted and how the data were analyzed by keeping a research journal on the process of conducting the research as it is being undertaken. The audit trail strategy is suggested by Lincoln and Guba (1985).

External Validity or Transferability

External validity is concerned with the extent to which the findings of one study can be applied to other situations, that is, how generalizable are the results of a research study? (Marriam, 2009). To enhance the possibility of the results of the qualitative study, 'transferring' to another setting, several strategies can be employed. The most commonly mentioned is the use of rich, thick description (phrase coined by Gilbert Ryle, 1949) and maximum variation sampling (Marriam, 2009). In maximum variation sampling data are collected from the widest range of perspectives possible so as to incorporate maximum diversity. Data collection continues until no further variation is observed.

In the present study, highly descriptive detailed presentation of the setting and findings with adequate evidence have been presented in the form of quotes from

participant interviews, fieldnotes and documents. Transferability is also enhanced by maximum variation ensured in the sample of data collection.

External validity depends on internal variety, not on the quantity and logically pre-derived uniformity of the data set. In the present study, By seeking cases of diverging experiences, the explanation is redefined, it becomes both more nuanced and more wide-ranging in demonstrating validity.

Research Ethics

In qualitative research the evolving nature of the relationship between the researcher and the participant is partially shaped by the researcher's personal characteristics such as race, class, age, and gender (Ladson-Billings, 2003). Ethical dilemmas are likely to emerge with regard to the collection of data and in the dissemination of findings. Overlaying both the collection of data and the dissemination of findings is the researcher - participant relationship.

Ethical considerations are important in all research area, the concern becomes more salient in qualitative research, particularly when involving vulnerable group of participants. It is the responsibility of the qualitative researcher to ensure participants to have a power of freedom of choice to involve in the study, protect the participants' identity throughout selection and dissemination process, and promote clear and honest research reporting without deception to readers.

For the present study, the researcher has given due consideration to the ethical issues through:

1. Informed consent and voluntary participation of the participants were sought. The participants had the right to withdraw informed consent at any time. Consent to record the interviews were also sought beforehand.

2. Anonymity and Confidentiality of the participants were preserved by not revealing their names and identity in the data collection, analysis and reporting of the findings. Privacy and confidentiality of the data collection environment were managed carefully.
3. Data transcription, analysis and dissemination of the findings was conducted privately and identities of the participants were removed during data transcription, including their names or any significant aspect of identity. In presenting the findings of the study, the participants were referred to by their pseudonyms in the verbatim quotes.
4. Data were shared with another peer colleague and supervisor for the purpose of reaching agreement of the interpretation without exposing participants details at any interim stage.
5. Data protection- Data analysis was conducted simultaneously with the data collection. The researcher transcribed and analysed the data independently. Data were stored in encrypted devices and password protected.
6. The researcher also took care to ensure flexibility in the data collection process. Since the major sample of the study encompassed female students, the vulnerability and potential harm that can be imposed to the participants have been duly accepted and ethical principles applied throughout all stages of the research process, thereby balancing the potential risks of research against the likely benefits.
7. Caution was also taken while reporting the research findings. The researcher identified herself as a researcher irrespective of her knowledge and personal experience regarding marginalization and disaffection-the central themes of study. This will reduce the inclusion of subjectivity and ensure the objective nature of the findings, also known as the conformability of the study.

Chapter Summary

This chapter explains in detail the research philosophy, methodology and processes within. The investigator made use of the Research Onion proposed by Saunders et al. (2010) to give a structure to the chapter. In the outer layer the investigator positioned her research in the interpretative paradigm, inductive approach, multiple method and made use of the qualitative methodology, Grounded theory using the data collected through the questionnaire and interview schedule within a cross-sectional data collection time horizon. All the processes and procedures followed to ensure research rigor (Internal Validity, Reliability and External Validity) and ethical concerns taken care of are discussed.

ANALYSIS AND DISCUSSIONS

- ❖ **Precursors of Student Marginalization among Backward Class Girls in Higher Educational Institutions**
- ❖ **Consequences of Marginalization in Academic Performance among Backward Class Girls in Higher Educational Institutions**
- ❖ **Feelings of Disaffection due to Marginalization among Backward Class Girls in Higher Educational Institutions**
- ❖ **Overcoming Marginalization of Backward Class Girls in Higher Educational Institutions**

This chapter consists of the major findings derived from the analytical induction of the qualitative data obtained. The results obtained are explored to arrive at a few hypotheses which offer scope for further research and analysis. This chapter is divided into four sections based on the progression of the objectives of the study. The analyzed data from the two sample groups post data collection for the present investigation are discussed in the current chapter. Using the social constructivist paradigm, the present section identified a number of categories and developed new themes, which explains the discourse of Marginalization and Disaffection among Backward Class Girls in Higher Educational Institutions.

Each theme is elaborated and the responses that explain specific themes are described and tabulated in the following paragraphs. Those verbatim that the researcher felt would add to the understanding of the reader are presented as such or in a close approximation to maintain the originality. Since the experience and perception occur throughout life and every activity of an individual is interrelated, there might be some overlaps among the subthemes. The representation of the whole data as subthemes adds to the better understanding of the phenomenon. Great care was taken to ensure that category construction reflected the comprehensiveness of response and that the data were manageable. Each domain is elucidated by defining the subjective definition, observations, tabulations, verbatim, interpretation and theoretical explanations in the following paragraphs.

Section 1: Precursors of Student Marginalization among Backward Class Girls in Higher Educational Institutions

Section 2: Consequences of Marginalization in Academic Performance among Backward Class Girls in Higher Educational Institutions

Section 3: Feelings of Disaffection due to Marginalization among Backward Class Girls in Higher Educational Institutions

Section 4: Overcoming Marginalization of Backward Class Girls in Higher Educational Institutions

Section 1:

Precursors of Student Marginalization among Backward Class Girls in Higher Educational Institutions

Based on the data collected from students and faculties of higher educational institutions, data were analyzed simultaneously by the constant comparison method and themes and categories have been formed through analytic induction. In this section, the researcher explores the concept of marginalization perceived among backward class girls in higher educational institutions hailing from Malabar. The following table indicates the themes and categories identified and have been arranged in the decreasing order of their prevalence considering the frequency of the responses of the sample:

Table 11

Themes and Categories of Precursors of Marginalization

Sl No	Themes	Categories	Frequency of responses
		Irregularity/difficulty in paying fees	49
		Limitations in grooming	31
		Difficulty in buying learning equipments	30
		Feeling of shame	
		• No good home and environment	29
		• Not interested in calling parents for PTA	
		Unable to take part in activities	19
		Availing scholarship and poor fund/welfare fund	16
1.	Economical	Partying with others	13
		Difficulty in helping others financially/for donations	8
		No personal vehicle/ Availing Concession Ticket	7
		Domestic Crisis	5
		Discontinuing course	3
		Being Non Residential Indian	1
		Total responses	211 (25.54 %)

Sl No	Themes	Categories	Frequency of responses		
2.	Teacher Based	Priority to Performers			
		<ul style="list-style-type: none"> • Precedence to Academic Performers Exclusively • Lack of holistic perspective in education • Preference to Street Smarts • Preference to appearances 	58		
		Non Verbal Cues			
		<ul style="list-style-type: none"> • Prejudice, Negative attitude • Partiality • Narrow mindedness • Cultural Difference between teacher and students • Consciously ignore some students • Inferiority complex of Teachers 	49		
		Verbal Cues			
		<ul style="list-style-type: none"> • Denial of opportunity to express views • Less explanation for some students • Discouraging verbally • Asking questions only to backward students • Patriarchical attitude of teachers 	42		
		Vacancies to Community teaching posts	9		
		Total responses	158(19.12%)		
		3.	Personal	Psychological	
				<ul style="list-style-type: none"> • Low self esteem • Introversion • Depression • Physique dissatisfaction 	48
Identity Crisis	38				
Communication Problems					
<ul style="list-style-type: none"> • Poor communication skills • Poor English /Hindi language • Language slang 	24				
Culture Shock	13				
Course Related					
<ul style="list-style-type: none"> • Don't like the course • Difficulty in using technology • High class strength 	11				
Total responses	134(16.22%)				

Sl No	Themes	Categories	Frequency of responses
4.	Social	Caste	36
		Social Status	28
		Gender	17
		Regionalism	14
		Quota Based	9
		Coming from Orphanage	2
		Total responses	106 (12.83%)
5.	Political	Reservation	24
		Participation of the backward class	17
		Feeling of insecurity	16
		Political Statements	13
		Elitism	12
		Silence of the forward class	4
		Total responses	86 (10.41%)
6.	Familial	Educational background	20
		Type of family	12
		Commitments to family members	11
		Family Support	7
		Total responses	50 (6.05 %)
7.	Peer Based	Socialization Barriers	29
		Benefitting relaxations	12
		Total responses	41 (4.96 %)
8.	Religion	Stereotypes	18
		Islamophobia	13
		Religious Differences	
		• Inter religious	9
		• Intra religious	
Total responses	40 (4.84 %)		
Total		N	826 (100%)

Note. N denotes the total number of responses from the total sample

Each of the 8 themes and categories analysed from the perspective of the participants responses is detailed as follows:

1. Economical

Themes Identified:

- Irregularity/difficulty in paying fees
- Limitations in grooming
- Difficulty in buying learning equipments
- Feelings of shame
 - No good home and environment
 - Not interested in calling parents for PTA
- Unable to take part in activities
- Availing scholarship and poor fund/welfare fund
- Partying with others
- Difficulty in helping others financially/ for donations
- No personal vehicle/ Availing CT
- Domestic crisis
- Discontinuing course
- Being NRI

Economic stability is vital to man's existence. Money is definitely not everything, but at the same time money is something important too. Money helps us achieve our life's goals and is directly linked to a man's standard of living. It provides an opportunity to make the most of our skills and talents. A range of inequalities exists among students in terms of financial or economic power. Many of the participants reported having experienced marginalization due to financial constraints in various forms.

Reports from the faculties in this concern include:

Students from low socio-economic status groups are found struggling between financial responsibilities at home and pressures of the academic world. Some children are in hurry to rush back home immediately after class in order to take tuitions, or other engagements. This is a must for them to support their families financially.

Other respondents felt that their peers from well-off families benefited from spending more time at college, which gave them opportunities to interact with faculty members and students from other courses. Students were left with very little time for self-study and participation in college events, although students understood the benefits of such opportunities in their self and academic development.

The table reveals that Economical issues are the most dominant precursor of marginalization as it constitutes 211 (25.54%) responses out of the total 826 responses. 12 categories are identified and detailed as follows:

Irregularity/Difficulty in Paying Fees

Paying compulsory fees in connection to various requisites such as tuition fee, hostel fee, exam fee has been a source of stress for many students. Students' responses pertaining to this category includes:

'I see my father and mother working to meet our daily needs. My younger siblings are also doing their education. The notice of having to pay fees creates a tension in my mind. How can I tell them I need Rs. 3000 and so on by next week. As otherwise also, I have many daily expenses which itself they are meeting with much difficulty. I asked my parents to permit me to do some small jobs, but they feel it highly insecure and so do not permit me.'

'The thoughts of having to pay tuition fee and hostel fee is very painful and makes me feel less blessed. I am mostly among the last to pay the fee. The mental struggle to collect the amount is more strainful than the physical efforts.'

'Sometimes I have received grants from my teachers and organizations in my locality. But they are not permanent and we cannot be assured of its getting. This uncertainty is painful and when it comes to paying fees regularly, a big question mark arises...'

Faculties interviewed have also expressed how financial constraints are a major hurdle to students and more so for students pursuing professional courses. Some responses in this concern are:

'The issue of paying tuition fee, hostel fee and exam fee concerns OBC students mainly since SC/ST students are provided with concessions and grant in aids.'

'Many a times it is difficult to identify the deserving students and sometimes the non deserving students profit from financial aids.'

It can thus be interpreted that intricacies involved in being able to pay the different kinds of fees monthly, or semester wise in a regular mode is a serious precursor of marginalization considering the increasing costs day by day.

Limitations in Grooming

A major constraint or stumbling block in higher education especially since the students come here after completion of higher secondary classes where they have been using uniforms so far is the craving to be attired in trendy outfits and also use other accessories like rings, bangles, bracelets and makeups judiciously. Finance remains a major hurdle here also. Inability to catch up with peers in appearance

creates an inferiority complex in at least some of the students as can be interpreted from their responses:

'My father died when I was small. My mother and my maternal uncles have been supporting me since then. They encouraged me to take up higher education because of my academic performance. My mother has always taught me to live with simple, modest and limited dressing. But now after 2 years of my degree course, I often feel that I have developed a taste for trendy styles and often argues with my mother in not providing them. Once I argued for money to buy some makeup items. She gave me the little she had. I bought a foundation cream with it. When I used it, my face felt itchy. I realized later that it was because of its low quality for my sensitive skin. From then on, I felt guilty and gloomy.'

'I don't want other students and teachers to identify my financially constrained background. So I try to use modern outfits. I don't have much, so I try to use my cousins' and other siblings' as well. I think I am very conscious about my appearances.'

To quote responses of faculties in this concern:

Not being able to purchase outfits according to their whims and fantasies creates a tension and a feeling of not belonging to the gangs in the college.

Helplessness here tags these students as conservative and outdated.

It can thus be interpreted that appearance is a major element of confidence level in most of the college going students especially girls. In the absence of using the uniform tradition of attire in educational institutions, trying to appear colourful and trendy is a major concern of these students. Hence these limitations in grooming due to conscious financial constraints is a cause of marginalization in these students.

Difficulty in Buying Learning Equipments

Just getting into reputed institutions for higher education is not enough. Besides the mandatory fee requirements, students have to get hold on to many personal gadgets especially for the professional courses like engineering, medicine and teacher training.

Representative reports from students of various professional courses include:

‘We have the added cost of buying clothes like coats and other accessories, as well as books, dissection set, medical assessment tools (like stethoscope, knee hammer, BP apparatus). We have to spend a lot of money in the first year on books alone.’

‘The cost of materials, equipments, our study table and so on are very high. If not equipped sufficiently we lag behind the others too quickly. Mostly my parents bought these for me on installment basis.’

‘I was not aware BEd course is so expensive. During the teaching practice sessions especially, we have to buy a lot of teaching aids including charts, thermo coal/cardboard sheets, sketch pens, marker, A4 sheets...many things to prepare teaching aids,...I feel the course is most suited for the rich or we should be given stipends as for other professional courses.’

Faculties have also mentioned that these liabilities affect not only students in professional programmes but also students of the regular arts and science colleges. Students who can get their hands on a personal copy of the important books and extra readings are always at a privileged end compared to others who have to depend on books from library, senior and teachers.

It is thus evident that the various courses in higher education incurs a huge amount of expenses concealed in them. The ease of meeting them is directly proportional to the ease of doing the course and acts as a precursor to marginalization.

Feeling of Shame

When students believe that they are deficient by some means in contrast to the others around them, a feeling of shame and embarrassment overpowers them. Two subcategories have been identified in this regard and they are explained as follows:

No Good Home and Environment. Students reported their hesitation to mingle with students of above average backgrounds because of their inferiority complex of not having a good home or a house of one's own. Students report included concerns such as:

'I stay in rented house. We have just now received 3 cents of land for house from Panchayath. My dream is to live in an own house. Till then I will not invite friends to my home.'

'Almost all my friends are married. I have been fighting with my parents not to fix my marriage till the day the house we are staying is renovated. My house does not even have a proper way. How can I invite my friends to my house?'

'My father died of a sudden attack. My friends came to visit me that day to my house which is a name sake one. I wished they had not come.'

All humans are desirous of living in a decent home and its unavailability puts children to shame. The thoughts of not being able to invite or show peers ones residence as it typify their economic status creates tension is evidenced from the above annotates. These create an inferiority complex among students leading to marginalization due to inability to socialize.

Not Interested in Calling Parents for PTA. Some students experiencing financial difficulties also expressed their lack of interest in presenting their parents

for any occasion such as Admission, PTA, Graduation day and the like in the college. Responses of the following kind are common:

'My parents have to come in bus and autorikshaw. Also they look tired and aged by the time they reach here. They also cannot effectively communicate or express with my friends and teachers. So I prefer not to call them for any occasion to my college. Most often, I myself deal with them.'

These complications continue since some of the parents afford to come in good vehicles and appear modern.

These reports convey students feeling being humiliated and hurt their pride which is also a direct consequence of financial constraints. These students of backward communities attempt to mask their feelings arising due to economic differences while studying in institutions.

Unable to Take Part in Activities

Many students' potential go unrealized and untapped because they shirk from participating in many events, offstage and onstage owing to financial constraints. This makes them to be in continued introversion and exposure to their favourite co-curricular activities are hampered.

Students report in this regard includes:

'I was selected in my college team for Thiruvathira zonal competition. But when I asked my parents about it, my mother was helpless to give me the required money of Rs1200 and my father was bedridden due to a stroke then. I really missed it. I told my friends I had to stay at hospital during those days and so I would not participate in the college team.'

Students also expressed their constraints in attending programs like NSS leadership mentoring, Nature Camps etc because usually they cost nearly Rs1000-1500 as fee.

It can thus be inferred that financial constraints limit students in various academic and non academic experiences which leaves them in a feeling of being marginalized.

Availing Scholarship and Poor Fund/Welfare Fund

Some of the students are fortunate to avail scholarships. But students report that they face an ego clash when receiving the scholarship amounts. They feel their privacy is hurt. They have also expressed instances when teachers and other peers kind of accuse them of having obtained scholarship saying ‘*Oh...you receive scholarships from the government, then why can't you study well?*’ Yet another remark reported was ‘*You people get scholarship and you lavishly spend it in malls. Is this what you are given scholarships for...simply wasting Government's money...!!!*’

These remarks whether they are made carelessly, intentionally or unintentionally, indicate that overcoming the hurdles and paper works to receive entitled scholarships is not adequate, it is equally important to deal with the mental trauma of having to accept it with a feeling of guilt especially in the emotionally sensitive students making it a precursor of marginalization.

According to Padhi (2016) the process of inclusion is improbable if funds are not allocated in line with an explicit inclusion policy. Hence, the government must see to it that attractive funding with a strongly decentralized system in support of inclusive education so that budgets for supporting learners with “special needs” are delegated to local institutions (municipalities, districts, school clusters). The funds should be based on total enrolment, types and levels of learners and other such indicators.

Partying with Others

College days seem to be of no meaning to students if they cannot socialize by creating groups and party about. Sometime students consider it a matter of privilege to visit canteens or cool bars on a regular basis. Students who cannot afford this gradually move out of the group and remain excluded from the elite team of the college. Students reports include:

'I come from a modest family. Having food from canteens and coolbars on a routine basis is not an affordable one. Some students opt for such a choice and I have observed it disturbs students who bring homely food.'

For some students who are engaged to a partner, their fiancés give them huge amounts of money which is spend glamorously as parties and treats. All these financial extravagance from the part of some students cause difficulty to students from backward backgrounds.

Difficulty in Helping Others Financially/ for Donations

A number of collections seeking financial aids such as for pain and palliative, to help some students in their medical needs, construction of houses etc creates a pain in financially backward students because of their helplessness but at the same time a desire to contribute to it. Students responses include:

College life is interesting if we have the required finance with us. I sometimes feel jealous when my peers can buy or contribute whatever they feel without having to think of money constraints much.

Not being able to participate in these kind of social initiatives which require economical support creates a feel of being segregated from those who can contribute. This tend to create a divide of haves and have nots and adds as a precursor of marginalization.

No Vehicle/Availing Concession Ticket

Students have mentioned that having to pay through concession tickets (CT) while in higher education invites rudimentary remarks from bus employees and sometimes uncomfortable looks from male passengers. Some bus employees also insist that concession paying students get up for passengers who give full fare. It is difficult to travel giving full charges to colleges on a daily basis. Students have also reported:

Also some of the better off students travel by full charge when we are struggling with concession tickets. This places us at a lower receiving end.

Bus employees permit us to board the bus only when the bus is about to leave. Only those who pay full fare shall board the bus first. If at all we board the bus first itself they irritate us to pay full fare. This is dehumanizing.

The disability to pay full charge for bus tickets or own a private vehicle also has its own role as a precursor to marginalization. This is heightened when some students can afford to have their vehicles or drivers or travel by bus on full fare basis.

Domestic Crisis

Students and faculties have mentioned that many students face several types of problems at home due to financial crisis. These directly affect their studies. Some of the responses of students in this concern are:

My baby was only 4 months old when my PG classes started. My mother is also aged. I could not afford to keep a maid at home nor afford to admit my baby to a daycare. My project supervising teacher would always scold me for being irregular at work. She would compare my situation with that of another classmate of mine who also had a baby and she shifted with her family near the college which was not feasible for me.

I stopped my classes after first year to help my parents in earning for our house construction since my elder sister's marriage was arranged and our house construction was moving at a very slow pace. We took loans and all four of us, my parents, sister and me went to work to earn and completed the construction work and marriage in eight months. I joined college after a year's gap.

Aged and diseased parents, siblings marriages and higher studies, loan repayment all create a domestic related financial crisis in students from poor economic background and lead them to experiencing marginalization since their focus while in college is not just academics but also meeting these ends.

Discontinuing Course

Several respondents have revealed that they had to stop their courses due to financial shortages in family and other commitments to family. Some of the responses expressed by the students include:

'When I was in the second year of my PG course, my younger sister got admission to DEd after her plus two. She had to stay at hostel. There was no way to meet the financial expenses. So, I put a stop to my course, went for work, took tuition at tuition centres in the morning and evening and also worked at an Akshaya center. Now I have rejoined. Now she is working as a teacher in an elementary school for daily wages and meeting my educational expenses too. The rejoining has been painful since my old classmates are not here anymore, they have all completed their course'.

'Soon after I completed my 3rd Semester of BEd, I was blessed with a baby through normal delivery. My house was quite far from the college. Though my husband was working abroad he too was not in a position to finance an accommodation for me near the college for a matter of 3 months. So I abruptly stopped the course there and was much disheartened. By the grace

of God, I have been able to join after a year, though I had to pay the fourth semester fees twice. Breaking up of the course created much havoc in me since sometimes Universities/colleges are not in a position to clarify our readmission. I had to shuttle several times between the University and college before rejoining and at that time I again thought that I would not have had to face these difficulties and dilemma had I completed the course the last year itself.

It can be understood that entry into an higher educational institution especially in Malabar areas where the number of seats in government and aided colleges is disproportionately less than the number of students qualified to attend it is a herculean task, and completion of the course is directly related to the students financial capacity. Again, rejoining a course is hectic-technically and financially.

Being Non Residential Indian

One of the respondents mentioned a rather unique response. She was an NRI who completed her 14 years of schooling at Jeddah. She had few adjustment problems at college because of the difference in culture that she was brought up in and that of the college she was studying in presently. She hailed from just an average family (in terms of finance), but teachers and classmates called her as spendthrift. She seemed compelled to be donating to all activities of the college, to give treat to friends occasionally and so on. If she hesitated, they would behave indifferently towards her. This made her feel odd one out. She feels that since she was abroad, they expect her to be from an affluent background. This kind of prejudiced behavior towards students is also a precursor to marginalization.

2. Teacher Based

The second major theme identified as 'Teacher based' yielded 158 responses. Based on the responses the categories and subcategories identified are:

- Priority to Performers
 - Precedence to Academic Performers Exclusively
 - Lack of holistic perspective in education
 - Preference to street smarts
 - Preference to appearances
- Non Verbal Cues
 - Prejudice, Bad attitude
 - Partiality
 - Narrow mindedness
 - Cultural Difference between teacher and students
 - Consciously ignore some students
 - Inferiority complex of Teachers
- Verbal Cues
 - Denial of opportunity to express views
 - Less explanation for some students
 - Calling of bad names
 - Asking questions only to backward students
 - Patriarchal tone of some male teachers
- Vacancies to Community teaching posts

The success or failure of the entire education system depends on the teacher, who plays the central role in the institutions. Students reported teachers being primarily responsible for the inequalities and disequilibriums that exist in educational institutions. The researcher realizes from the responses that the role of a teacher in an institution is expected to be just as vital as that of a mother in the family. Just as the mother can connect smoothly between various members of the family and resolve differences to ensure the harmony of the family, so can a teacher among

the various members (students, teachers, office staffs) in an institution. It could be because of this colossal anticipation that students and faculties interviewed point out to the shortcomings of a teacher in ensuring inclusive climate in an institution.

The general responses of the faculty in this regard may be summed up as:

Poor students' experience being 'fish out of the water'. This paradoxical situation are faced by the individuals when there is a mismatch between one's habitat and the demands of the field. Students from backward communities are found to be not at ease due to incongruence of their classed upbringing and the dominant cultural ethos of the institutions. Such disconnection generated not only modifications and change, but also unease, ambivalence, insecurity and doubt. It is regretful that most of the teachers do not acknowledge this invisible suffering of the students.

A detailed description of the categories identified are as follows:

Priority to Performers

Some students catch the attention of teachers and peers because of their extrovert nature. They are usually bold and smart because of their involvement in programs and performances. These students become teachers' favourites. Most often students from forward caste dominate this category of performers which could be because of the exposure received since childhood. The responses received reveals that this process leads to sidelining of introvert students. The major sub categories identified in this domain are:

- Precedence to Academic Performers Exclusively
- Lack of holistic perspective in education
- Preference to Stage Performers

The sub categories identified have been detailed as follows:

Precedence to Academic Performers Exclusively. Most of the teachers have been reported to highlight only students who excel in academics. Excelling in academics is not a piece of cake for a student who comes from backward class since they are already tangled in many conflicts at the college and academics is just one of the many concerns amongst them.

Many students have reported instances as:

'Teachers filter out a group of students in the initial days of the class who are responsive, asks doubts and solves problems quickly. It took me nearly 1 year to understand the structure of the course and its language. But the smart students have previous or related experiences so that they can learn quickly'.

'Teachers identify smart and quick learners at the outset itself. Students from above average background are usually extroverts and catch teachers attention easily. We are not as impressive as them'.

Teachers from Engineering and Medical Colleges have also reported:

'Students from backward communities especially SC/ST always face problems in academic performance here. Majority of teachers are from the forward community and they do not understand why their performance is poor. Some even go to the extent of saying these students shouldn't be given reservation as it is a national wastage to create low academic performers while bright students are outside.'

In engineering colleges, there is the issue of fewer female teachers especially representing the backward community to support these students feelings.

This reveals there is a serious issue of students from below average backgrounds in not being able to be the 'apple of the teachers' eye'. Such a preferential

attitude from the part of teachers is heinous as far as the performance of backward class students are concerned and hence contributes to marginalization.

Lack of Holistic Perspective in Education. In addition to preferring academically bright students, students have also reported teachers as standing against students who are active in other fields such as campus politics, sports, NSS and so on.

Among the experiences shared in this regard include:

I had always wanted to take part in sports activities. Almost all my teachers and classmates demotivated me from this. Some teachers even scolded me. My department head told me not to take part in university level games too. I was really frustrated but remained silent.

This reveals that some of our teachers fail to comprehend the holistic nature of education and consider only attaining academic merit as the sole purpose and success of education. Teachers hold negative attitudes towards these types of learner which heightens with reduced academic performance and leads to marginalization.

Preference to Street Smarts. Teachers are seen to highly regard students who perform on stage arts like dance and songs. Almost all students have a taste for some kind of arts but do not have the confidence to exhibit them because of lack of formal training which is expensive and no opportunities for stage exposure. It is a luxury to be a trained artist as it is a costly affair. Students have mentioned:

Once a student is able to display dance kinds of arts on stage, she becomes a star with special preference in the eyes of some teachers.

Certain arts catch the eyes of some teachers, but this is not for all art forms. I feel some art forms have an elite nature and these performers are given special considerations.

Teachers special consideration to students who are already performers compromising attention to other non performing students create a feeling of sidelining among these students and act as a precursor to marginalization.

Preference to Appearances. Some teachers are reported to highly consider students who are well dressed and have a beautiful appearance such as fair skin, tall, long hair, and use bindhi and sindhooram on foreheads and some jewellery. A student reported:

A teacher said, it is an 'aishwaryam' (being exalted or royal or blessed) to see such students itself. No other attire can prove to be so calming.

Our class comprises of many students from reservation categories (humanities). Once I heard a teacher joke with another teacher that we need a torch while going to that class (implying that there are many dark skinned students and a torch will aid in making them visible)

These kinds of prejudices and dark jokes are unhealthy and it is also reported both by students and faculties that only these so called ideal figures are selected in the reception committee and to present bouquet to guests for important functions in the college. The dark skinned students are reportedly discouraged from participating in dance items like *oppana* since they may become a mismatch to the rest of the group.

Categorising students on the basis of skin colour is a harsh reality. Accepting that such discrimination exists is difficult to digest for the so called forward community of which we claim ourselves to be a part of. But they need to be seriously considered since these kinds of bias from teachers and other significant members of the society lead the students to an everlasting marginalized experience.

Non-Verbal Cues

Non-verbal communication skills, also called sign language or silent language, include all behaviors performed in the presence of others or perceived

either consciously or unconsciously. There exists a strong relationship among the impact, quality, amount and the method of using non-verbal communication by teachers. Non verbal cues send out by teachers can both positively excite and negatively hurt students. Some of the non verbal prompts which discourage students and lead to marginalization are identified from the data as:

- Prejudice, Negative attitude
- Partiality
- Narrow mindedness
- Cultural Difference between teacher and students
- Consciously ignore some students
- Inferiority complex of teachers

It is unfortunate that almost all of the students revealed they consider teachers being responsible for amplifying marginalizational experiences in colleges. Non verbal means are either as painful or more and lasting as the verbal cues. Many of the students experienced a prejudiced and partiality of teachers against students of backward community.

Many students reported:

There is clear caste/class and academic performance based partiality of teachers in educational institutions.

Based on students' report, this is not to say that all teachers are so, but this is to assert that there are a noteworthy number of teachers who are partial and prejudiced towards students which cannot be accepted by any means. Faculties interviewed observed that teachers coming from an elite section of the institution and society, cannot sometimes understand the ground realities faced by students and the impact of these negative non-verbal cues on students.

Faculties mentioned:

'Teachers from different cultural backgrounds consider other students as conservative.'

Thus, it can be understood that differences in culture and lack of open mindedness and goodwill widen the gap. Students also report:

'Advantaged students easily join in for discussions and teachers start to pay more attention to them, while the others become increasingly ignored.'

'My teacher would speak of her experiences she had while attending national level conferences in other states and their family customs. I cannot relate them with my experiences.'

'Some teachers especially the female seniors cannot tolerate students being with young and dynamic teachers, especially male. They scold students for having discussed academic and personal matters with the new staffs rather than with the seniors.'

Some more reports of teachers interviewed are;

'Marginalization is mostly invisible and may seem to be a pseudo experience for some teachers and students.'

'Some teachers totally avoid paying attention to them and asking questions in such a manner as if prejudiced that they will not answer. There are many more situations where these are manifested and we know it through students reporting them.'

'Marginalization by research guides in selecting research scholars is also alarmly increasing.'

These responses reveal that conscious and unconscious negative non-verbal cues are send out by teachers and affect the backward students as prejudice, negative attitude,

partiality, narrow mindedness, ignoring some students are some among them. These create an anti feeling towards teachers and promotes enhanced feelings of marginalization among the backward class students.

Verbal Cues

The profession of teaching is known for the unlimited verbal interactions involved. Lecturing, the most prominent methodology applied in higher education classes is also called as the chalk and talk method. The way a teacher interacts influence students in all senses. In the context of the present study, Verbal cues refer to the integrated experiences of marginalization as a result of oral expression consisting of:

- Denial of opportunity to express views
- Less explanation for some students
- Discouraging verbally
- Asking questions only to backward students
- Patriarchical attitude of some male teachers

Students have expressed that teachers use demotivating phrases such as :

'When I once opposed indirectly against the biased behavior of a teacher, he told me that people like me is responsible to face this, it's a part of life. He considered being unfair to backward students as customary.'

Student have also reported:

'One of my teachers was very rude. She called us, those who did not participate in class discussion as 'maramandanmar' (logheads). I was shocked that a college teacher could behave so.'

Students have also reported teachers defaming them because of their entry into colleges through reservations and relaxation in eligibility tests:

'Things are easy for you, you have reservation for college, for job also. You also have relaxation in qualifying NET.'

Yet some other students reported:

'There are a few teachers who do not welcome our opinions or views in the class. One of my teacher has expressed it openly too in the classroom.'

'I had a teacher who would clarify doubts only if the academically bright students asked, else she would answer in minimum words. But on evaluating our assignments and class tests, she would scold us well, belittle us for spelling mistakes, grammatical mistakes and alignment problems.'

'Some teachers are hot tempered to some and some to all students, so we keep away from them.'

Statements from teachers discourage students, as most of the students, especially those coming from backward communities usually hesitate to approach their staff. Some such examples quoted by students are:

I'm busy now

Go back, come later

Don't waste my time

Another concern is the male dominance incorporated tones of communication by some male teachers like:

'Your (girls) primary focus is on family building and so go ahead with your parents decision of arranging marriage for you.'

'We expect you (girls) not to mingle with the boys. Whether a leaf falls on a thorn, or a thorn falls on a leaf, the leaf is damaged.' (Leaf is here is used to symbolize girls, as weak and vulnerable.)

'If you act too smart, I will call your father and tell him to get you married off. (sarcastically)'

Teaching styles and classroom environments vary significantly for some students from their previous experience in schools. When this is accompanied by such negative comments, students continue to suffer from teachers.

These responses convey that teachers negative verbal cues on the part of teacher is not acceptable and is easily interpreted that certain students are not welcome before certain teachers leading to marginalization of these unwelcomed students.

Vacancies to Community Teaching Posts

The interviewed faculties pointed to the nationwide phenomena of vacancies reserved for Muslims and SC/ST qualified candidates which are vacant throughout the nation. Students studying at university levels are also aware of this and have reported it.

'If teacher appointments are made in the reserved vacancies, there will be more number of teachers from minority sections who can better understand our (backward class students') concerns.'

Delay in appointing them is a stress and underestimation of the backward communities' academic excellence and questions their integrity both before the student community in specific and the academic community in general.

3. Personal

Students on campus are seen struggling with bridging differences in knowledge, modes of thinking, perspective and priorities as they moved between college and home. Therefore, students were often seen as negotiating their identity, one that they had inherited at home and their chosen public identity. Students from

backward background experienced ambivalence in various categories and sub categories on the self as is evident in 134 responses from the data collected which are identified as:

- Psychological
 - Low self esteem
 - Introversion
 - Depression
 - Physique dissatisfaction
- Identity crisis
- Communication Problems
 - Poor communication skills
 - Poor English/Hindi language
 - Language slang
- Cultural Shock
- Course Related
 - Don't like the course
 - Difficulty in using technology
 - High class strength

The categories are detailed below:

Psychological

The psychological effects of marginalization on the self range from low self esteem to a higher risk for developing stress related disorders such as anxiety and depression as a result of the continuous feeling of alienation or not belongingness. This may also extend to a sense of not liking one's own physique as it deviates from the typical representations of a female body in the media. The following categories have been identified in this regard:

- Low self esteem
- Introversion
- Depression
- Physical dissatisfaction

Many students reported their experiences of marginalization along with the psychological effects such as feeling sad, lonely, disliked being with peers, afraid of having to present before a gathering, feeling of discontinuing from the course, stress and even anticipation of discrimination.

These psychological effects have also disrupted the students liking for their own physical features. They face psychological complex due to appearances like dark skin colour, height, and dresses and unable to groom as the accepted others. Many students have reported of the following kinds:

'I sometimes try to shop for duplicates of branded dress material and offers for shoes in order to feel accomplished.'

'My body physique and dark skinned complexion makes it difficult for me to mingle with others. It makes me much conscious and withholds my confidence.'

Faculties have also observed:

'The student becomes invisible by self. Norm exists everywhere- society, group, class, ...'

'In higher education also this exists and do not seek at inclusion. It is dependent on the environment of the institution also.'

These responses among the many similar others reveal that there are psychological precursors of marginalization due to factors of low self esteem, introversion, depression and low self esteem.

Identity Crisis

Yet another major cause of marginalization among students is the issue of Identity Crisis. Identity crisis here refers to the internal conflict experienced by an individual in defining oneself. Adolescence is usually stated as a period of identity crisis by psychologists. 5 out of 8 of the teachers interviewed mentioned that students from the backward community faced identity crisis. To summarise the teachers reports:

'For the SC/STs identity crisis is an issue from birth and affects girls and boys severely. Untouchability issues continue to exist among the various Hindu castes in practical though theoretically it may have been erased. On the other hand, the issue is not that grave for Muslim students if they are studying in Malabar itself. For Muslim girls who wear their religious attire, when they move out of Malabar and out of Kerala state it becomes complicated.'

'The SC/ST students do not like to reveal their caste identity at all and consider their birth in this world a burden. For Muslim students, it becomes evident by their names or their stereotypical dressing mannerisms. They prefer to continue in this attire whatever may come their way. Their talents can be better discovered when they are in minority managed institutions, rather than government institutions.'

Identity crisis seems to be purely the result of powerlessness and some of these issues are cemented by media reports too sometimes with a misleading intention. Identity crisis leads students to be unidentified and invisible in the campus leading to marginalization.

Communication Problems

Classroom notes, readings and lectures being delivered in English also placed the marginalized students at a disadvantage. Much time was spent in reading

English resource materials, while such problems were not applicable for students who studied in private English medium schools. Some of the categories identified in this regard are:

- Poor communication skills
- Poor language competencies
- Language slang

These students detested taking part in programmes where lectures were delivered in English. Writing request letters to Principal and teachers for various reasons have always been a headache to these students. Some of the responses of the students include:

'I wanted to take part in a panel discussion on Indian Citizenship Issues of Minorities but did not because of the fear of having to express in English.'

'As a student of Malayalam, I dread the English language and seem to admire those who handle it well as in announcements of programmes. I often wonder why my Malayalam is seen inferior to English? This makes me feel inferior to those who speak English.'

Fear of English hinders students from accessing resources which also affect them academically. Students have also raised their concern in this regard as:

'I would always say we are lucky to have guide books to study, studying from English authors book is just beyond imagination.'

Faculties remarked,

'Students' weaknesses would be mostly superficial, like inadequate English language proficiency, whereas they would have new and relevant important insights to offer and a rich set of questions to bring to any topic. Students

who come through reservation and from backgrounds that the institution is not familiar with really struggle to survive, but the administration is indifferent to that.'

Students also expressed concern that though they spend much effort and time on learning, their scores were less compared to others because of the deficiency of English language.

Students studying outside Kerala, as at Delhi said they were condemned for not being able to speak and understand the national language of India, Hindi. Professors at colleges gave instructions and conducted casual talks in Hindi which could not be followed by them initially.

Yet another issue pointed out by students who studied in other districts and states was the need to modify the Malabar Malayalam slang. Students reported:

'I notice that we from Malabar do not speak our colloquial Malayalam once we are out of our district, rather we try to imitate the South Keralites accent, but they do not have to do so even when they come to our area for studying or for jobs. My Malayalam has always been a source of joke for my peers here (in Trivandrum). They consider our Malayalam as substandard.'

Being able to express oneself bold and straight without any grammatical errors is definitely a source of developing confidence and individuality especially in English, considered as a Global language and a mastery in it is an epitome of modernization and educational status. Hence difficulty in communication is definitely a source of Marginalization.

Culture Shock

Culture shock is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal

disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life (Macionis, John & Gerber, 2010). On entering a university or college students experience what may be termed as being fish out of water, experiencing doubts of being able to continue in a college environment that is starkly different from their pre-college experiences. Students know that life at college is going to be different, and they are excited, and perhaps a bit anxious, about starting their adventure. But it's difficult to anticipate how different life may be when one does not exactly know what to expect. College is, for many students, a foreign culture.

Many students experienced, as already mentioned, 'the shock of the elite'. Most students belonging to Muslim and SC/ST categories for instance, reported witnessing negative remarks about their styles of dressing by students belonging to higher socio-economic status groups reinstating what the dominant group held as appropriate culture and style within higher educational institutions. Low socio-economic status students work on assimilation of aspects of speech, attire and behaviour by many means. This caused anxiety, inadequacy, and a drop in their self-worth as students felt that they lacked in clothes, gadgets and appearance compared to their well-off peers.

On the contrary, students from forward backgrounds experience being 'fish in water' wherein the culture at college is an extension of the culture at one's home. The students from backward communities are also constrained in the academic arenas due to values and dispositions acquired in their families. Hence, a paradoxical situation arises wherein, although one is inside the college, they feel like an outsider. This feeling has implications for the academic and emotional integration of poor students in elite colleges.

Yet other experiences of cultural shock shared by students are as:

'My parents admitted me to a private English Medium Muslim Management school from KG to Plus two. When I started my engineering college life, I faced much difficulties in having to accommodate with students and teachers from diversified cultures. I felt like I was thrown out of my comfort zone. The dress code I use is rarely seen and does not seem acceptable here, but this was the only dress code acceptable in my earlier institution.'

These kinds of conflicting values are also a result of culture shock. Having to deal with multi cultural situations without having much exposure to them also serves as a precursor to marginalization.

Course Related

Some students stated their cause of marginalization as being related to course like dislike for the course, having to use technology for presentations and high class strength.

- Don't like the course
- Difficulty in using technology
- Crowded classrooms

Few students mentioned they had joined the course out of compulsion and not having obtained admission to their preferred course. The feeling of alienation in the present course they are undergoing is immense in this regard. One student said:

'I wanted to go for Sociology but my parents insisted I go for Physics as girls pursuing Science subjects have more demand in the marriage market. Also, it is imagined that Arts subjects have greater tendency to change the mindset of students from the culture of the homes. Now I have completed two years of the course in physics which I feel as an utter waste. On suggestion by one of my teachers, I have just now enrolled for the Sociology programme of IGNOU.'

Some students mentioned their apprehension in having to seek for peers help in preparing teaching slides and its presentation in the class. This is due to the lack of technological experiences of such kind earlier. High class strength for some course is also a cause of uneasiness for a very few students. Hence an integration of these factors in relation to the course being pursued by the learner are a precursor to marginalization.

4. Social

Education is one of the most important and feasible social institutions. Education may be broadly regarded as the way in which people learn to take part in the life of society in which they live. Education is the social process by which individual learns the things necessary to fit him to the social life of his society. Education provides a conscious teaching programme that helps to inculcate values, norms and social skills that will enable the individual to develop his personality and sustain the social system. It is therefore undoubtedly convinced that the social process of education must be free of exclusionary practices and inculcate inclusion. The investigator has included certain aspects of the responses of the sample as social elements of marginalization such as issues related to gender, caste, quota based reservations, regionalism, being from orphanage and social status.

Hence the categories identified from 106 responses are:

- Caste
- Social Status
- Gender
- Regionalism
- Quota Based
- Coming from orphanage

Each of these is described in detail as follows:

Caste

Caste Inequality continues to remain as the major source of discrimination in India and students experiences in higher education is none the less. Being born in a low caste is itself a disadvantage. When it is as a female, the disadvantage doubles. Caste based discriminations have always existed in India's higher educational institutions in all forms, invisible and otherwise. The death of Rohith Vemula, a research scholar at the University of Hyderabad continues to shame us. Almost all the SC/ST respondents highlighted the fact that caste based domination exists in higher educational institutions. The responses also indicate that caste based and religion based discriminations may not be easily identifiable for a student who does not belong to the discriminatory category but very well experienced by the backward community students.

A faculty during interview mentioned:

'Caste, class and gender operate jointly to create blockages at multiple levels from entry to inclusion within higher educational institutions'

Some of the responses of the students are as:

'I consider my birth into this caste itself as a curse upon me. This life is a cursed one.'

'A teacher from the upper caste cannot understand our feelings. They take many things like money, job, social status, etc for granted.'

'I got admission for PG in a University in Kerala. My degree friends would say amongst them that I got it because I come from a lower caste, though their scores in the entrance exam was better. After I heard this, I felt a kind of complex and also cried much.'

'I get very irritated when students and teachers say, there is no such discrimination of caste in Kerala. It is just a made up thought. How can they say so?'

'My friends tell me, you can easily qualify NET and PSC since you have reservation, but it is not so for us.'

'Caste is the single main problem of marginalization that I have been suffering from since my birth in all places.'

'One of my teacher is appointed for job here in SC/ST quota, but her attitude towards students coming from backward caste is pathetic.'

'Teachers can most often recognize us because most of us are dark in skin colour and some teachers seem to hold a prejudice against us.'

'My caste has caused me a mountain of problems in all aspects of my life.'

'Some students and teachers speak against reservation and I feel really bad.'

'We have to stay in our relatives house during periods.'

Though Kerala is amongst the leading state in India with educated youth, caste issues are common and sometimes publicly and politically debated. Interview from the faculties too addressed this as a main concern and cause for marginalization. They opined that we stand today with respect to caste discrimination, where we stood in Ambedkar's time. It is true that SC/ST students usually come to higher education with low merit, but we need to understand that merit is actually not always an index of one's intelligence. For a student coming from average or above average background, education is the first and most often the only priority. But for a student coming from backward community, education is one amongst the many priorities. A student from the backward community can be assumed to be just starting the race of education, but a student from the forward community has already been in the race long before. Backwardness in caste is mostly also related to backward socio-economic conditions.

Teachers have also said that students from SC/ST do not ever come up to take any initiatives in curricular and co-curricular activities. It may also be noted

that the issue of caste based marginalization is not a relevant one among the Muslim community as such in Kerala context but seems to be a highly determining precursor to marginalization of SC/ST girls.

Once the school becomes a place for joyful and inclusive learning experience, it will facilitate children from these groups to move onto higher levels of education, which in turn will ensure their absorption into the educated labour market. Already, we find the SCs and STs breaking the barriers to enter higher educational institutions in larger numbers than before, are entering into diverse subject areas and those which are sought after, which will eventually alter the occupational and economic structures of Indian society that in turn will make a pool of skilled and educated human resources that can contribute to the overall development of the country. For both Dalit and tribal boys and girls, school must be a liberator from their deprivations accrued from their historical antecedents and by virtue of their birth into a particular community (Govinda, 2002).

Social Status

Yet another category of social issue precursor to marginalization is the social status. Social status is closely associated with caste also. Social status simply means the position one holds in a society or group. The issue of belonging to low social status is not confined to casteism only. It is also linked to the economic status, the employment profile of individuals/families and so on. Students have also reported that coming from a low social status affects their studies. Considering the students responses, most of their low social status is ascribed to the jobs their parents undertake like housemaids, butcher, barber (locally called *ossan*), carpenter, blacksmiths (called *kollan*), *thozhilurapp* (workers under Mahatma Gandhi National Rural Employment Guarantee Programme-MGNREGP) and so on.

Students report instances such as:

'I had just entered my college days. One senior boy asked in public loudly, are you that Ossen's daughter. My friends heard this, and one of them immediately ridiculed me saying, Oh! So you are an Ossathi...ha...I wanted to stop my studies there itself!!! I then tried to comfort myself...I don't know why we as a community are mocked at.'

Students have also expressed their concern in their classmates knowing about the family trades such as blacksmiths, mothers going for household works and so on.

All these are illustrative to the notion that social status achieved through family lineage over years of tradition usually can lead to marginalization among students and so they attempt to mask them.

According to Panda (2016) internalization of caste-inferiority is often seen among the Dalits, which creates hurdles in making them raise their voice against injustice and exploitation. Conscientization and mobilization have been useful strategies.

Gender

Gender, like all social identities, is socially constructed. Gender is not a fixed or innate fact, but instead it varies across time and place. Gender norms (the socially acceptable ways of acting out gender) are learned from birth through childhood socialisation. One learns what is expected of their gender from what their parents teach us, as well as what they pick up at school, through religious or cultural teachings, in the media, and various other social institutions.

Gender disparity exists in educational sectors across the globe especially among marginal communities. Even to this day, the number of girls out of school are in no way comparable to that of boys on a global scale. The presence of girls in technical fields such as engineering, polytechnic continue to remain scarce in India

till date. The present study also reveals certain experiences of being a female and having decided to take up higher education. Responses from students comprise:

'It is now that I face challenge in learning the most. Being a Muslim girl using headscarfs and keeping away from mingling with boys is difficult. Classmates find it incomprehensible when I go for prayer (namaz) during lunch time.'

'I was interested in aeronautics, but my parents and one of teacher in plus2 (my parents friend too) told them that teaching profession is best for a job and for marriage also. I am compelled to do this course. I still miss my dream. Now my marriage is also fixed. I have lost all my hope. I wonder what a type of teacher she is. Sometimes I think, these type of female teachers are the biggest problems.'

These reveal that notions of certain courses and professions as not suitable to prove one's gender identity exists to this day and complications out of it are severe among the backward communities in comparison to the general students and hence are a cause for marginalization.

Regionalism

The issue of regionalism has also been mentioned by some of the students especially those students who study outside their hometown. Regionalism refers to the political ideology that favours a particular region over the others. Some of our respondents belonging to Malabar studying in Trivandrum, Kottayam, Coimbatore and Delhi mentioned they faced anti favourable statements such as being a Malabari, Malayali/Keralite and South Indian or Madrassi. These words were used to address individuals with a negative connotation, as if to say there is something wrong with these cultures and those who don't belong here are superior by culture, tradition,

language, food habits, etc. Respondents residing outside their hometowns often encounter queries such as:

'Her friend would ask, do all people-the men and women in Malappuram have knives?'

These kind of perceptions arise from a commonly existing negative attitude towards Malappuram and Kozhikode, which is also asserted by misleading news in medias too. A kind of terror and ignorance revolves around the residents of these areas.

As for students studying in out of Kerala state such as Delhi said:

'Some of my teachers would very often call us as Madrassi and South Indian. They considered only North India as a significant part of India. Our lack of knowledge in Hindi, cultural differences such as wearing headscarfs by Muslims, simple dressing with no facial make ups make them consider us as subordinates. I have often wondered at their English. Even if they speak poor English they seem to be more bold than us.'

Faculties have also observed:

'There is always a struggle to establish the supremacy of non Malabar's over Malabar's, North Indian over South India and so on.'

The origin of such a disparity could be ignorance on both sides about the multicultural diversity of the nation. But these deep rooted thoughts of regionalism too lead to experiences of marginalization.

Quota Based

Higher educational institutions also have reservation for sports, management, physical disability, defence and ex military quota and so on. Students expressed that they have faced discrimination because their admissions was in sports, management

and physical disability quota. Their experiences are slightly different and based on the quota they have entered the college.

Two of the respondents were physically disabled. Both of them expressed having experienced marginalization on this account. Their marginalization was because of lack of self esteem and empathy from some of the teachers and classmates.

A student who has been admitted through management quota said that her poor performance in academics has been criticized and she is called unfit for the course since she comes in the management quota. She also tells that there is a common talk among teachers that mostly students in management quota are below average learners.

As for a girl who has been admitted in sports quota, she said:

'I had always wanted to take part in sports activities. Almost all my teachers and classmates demotivated me from this. Some teachers even scolded me. I was really frustrated.'

These convince the researcher that notions against the idea of quota based admissions exist and any effort of these students against the normal idealized ways of the institution and course are considered a nuisance leading these experiences as category of precursor of marginalization.

Coming from Orphanage

Respondents from orphanage reveals that they have been brought up and provided for education since elementary classes. They have been inmates of orphanages for more than 10 years. They mentioned:

'I always feel shy and introvert when I am with people. So I prefer loneliness. I think it is because I am brought up in an orphanage.'

Orphanages often cater to the physical needs of children but not the emotional needs. So the emotional vulnerability and their thirst for love from parents and siblings leads these kinds of social experiences as a precursor for marginalization.

Bourdieu and Passeron (1990) explored instances of exclusion and isolation that students from low socio-economic status experience while navigating through higher educational institutions and argue that educational institutions impose cultural control and domination through pedagogy, curriculum and language that privilege knowledge, values and behaviours of society's dominant class and thereby end up reproducing social structures and inequities already existing in our society. In accordance to Bourdieu and Passeron (1990), curriculum, pedagogy, and language were found to be elements of the field or the context within educational environments where stakeholders competed for resources. Success was denied to those who did not possess appropriate habitus and capital. Bourdieu rightly points that whether or not a student feels comfortable or uncomfortable at an educational institution is due to whether that institution is in line with their habitus and therefore their field. In the present study, it was found that marginalisation of students from non-elite backgrounds is due to the misrecognition of their cultures and knowledge systems by authority figures as inappropriate, as they themselves embodied their elite habitus and field. Socio-economic status thus shaped students' lives, their identities, and formed the 'very core of their being' (Ledger et al., 2019). Inequitable conditions and emotional segregation therefore mark the lived realities of students in higher educational spaces.

Choices related to higher education, relatedness to curriculum and pedagogy and degrees of integration within college are phenomena conjointly influenced by one's caste, class and gender. The study shows the ways in which dominant culture is perpetuated and reproduced through the education system. Those outside this

dominant culture are left to grapple with this sense of internalised inferiority without any institutional support for their well-being. Their sense of worth is reduced further due to non-accomplishment and for letting down their family and friends. Therefore, college entry for low socio-economic status students means having to grapple with a range of social, emotional and academic challenges, and academicians and policymakers should pay urgent attention towards processes within the educational system.

5. Political

The politics of a nation is closely linked with the governance of a country, the power structure and how it relates to the majority and minority groups within. Our educational systems, students, and teachers are also a part of the politics. The divide and rule policies of the nation has put the marginalized communities at unrest. Certain domains of college life are connected invariably to politics of the institution, state and country. Students and faculties have expressed their concerns over political fluctuations the nation is facing and the minorities, Muslims and Dalits, in particular being a target of it. Some of the concerns of students in this respect include silence of the forward classes, violence against backward classes, political statements, feeling of insecurity, and Elitism. 86 responses from the sample have been identified to cater to this theme. The categories identified are:

- Reservation
- Participation of the backward class
- Feeling of insecurity
- Political Statements
- Elitism
- Silence of the forward class

The categories are explained as follows:

Reservation

The concept of reservation in educational institutions was introduced to ensure the presence of students from backward classes so that they may be able to come forward to the mainstream and also play an effective role in the nations politics. But this is most often misunderstood and considered as an inequality by the general category. Statements from classmates and teachers in this regard are hurting as already pointed in the earlier section as:

'I got admission for PG in a university in Kerala. My degree friends would say amongst them that I got it because I come from a lower caste, though their scores in the entrance exam was better. After I heard this, I felt a kind of complex and also cried much.'

The general category seems to under estimate the relevance of reservation focusing on the very few people from the backward castes who have been able to reap benefits from reservation and the majority still remains in the dark.

Most of the teaching faculties have mentioned various comments regarding reservation:

'I have heard many teachers say students who come through reservation are poor academic performers.'

'Many teachers of the forward caste have a disillusion about reservation policies and scholarships. They complain that there is so much of schemes that spend a lot of the educational funds for the backward communities, especially for the SC/ST and that its time to stop these kinds of reservation and relaxation policies. This thought is not peculiar to any single political party either. There are some upper caste politicians in all political parties who too are disillusioned with the same thought.'

Thus availing reservation benefits and acknowledging them by other teachers and students places students as though they are second grade citizen living at the benevolence of the others and hence act as a precursor to marginalization.

Participation of the Backward Class

A few students and faculty mentioned that if we are to observe the students who are political and come forward to take part in rallies and raise voices against the power system, it is always the students from the backward communities. These students may at certain points deviate from academics, may bunk classes and are easily vulnerable to being called as ‘young political leaders’ (with a negative connotation).

On the contrary, another faculty member indicated that:

‘Overall the participation of girls in our female majority campus is very low in politics. A long history of the college has only produced one female chairperson and one general secretary so far. The reflection of male dominance in politics is seen in the campus politics too but females too play an important role as the unrecognized working labour in the party.’

These indicate political inequalities even in campus politics where vulnerable groups of students behave as the working class and the upper class as the ruling members which also causes marginalization.

Feeling of Insecurity

There is an increased feeling of insecurity among students, the vibration which has definitely been reflected in colleges.

Students and faculties have reported:

'The Central Governments initiatives against the minorities and the mention of Muslims being kicked to Pakistan forces us to be enraged. Our very existence in this land seems to be questioned. If we do not act now, then when shall we? The illegal lynching of our brothers in North India in the name of religion and caste, food habits haunts us...'

Thus it can be inferred that the political movements in the country also affect the self esteem and security of the minorities. With reports of discrimination and violence against the minority communities on the rise, the feelings of insecurity of a bright and settled future is also a precursor to marginalization.

Robinson's (2005) study on ethnic conflict among Muslims in Western India showed the ways in which violence and the expectation of violence altered and deformed the educational and occupational trajectories of individuals and households. Each occurrence of violence always lowered the expectations.

Political Statements

Teachers and students use statements to express their political stands, but it should be done objectively, without being impositive or hurting to the students. Some teachers and students express opinions in favour of their political stance without any consideration to the minorities and the vulnerable in the classrooms. Students and faculties have reported instances of discussions on NRC and CAA which clearly violates the concerns of the minorities and leads to marginalized effects for these minorities.

Elitism

Elite usually describes a person or group of people who are members of the uppermost class of society. An invisible influence of the elite community exists demanding Elitism in educational institutions. Elitism is a belief that a select group of people with an intrinsic quality, high intellect, wealth, special skills, or

experience- are more likely to be constructive to society as a whole, and therefore deserve influence or authority greater than that of others. (Oxford Dictionary, 2019).

Faculties interviewed expressed the observation:

'There are situations, where such students are neglected intentionally by some privileged faculties and students, for instance, elite arts programs, welcoming and accompanying a guest. Similarly, priority is shown in the selection of students from SC /ST category to sports, NSS and NCC related co curricular programs, as it demands more physical involvement. Needless to say, Egalitarianism is the need of the hour.'

Students reported:

'I find it weird that the norms of elitism is normal even in our medical colleges. I think its high here. Coming to college seems normal for the elite students, but for a person like me with backward status, it is like preparing for war and they are already ready. I had to learn new mannerisms, living together in hostel, hectic schedules and overloaded first year classes. Some of our professors are very rude. They are rude to all students and patients. They scold us in front of the patients mercilessly. I have felt like running to home for a peaceful environment.'

A domination of teachers and students from elite community can be witnessed in educational institutions too is evident from these reports and these kinds of elitism results in marginalization feelings in the students from non-elite communities.

Silence of the Forward Classes

Students and faculties have expressed that students and teachers from the forward class are at a luxury to be silent and unmindful of all the political turmoil, be it at the institutional level, state level or national level. Faculties reported:

'It has been noted that teachers and students from the upper class are always in a state of political security. Hence their actions are always favourable to the authorities without any questioning.'

Students reported:

'The silence of the forward caste students in many issues including the NRCs irritate me. They are not concerned whether the history of the nation or the geography of the nation is dismantled. They keep away from all these complications in order to be not 'distracted from studies.'

Such students claim to be innocent and apolitical which automatically forces a label of riot makers and political on the other group which acts as a precursor to marginalization.

6. Familial

Family is the most important and basic unit of any society. Every child is bound to a family. By monitoring, supporting and advocating, families can be engaged in ways that ensure that their children have every opportunity for higher education and success. But not every child is blessed to have a family that can support them to child's potential development. The researcher identified the categories-Educational background, Family support, Commitments to family as elements of student marginalization arising from the theme Familial (related to family). Each of the categories are explained based on the data received.

- Educational background
- Type of family
- Commitments to family members
- Family Support

Each of the categories are explained as follows:

Educational Background

The educational background of the family that the students hail from determines to a large extent on how much the feelings of marginalization influence them. Students coming from families where they are the first generation of learners in higher education have reported it.

'I am the first girl child in my village to learn in a college. That none of my friends so far are here troubles me. I still cannot adjust with the food pattern here at hostel for breakfast and dinner. For breakfast we usually have pazhanchor and for dinner puzhuk. I am now having health issues too. I feel like stopping the course.'

Here, first generation learner refers to the students who are the first one in their entire generation to complete schooling and go to college and receive higher education.

The following interview excerpts are notable in regards to the second generation learners of the backward communities:

'As with regards to Second generation learners, two kinds exist. One group can identify and experience marginalization since their parents would most likely a part of it, but they know how to deal with them by not paying attention to them. Their family can guide and support them. But the other group prefers to integrate with the elite communities and be among them and is now at luxury to forget that such discrimination exists though their parents were aware of it.'

'Conditions for children from highly educated parents is very different and advantageous than the others,....these experiences are even more different for SC/ST students and students from other backward groups...'

The reports given by the students and faculties indicate these children who are the first generation of learners in the family face a multitude of academic, psychological, socio-economic and cultural challenges which ultimately result in marginalization.

Family Support

Some respondents reported of decreasing family support in girls attending higher education. This change in attitude to promote marriage in these cases discourages students and creates tension in them while attending classes.

Students reported instances such as:

'Till the completion of my second year, everything was fine. One of my cousins had a love affair and this threatened my parents also. Some relatives too added fuel to the fire. The family's good name is more important than my education. Now they are seriously searching for an alliance without even enquiring about my interests.'

'My marriage took place when I was in my first year. After marriage, my husband went to gulf. I continued attending my classes. But my mother in law wanted me to be at house to do the household chores. She said my beauty will fade if I go to college and that everyone will hold her responsible for it. I somehow completed my second year. Then I left college. After the birth of my first baby, my husband permitted me to stay at my house. I took advantage of the gap and managed to complete the final year. Again I had to stop after my graduation. Now my daughter has started going to nursery and we have shifted from the joint family. That is how I again rejoined for B.Ed. programme. Almost all my juniors in college have completed their post graduation and B.Ed. programme. The lag makes me sad. Also, I am the oldest student in the class now.'

Muslim parents of Malabar area consider it most fit to marry their girls by 20 years of age. Sometimes proper consent or open communication regarding this does not take place in the house. Families of backward girls consider it their prime duty to wed off their daughters at an early age and education gets a secondary preference. This prioritization has to seriously looked into. The investigator is also a witness to many incidents where girls receive more support-financially and mentally after marriage. Hence, parents of girls should clarify and help meet their children's academic dreams along with meeting other priorities, else these leads to a precursor of marginalization among females in higher education.

Commitments to Family Members

Many students from the backward community have reported to having to fulfill many types of commitments in their families along with attending college classes. Students are compelled to stop attending classes to look after their near and dear ones, to earn so that the family moves on, to run errands for the family, to care for siblings and so on. Usually for such cases there is no other bystander and they are locked by many other factors like financial constraints, etc.

Students reported:

'I stopped my classes after first year to help my parents in earning for our house construction since my elder sister's marriage was arranged and our house construction was moving at a very slow pace. We took loans and all four of us, my parents, sister and me went to work to earn and completed the construction work and marriage in eight months. I joined college after a year's gap. Though I was tensed at my rejoining, I now feel lucky that atleast I have been able to rejoin.'

Faculties interviewed observed:

'Females from the backward communities are coming forward in large numbers in higher education scenario. These female are attempting to club traditional values with modernity, that is they are getting married, having children, etc as per their societal norms and at the same time pursuing higher education too simultaneously. Most of them are in need of leave for maternity, but if they avail the leave, they may be sem out or year out, this leads to extension of the course and gradually affects course and career.'

Some students reported of their family members suffering from chronic illness like cancer, stroke which put their higher education at stake. Though some responses indicate an unfavourable attitude of parents usually due to fear of being distracted from traditional values, most parents are supportive of higher education but not proactive. These affect the students performance in higher education and act as a precursor to marginalization.

Type of Family

Faculties working with students from different areas of Malabar indicated an observation:

'My experience with students over the years have convinced me that type of family determines whether marginalization feelings exist or not in female students. Girls coming from matriarchal background do not ever experience this, but almost all girls coming from a patriarchal and low socio economic background experience marginalization. But it is also notable that these students only mingle with students of their own flock.'

The observation that girls from matriarchal family have power and voice and have grown up witnessing female in power could be the reason for such an observation. On the other hand, in patriarchal families, girls witness power in the hands of men and women most often act similar to the working class, in an

environment of submission and subjugation. These experiences at home provide the foundation to assimilate and accommodate further experiences from society and educational institutions. Hence the type of family that the student hails from is also an important determinant of marginalization experiences.

The family can both protect and be detrimental to women's and girls' lives and well-being (Collin 1991; Trask 2015). It is therefore, of utmost importance that a gender perspective is brought into family policies at the formulation stage that integrates the SDG goals. It is through bringing a gender perspective into family policies that emphasizes gender equality where issues of social inclusion and social justice can be accomplished. This can help unpack the complex variety of targets in SDG 16 in terms of developing concrete initiatives and programs which otherwise might not be achieved (Shanthi, 2018).

7. Peer Based

Discomforts exist not only due to teachers but also from peers. College period is one where the peers play an important role in defining an individual. In a typical Indian classroom, students from various backgrounds study together. One of the faculties indicated:

'These students, in general, display a tendency to form peer groups of their own category and exclude themselves from others. And such practices are greater among female students.'

These dispositions lead the researcher to identify some categories from the 41 responses received which result in marginalization existing out of peer interaction. They are:

- Socialization barriers
- Benefitting relaxations

They are detailed as below:

Socialization Barriers

Many students report being friends with only classmates of similar background. This puts them at ease to discuss their priorities and difficulties on a common platform. They feel mingling with students of forward castes create a feeling of instability in both. Having and sharing food is also easy within such a group. Forward caste students find it difficult to share with us because of the differences in our food patterns. They consider themselves more pure and have high quality most often vegetarian food. Even grouping us for curricular activities is also a felt hurdle because of the differences in our patterns of living. Faculties mentioned that:

‘These students, in general, display a tendency to form peer groups of their own category and exclude themselves from others. And such practices are greater among female students’.

‘Hand shaking, bike riding, seating in bus, etc all call for gender mixing. If the individual is not acquainted with such customs, feeling of isolation happens.’

‘While studying in institutions in Malabar, it is normal to wear churidhar, shawl and headscarfs. While these students move to southern Kerala, this dress code is acceptable but considered rudimentary. While these students move further to out of Kerala state institutions, this kind of dressing attracts weird looks. But students who use these are most often not in a position to change to jeans and t-shirts. These also call for marginalizational experiences.’

Hence it can be inferred that as the experiences of the peers differ and sometimes contradict, in such cases socialization becomes cumbersome and may result in marginalized feelings.

Benefitting Relaxations

Students have reported peers comments on availing reservation as:

'They say we have reservation benefits, reduction in fees, scholarships, qualification relaxation and many such comforts.'

'Students from forward caste consider the backward students as those who have deprived them of their natural supremacy in intelligence by the reservation system.'

'Mentions of the blessing to be in the reservation category to qualify for jobs, NET exams, fee relaxation and scholarships are often made.'

Besides comments from classmates, teachers too make stray remarks such as:

'Oh...you receive scholarships from the government, then why can't you study well?' 'You people get scholarship and you lavishly spend it in malls. Is this what you are given scholarships for...simply wasting Government's money...!!!'

Faculties shared their personal experience as:

'Black humuours about them exist even today like they need to build only half a bridge, in the sense that they need to work less to qualify since they have reservation policies, etc...'

The approach of the general community peers, specially the forward castes to availing concessions and benefits such as scholarships, e-grants, etc hurts and marginalizes those who avail it.

8. Religion

One of the important dimensions of marginalization is being a religious minority. This is specially true for Indian Muslims as cited by 41 respondents. The issue of being a religious minority in this study concerns only Muslim students and

not SC/ST students (just as caste issue pertained to them only). Faculty interviewed mentioned:

‘One thing to be solemnly discussed is, one should not tie the marginalisation experiences of female students of Muslim community and sc/st communities to a single knot. It is different as both the classes hail from two different socio, political, cultural and economic background and reality.’

The categories and subcategories are:

- Stereotypical Mannerisms
- Islamophobia
- Religious Differences
 - Inter Religious Differences
 - Intra Religious Differences

The nature of religious minority experienced by Muslim girls is not the same. They differ on different aspects which are described as follows:

Stereotypes

Observations and experiences of students reveal that the nature of religious marginalization experienced by Muslim girls is different from the rest of the minority sections. Muslim women in India is stereotyped as backward, illiterate and victims of patriarchy. A Muslim girl is easily identified by her external mode of dressing. The more she covers from head to toe, the more she is prejudiced against. The less she covers, the more liberated she is considered.

Students report:

‘I have always been motivated by my friends to come out in public without headscarf. I sometimes feel their pain in accepting me as I am. They think I wear headscarf fearing the males in my family’.

‘For the first two years, while studying at Trivandrum, I would go to mosque on all Fridays for the Jum’a prayer, it has been a habit of mine since childhood. Because of my 5 times daily prayer and these on Fridays, some of the classmates considered me a fundamentalist. They would make sure not to engage with me much. Some of the boys also did not prefer my existence. I think it was a kind of ignorance. I was the only Muslim girl in the class to use headscarf. Even outside the college and hostel, I felt alienated.’

Faculties also reports such incidences of students in their college, including:

‘She was a student with good language and academic credibility. She used to wear face cover in the campus. Once she was selected for a National level programme. Her teacher concerned did not permit her if she would not remove her face cover. The student decided not to participate as she was not willing to alter her identity.’

Hence the stereotypical mannerisms especially with respect to dressing calls for a quick judgement on them leading to marginalization.

Islamophobia

A general attitude of being against Islam exists thoroughly among a good share of the population irrespective of the educational or socio economic status, A medical student shares her experience:

‘Once we had a professor for a guest talk. He was coming from another college. He passed by us during the lunch interval when we, some Muslim girls were together in the campus. Seeing us, he asked our professor quite loudly and audible to us, is this a madrassa or a medical college? I don’t think it was an innocent question.’

A student from Calicut studying at Delhi reported:

'My Physics teacher asked on the first day of our class How many of you believe in God? I raised my hand as did many others. He would ask this very often in the coming days. By the end of two semesters there were only me and my Muslim classmate to raise hands. He would ridicule us saying how unscientific we were and why we studied science course.'

Yet another interesting and conflicting face of this dimension was reported by a student as:

'My PG project guide was my professor who was Muslim by name. I knew that he knows nothing about Islam. He used to dislike me for being a Muslim. An interesting twist was that he was disliked by the authorities of the University for just bearing a Muslim name. He was helpless about his condition, just as I was!!!'

One of the teachers interviewed mentioned an incident:

'I was invited to Salem to chair a paper presentation session. I went along with my students, a heterogenous group of boys and girls, muslims and hindus (including SC/ST). Just as the session was about to begin, one of the organizing faculty called me and told me to take off my headscarf. I told her, I would discuss about it after the session ends. Later, we joined together. She told me I had no eligibility to occupy that position since my headscarf was a symbol of lack of development. My non muslim student spoke up to her in this regard and tried to clarify. Even being a faculty, I felt marginalized. I wondered how students can cope with these situations?'

Thus, in addition to being held responsible for communal violence and seen as potential terrorists, 'Muslims' experience stigmatization because 'their' religion has been framed as 'backward' and 'pre-modern'.

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The Muslim community easily held responsible for communal violence and as potential terrorists, experience stigmatization because their religion has been framed as backward and post modern and this acts as a precursor of marginalization.

One of the most striking feature and element of marginalization of Muslim community in India is the influence of space itself, i.e., ghettoization of Muslims. Gradually, the creation of ‘otherness’ plays a determining role in the process of ghettoization of Muslims and quest for identity. This ‘otherness’ is being created not only by society but also by state. The labeling of Muslims as ‘terrorist’ has been one of the vital factor for their physical estrangement (Jahan, 2016)

Religious Differences

Intra Religious Differences. Muslim girls face marginalization amongst themselves based on the differences in their status levels and mainly on the extent of being religious. This may be called as the intrareligious differences. A student reported:

‘I can understand when non muslims ask me about my religious practices, but feel offended when the so called forward class muslims (by name atleast) criticize me saying I am too orthodox and do not fit into the modern society well.’

Another student studying in Delhi reported:

'I belonged to a different religious sect of Islam than my roommates. They would always criticize my sect and wanted me to join them. We, the five of us from Malabar took a room here to avoid hostel. I get irritated by their comments.'

One of the faculties mentioned:

'There is sharp differences between the girls belonging to the various Muslim sects. Here, students from three Muslim sects- Sunni, Mujahid and Jama'th are predominant. Girls from Sunni background are more backward and show much tendency to stop their education any moment. Mujahid girls are more orthodox, mostly complete their course and prefer to be introvert mostly. Girls from the Jama'th family are extroverts, have leadership abilities and modern in thinking, in terms of gender equality and so on. These students are not affected by marginalization in Kerala, atleast.'

This reveals that the nature of the Muslim community is not homogeneous but rather highly heterogeneous which is also a cause for marginalization.

Inter Religious Differences. Along with intra religious differences, exists inter religious differences. Data reveals that students hailing from Malabar and studying in Malabar itself do not consider this as a serious issue. The issue becomes prominent when they study in other districts or outside Kerala. Experience shared includes:

'My friends once asked me, why you people are so different? Why do follow such a religion that prompts you to violence. I was glad that she asked it to me. I explained to her the role of medias, state, western ideological influences that defame my religion. She seemed to be convinced since she was a good and open friend of mine from Hosur.'

These questions openly communicated and discussed show positive signs of a multicultural society. But such is not the case always.

Faculties mentioned:

'Invisibility relates to helplessness which transforms as the culture of society which become the culture of a group and ultimately explicit through an individual.'

'If the individual is more organized (orthodox/religious/conservative....), like going to a mosque on Friday, wearing a skull cap, using hijab/head scarf/loose and lengthy dressings the invisibility increases. Thus, Dress code, arts, festivals and celebrations, rituals, personal relations keeping all experience differences among individuals and depending on how they are exposed call for marginalizations.'

Such differences of opinions and ambiguities are used for political targeting and marginalizing. We do not know much about the sociopolitical dynamics of this theoretically monolithic and empirically diversified community due to lack of sufficient research. There has been an attempt to represent Muslims as a single, monolithic, homogenous group not only in political terms, but also in social science discourses. These kinds of representations have been facing a serious challenge in recent times owing to the emergence of the perspective of understanding Muslim society from below (Jahan, 2016)

Section 2:

Consequences of Marginalization in Academic Performance among Backward Class Girls in Higher Educational Institutions

Marginalization of backward students in educational institutions can have a large impact on the overall performance in academics. When a student is marginalized, they are unable to access the same services and resources as other people and it becomes very difficult to have a voice in institution. Marginalization at the individual level results in an individual's exclusion from meaningful participation in

the educational institutions. As part of answering the second objective of the study, the data collected have been formed into themes, categories and sub categories of Consequences of Marginalization in Academic Performance in Higher Educational Institutions as shown in the following table:

Table 12*Themes and Categories of Consequences of Marginalization*

Sl. No	Themes	Categories	Frequency of Responses
1.	Emotional	Fear	
		• To study	
		• To approach teachers and administrative	84
		• Of exams	
		• To explore interested zones	
		Perplexed Self	
		• Demotivating	
		• Demoralized	
		• Decreased confidence	77
		• Depression	
• Untapped potential			
• Antisocial mentality			
		Irregular Presence	
		• Absenteeism	35
		• Tendency to drop out	
		Resort to marriage	3
		Total responses	199
2.	Physical	Comprehensive development hampered	63
		Low marks- Internal and External	39
		Social isolation	19
		Ill health	13
		Prone to physical abuse	5
		Total responses	139
Total	N	338	

Note. N denotes the total number of responses from the total sample

Each of the themes and categories are discussed in detail:

1. Emotional

The researcher has categorized all elements of consequences of marginalization which can be regulated and psychological as emotional. Elements in this theme constitute approximately 60% (199 responses) of the total responses for the consequences of marginalization. The following categories and subcategories are included:

- Fear
 - To study
 - To approach teachers and administrative
 - Of exams
 - To explore interested zones
- Perplexed Self
 - Demotivating
 - Demoralized
 - Decreased confidence
 - Depression
 - Untapped potential
 - Antisocial mentality
- Irregular Presence
 - Absenteeism
 - Tendency to drop out
- Resort to marriage

The researcher analyses and discusses each of these categories in detail based on the data.

Fear

The emotion of fear is the most prominent and initial responses of an individual to withstanding change. Marginalized students experience fear with respect to various aspects:

- To study
- To approach teachers and administrative
- Of exams
- Of alienation
- To explore interested zones

Students expressed fear mainly with regards to academic matters such as anxiety in learning, in appearing for exams and to explore other related areas. Responses from students include:

'I always fear if I will be able to understand, follow and study just as my peers.'

'I always fear if I may become among the poor performers in the class.'

'Some of the students in my class have wide reading and are extroverts. So I spend maximum time in studying itself.'

Students also reported their unease in approaching some teachers and administrative staff because of their strictness and tones. Some comments of teachers also repel them from these students.

Many students reported fear in appearing for exams. The thought of exams and the complicated processes of having to prepare for it and attending it is frightening. Reports also include extreme instances of fear as:

'One of my teachers in degree class was very strict. When in my fourth semester of PG classes, I was told by my friend that this teacher would come

as examiner for our Practical exams, I fainted there and then. Practical exams is always dreadful. The thought of a hot tempered teacher as examiner was even more dreadful.'

Marginalization is closely linked with alienation. "Alienation is the process by which the individual becomes psychologically separated from others" (Jackson, 1983, p. 12). It is a subjective condition of separation of the individual from others. To be continuously alienated creates tension in students. Students also reported that though they wanted to do some additional learning like small computer courses, engage in tuitions, engage in some co curricular activities, they declined because of their fear on whether it may deviate them from their focus on academics. Students of medical and engineering colleges complained of the overloaded syllabus in the first two years and of the rude approaches from their teachers. Students reported (as mentioned earlier) instances such as:

'I wanted to take part in a panel discussion on Indian Citizenship- Issues of Minorities but did not because of the fear of having to express in English.'

Thus it can be easily interpreted that the most evident consequence of marginalization is fear which is an emotional construct and a destructive one.

Perplexed Self

- Demotivating
- Demoralized
- Decreased confidence
- Depression
- Untapped potential
- Anti social mentality

Marginalized leads one to many uncertainties about oneself. It is highly challenging to excel and realize one's true ambitions in such a demotivating circumstance. Overcoming the negative remarks in an attempt to overcome them is like the rising of a phoenix bird from its ashes. The conflict between the true aims of education and the education being imparted in reality by the teachers in higher education creates a demoralizing attitude against teachers. Students reflection in relation to this category includes:

'Our Principal is a good orator. He speaks well on supporting students and teachers initiatives. But when it comes to reality, he is a very tough and unapproachable person. I often wonder why he speaks on what he does not do.'

'These students ask less questions. Asking questions is directly related to stating, I know about these.'

Students in higher education are in a transformation period from the final stage of adolescents to the initial stage of adulthood. They need to be confident and at peace so that their potential may be tapped well. All marginalizing elements reduce the confidence of students drastically which may even sometimes lead to depression. The psychological conflicts lead to a dissatisfying adulthood. These students are so stressed that they do not find time or interest to engage in campus activities fully and enjoy the life a campus can gift them. A teacher observed:

'Disadvantaged students withdraw when it comes to approaching authority figures for personal and professional reasons as they felt uneasy and hesitant to seek emotional support and guidance related to extra-curricular and internship opportunities, which their well-off counterparts received and benefited from. This rendered them voiceless and faceless in the teaching-learning process.'

Some students have also stated that marginalizing acts have led them to pray to God against these perpetrators. Some students try to accept this as a challenge and try to fight against it by studying hard as if to put these teachers at a loss. This attitude leads to a negative mentality in students even if they take up studies as a challenge and overcomes it. Teachers have also reported:

'There are definitely students who overcome these challenges. I have spoken to some of these students and their experience at college. Sometimes their voices are filled with revenge and disappointment. Some develop a burning desire to win and they do win but with a 'Vairaniryadhana Budhi' (a thought like they behaved to me like this, so I shall also view them likewise). This is against the essence of education. Attainment of social integration and social objectives of education will not take place.'

The greatest resource of our nation is its human resource. India being one of the youngest nations of the world needs to ensure the quality of its young human resource. The experiences of marginalization deprives the youth of its opportunity to explore and tap their inner potential instead they succumb to live a life apprehensive of the forward class and those in majority and dwindle in belittling themselves as a consequence of the experiences of marginalization.

Irregular Presence

- Absenteeism
- Tendency to drop out

Some of the students show tendency to be highly irregular in colleges and often tend to dropout. Students feel a sense of reluctance in coming to colleges where they do not feel at home and have to continually struggle by many means to meet standards. Faculty states:

'A look at the drop outs in colleges reveal clearly that they all come from disadvantaged backgrounds. For some coming to college everyday is a luxury while for some college is a place where they feel misplaced too.'

Absenteeism and tendency to drop out are consequences of marginalization whereby the student applies the defence mechanism of withdrawal from places where they do not feel at home.

Resort to Marriage

Students from the marginalized community especially Muslim girls consider marriage as an easy way out of the constraints of higher education. Faculties observed:

'Some of the students consent to marriage easily without keeping demands of need to pursue higher education. Marriage is a source of relief for at least some of the students since they can opportunistically shift their focus from studies to family life, being a wife, a daughter in law, sister in law and gradually to motherhood. The initial glamour years immediately after marriage attract other students also to marriage. Some students manage to complete their present course after marriage due to the support received from in laws. A very few go ahead to complete the education of their dreams and even fewer opt for a job.'

In some cases, preparing oneself for marriage and related responsibilities is seen as a way out of the stressfull and marginalized academic life. This is catalysed by stories of friends who are married and seemingly enjoying life.

2. Physical

While the emotional consequences are controllable and most often tried to be masked, certain consequences are clearly evident and not controllable It includes physiological and materialistic school coming. These have been classified as the Physical consequences of marginalization. They are:

- Comprehensive development hampered
- Reduced Marks
 - Internal Marks
 - External Marks
- Social Isolation
- Ill health
- Prone to physical abuse

Each of the above categories are explained in detail:

Comprehensive Development Hampered

Students have reported experiences such as:

'I would like to take part in many programmes in the college, but I fear it may affect my studies and that would give negative remarks from some of my teachers. So I confine to studying.'

'I have been admitted through sports quota, but I feel demotivated to take part in sports events for fear of becoming backward in academic performances.'

'I wish to be on stage for any programme at least once, but do not think I am talented.'

These imply that students do have desires to grow beyond academics in higher education, but their precursors of marginalization discourage them from doing so. Hence the comprehensive development of the students is hampered as a consequence of marginalization.

Low Marks

- Internal Marks
- External Marks

Students face problems in being able to be presentable before teachers and peers and the marginalized students are easily invisible in the colleges. Some students have mentioned that:

'It is difficult for a backward student to be in the front list of internal marks just as it is difficult for a forward student to be in the back list of internal marks.'

Teachers have noted that:

'Students get demotivated by the internal marks which also reflects in their external marks. It is not because they have low intellectual capacity, but because our valuation system is not comprehensive enough to elicit the best out of them. Language hindrances and resource limitations are also a major issue for scoring well in external examinations. This could be one reason why a majority of Malayalam students are from backward communities. The ease and familiarity of the subject attracts them.'

Thus it is evident that experiences of marginalization leads to reduced academic performance which is reflected in low marks, both internal and external.

Social Isolation

Experiences of anxiety and isolation are not uncommon for backward students in their attempts to adjust to a new learning environment. Students who just transitioned from schools to college education tend to establish closer rapport with their peers as they aim to be accepted as a part of the community. However, new students, specifically backward students, often voluntarily or involuntarily isolate themselves from their peers due to miscommunication and misunderstanding of one's culture.

Faculties reported:

'As a result of continuous marginalization experiences, backward students need to put in more effort in their academic lives due to language difficulties and the need to negotiate with a foreign academic culture. Such unfortunate

situations would compel these students to attach to culturally relevant groups of friends. Students who fail to fulfill their social needs are prone to experience negative emotions, such as loneliness or even depression, as they do not have the channel to reach for support and assistance.'

Yet another face of social isolation is detailed by other faculties:

'These students usually shy away from taking part in extra curricular activities. This silent group is evidently visible but not considered. By the end of the course they become a socially isolated group.'

'These students do not have much aspiration regarding higher education or jobs. Hence they remain isolated from the ambitious peers.'

All the respondents felt that they were more comfortable around students who identified the challenges associated with their socio-economic status rather than high socio-economic status peers. Such an isolation cause deterioration in their academic performances. The student thus becomes comfortably invisible by self. It is true that norm exists everywhere- society, group, class, educational institutions and so on. In higher education also this exists and do not seek at inclusion. The learning environment created by educators in a university has an immense effect on students' overall academic performances.

III Health

Many students have reported instances of physical health issues in connection with stress as a result of educational process. Based on the data, increased body temperature, feeling giddiness, ulcers, stomachache, headache, migraine, issues of heavy flow and cramps during monthly periods are mentioned.

Students have reported:

'The thought of certain teachers and exams gives me a fever'

'I always have gastro intestinal problems of ulcer when exams are approaching'

'Academic pressures end up on me as headaches and migraine'

One of the medical professors interviewed established this :

'I have been a witness to many students health issues in connection with their strain at educational institutions. Mostly it is concerned with exams, but also with assignment submission, project completion and seminar presentation...we call it stress related illness...it is notable that most of the cases come from poor patients and uneducated background. I think, the inability of the family to support the students because of their ignorance increases panic in them, which leads to these issues. Also these students are in general observed to have comparatively poor health due to nutritional deficiencies. Girls get anemic during this time, which gives them severe problems during their monthly periods like hot flushes and muscle cramps. Sleep disorders, headaches, migraine, skin inflammations are too common.'

Some students have also been complained of being drug addicts including girls.

Thus just as marginalization affects ones mental health so does it affect the physical health mostly in the form psychosomatic diseases.

Prone to Physical Abuse

Though students themselves have not reported any instances of physical abuse, teachers have stated:

'The students from the backward are most victims of ragging, especially in professional colleges like these (an engineering college).'

'These students are the first to be suspected of any theft case in classroom. I have personally been involved in one such case, where a poor Dalit student was accused, but one of the student from an affluent family was the real culprit.'

'These students are expected to be most adjustable in colleges and hostels. They are not expected to complain about food or other amenities.'

These indicate that students from backward communities are more prone to be abused physically which is a consequence of marginalization.

Section 3:

Feelings of Disaffection Due to Marginalization among Backward Class Girls in Higher Educational Institutions

Ideally, students are expected to be academically engaged, intrinsically motivated and enthusiastic learners. The other side of engagement is disaffection, which not only represents a lack of engagement, but also describes a state resulting from low student motivation and a feeling of low sense of belongingness in the educational institution. From the data collected for 131 samples of students, 93 (55 Muslims, 28 SC and 10 ST) students expressed suffering from disaffection. This accounts for nearly 71% of the total sample size. As for the rest, they report being able to overcome the experiences of disaffection through sharing with friends, teachers and parents; reading books, self talks, challenging the self and watching motivating videos. One of the teachers reported:

'If these students can overcome this feeling by "I cannot be sidelined thoughts", they have positive effects. The challenge is how many can and for how long. Some of these students gradually get accepted into the mainstream if they are successful in presenting themselves with extraordinary performance of some kind. This reputation is hard earned.'

The present section is an attempt to inductively analyse the categories of feelings of disaffection as a result of marginalization from amongst the 93 students who experienced it and from the reports of the 8 faculties interviewed. The following table indicates the themes, categories and sub categories identified:

Table 13*Themes and Categories of Feelings of Disaffection*

Sl. No	Themes	Categories	Frequency of responses
1.	Emotional	Self Centred	
		• Anger	
		• Sadness	
		• Frustration	
		• Hurt	
		• Dissatisfaction	
		• Disappointment	
		• Disheartened	
		• Demotivated	154
		• Loneliness	
		• Depression	
		• Disappointed	
		• Ashamed	
		• Irritated	
• Inferiority Complex			
• Anticipates Prejudice			
• Attempts to Mask Problems			
		Teacher Centred	
		• Disgust	73
		• Not fit for the job	
		Total responses	227
2.	Behavioural	Institution Centred	
		• Destroy the institution	17
		• Less commitment	
		Course Centred	
		• Drop the course	11
		• Bunk classes	
		Total responses	28
Total	N		255

Note. N denotes the total number of responses from the total sample

From the data collected, the researcher has categorized the feelings of disaffection are articulated through both emotional (apathy) behavioral and (detectable) components. A total of 255 responses were collected. These themes are explained as followed:

1. Emotional

Those dimensions of disaffection which are related to the psychological states of the student and relate to sustained lack of enthusiasm and interest have been clubbed in the theme 'Emotional'. It is notable that of the total 255 responses received, 227 responses come in this category alone. This accounts for nearly 90% of the total responses. The categories have been formed depending on whom they are related to. The data reveals that psychological disaffection is expressed either as the mental constraints suffered by the student herself or as the feelings against the teachers involved. Thus two categories- Self Centred and Teacher Centred have been formed. The elements of this theme may not be observable and may be masked. Only a conscious appraisal can help in the identification of these emotional elements. One of the teacher faculties mentions:

'Disaffection experienced by such students can be identified as a spectrum of psychological issues ranging from just casual sadness to depression to suicides. Reports of marginalized students suicides are not uncommon for our country. The recent incidence of Rohith Vemula in Hyderabad University to Fathima in Madras IIT are just some reminders.'

The sub categories of each are mentioned and explained as follows:

➤ Self Centred

- Anger
- Sadness
- Frustration
- Hurt
- Dissatisfaction
- Dissapointment
- Disheartened

- Demotivated
 - Loneliness
 - Depression
 - Disappointment
 - Ashamed
 - Irritated
 - Inferiority Complex
 - Anticipates Prejudice
 - Attempts to mask problems
- Teacher Centred
- Disgust
 - Not fit for the job

Self Centred

The subcategories identified include a list of negative emotional attributes. Two of them, that is demotivated and depression have been mentioned as subcategories earlier also in section 1, in the category Psychological, in the theme Personal. It is notable that students experience many more emotional conflicts when it comes to disaffection in educational institutions as a byproduct of marginalization. While some students can manage it with feelings of sadness and disappointment, the case is not so for majority of the marginalized feelings. Students have reported :

‘I feel angry and disturbed for the difference in treatments of various students differently.’

‘I feel ashamed for being disadvantaged socio economically and experience inferiority complex that I am not able to perform as the rest of my peers.’

‘I feel I have developed a special kind of mentality, that is now a days I expect that my teachers will feel prejudiced against me because of my dress code in the institution.’

Many students have also mentioned of their efforts to mask their emotional problems by keeping silence and trying to adjust their body language. Teachers interviewed have responded as:

'Disaffection can be apparent as withdrawal from learning activities or passively 'going through the motions', indicating student boredom or anxiety. Disaffection also encompasses disruptive off-task behavior such as refusing to participate which reflect negative emotional states such as frustration or anger.'

'One of the most difficult feelings to rid oneself of is the emotional havoc associated with being marginalized by a person or group in the position of power. Feelings of anger and confusion are often followed with those of inferiority. Society is replete with these micro aggressions and internal struggles that more often than not go unnoticed but have a lasting impact on the recipient.'

The data received reveals that majority of the students consider themselves as the centre of crisis and that feelings of disaffection is expressed through negative emotions. Having to survive constant negative influences hampers students' personal development. Over ridden with negative emotions leaves students with no hope and no desire to progress in life specially academically and professionally. They tend to be curled up into their own cocoon of a small world, skeptical of the big world outside. Only few subcategories with respect to Teacher Centred, Institution Centred and Course Centred have been identified.

Teacher Centred

Many students consider teachers as a cause for the origin of disaffection. Two sub categories of these feelings expressed as a result of disaffection identified are students feel disagreed and hatred towards their teacher as a result of disaffection. Some students have also mentioned that they do not consider teachers who promote disaffection as fit for that job.

Also faculties have mentioned:

While engaged students receive more motivational fuel from their teachers, disaffected students, who would seem to need teacher support the most, are receiving less of it, thereby setting the stage for further erosion of their academic motivation.

Thus teachers who are supposed to be an engaging factor for students have been reported to be behaving otherwise promoting disaffection among the backward students and becomes a figure of unworthy and humiliation to educational process.

2. Behavioural

Those dimensions of disaffection which are related to the social and detectable states of the student and relate to sustained lack of enthusiasm and interest have been clubbed in the theme 'Behavioural.' Majority of the students do not agree at either institution or the laws or educational provisions as responsible for disaffection, it is the personals involved in the implementation that causes the problem. The categories and subcategories identified are:

- Institution Centred
 - Destroy the institution
 - Less commitment
- Course Centred
 - Drop the course
 - Bunk classes

Institution Centred

A few students have had bad experiences from the institution which has created a lasting negative impression about the institution. They feel less committed to the institution and even have thoughts of wanting to destroy the institution.

Besides the common statements like

I don't like this college

I do not feel attached at all to this institution,

Students have even said:

I feel like bombing this college. It has given me harsh memories.

I simply detest being an Alumni of this institution.

It can thus be related that experiences of disaffection lead students to even maintain bad memories of the institution they are educated.

Course Centred

A few students have mentioned how they felt misfit into the course they are undergoing. This also causes disaffection. Students have mentioned:

I feel disaffected because I often feel I shouldn't have joined for engineering. I used to do craft work and feel I should have gone for some course like that. Staying at hostel here and the indifference of the course because of its overload is pressurizing me. I don't think this course will be of any use to me.

Many students have mentioned the tendency to bunk the classes due to various issues such as aversion towards the course, teachers and peers. These distract them from enjoying the fruits of higher education and act as precursors of disaffection.

It can thus be observed that movement between the distinct worlds of college and home created internal struggles for all the respondents in the study. Transition to college created attitudes where students were seen concealing their socio-economic background in order to grapple with identity conflict that emerged due to a stark difference between their selves at home and their selves in college.

Section 4:
**Overcoming Marginalization of
Backward Class Girls in Higher Educational Institutions**

The researcher was curious to identify how marginalization of backward class girls could be overcome from the viewpoints of the experienced experts who have been engaged in teaching at higher education and concerned about the welfare of the backward communities too. Hence the data to answer the present research question has been collected solely from the 8 faculty members as a part of the interview.

The suggestions received are elucidated as follows:

1. Ensure Democracy in the Educational Process

Indian system continues to be filtration based. If this continues, we fail to bring about democracy of education and democracy will cease to exist in classrooms. It is widely acknowledged that there is no equalizer as big as education – it is the way out of the labyrinth for those who have been victims of an apathetic society and their own poverty.

Marginalization in India is a discriminatory one. Democracy in order to be a reality and a way of life has to be introduced from the very beginning of education and its values need to be practiced in educational institutions. Socially, democracy connotes absence of all distractions based on class, caste, creed, birth, religion, language or possession of money. Everyone is guaranteed fundamental rights, and equality of opportunities is given for the fullest development of personality. In a democratic system no one is exploited, everybody is assured a fair standard of living, there is equal opportunity for work according to abilities and capacities, economic organization is based on collective or co-operative basis and economic projects are geared for the benefit of the community at large but not for any private bodies.

This would imply, that grievances of students at all levels and aspects needs to be seriously looked into. Special attention to be provided to eliminate the feeling of marginalization among the marginalized students. In order to promote equality, professional development grounded in democratic leadership must create a climate that allows debate, discourse, and deliberation of ideas and issues. Attempts to alleviate marginalized is recently described as Positive discrimination and is further renamed as Affirmative Action. These changing of names do not have any impact unless the true objectives are realized in practice.

Dialogue is a critical tool that institutional leaders can use in an effort to eliminate deficit thinking and pathologizing and ensure democratic education. Dialogue then is more than a process of communication; it is a democratic action that validates the experiences of those who are marginalized because their realities have been pathologized. It is important to know one's students and community, and to educating people through relationships for community which is achieved by fostering dialogic relationships. Dialogue is a vital tool that fosters relationships between students who are marginalized and those of the dominant discourse. It is critical in the creation of a culture that works to eliminate deficit thinking. At this juncture, the contribution of Paulo Friere to education with dialogue as the central theme in opposition to the banking system need be reinstated (Taylor, 1993).

2. Create Awareness and Provide Mentor Support:

The parents and students coming from the marginalized communities should be given awareness about their rights and how to safeguard them. They need to be detailed about the various instances where they may need help and where and how to resolve them. Mostly parents of the marginalized society are also unaware of the experiences their children might have to face and hence are helpless in supporting them by any means.

This system will be more effective if a mentor from the same community, educated and in authority is appointed to these students especially for the SC/ST

students and for students who are studying outside their hometown. This develops a feeling of security and confidence in the students and also provides the parents with a connection to communicate in case their wards need support. Since the mentor is from the same community, they will be in a better position to support these students than anybody else. The faculty also expressed uncertainty in its implementation since the elite classes who are in the influential roles now will not promote any such kinds of action which will empower the weaker sections. The politics of aspiring to continue in power exists in all political parties especially in Kerala.

Lunsford et al.'s (2017) work on mentoring in higher education brings out the purpose, types and outcomes of mentoring in higher education for both students in undergraduate and graduate levels and also members of the teaching faculty. The study reveals umpteen benefits of mentoring and suggests it be generalized to all levels of education and also predicts potential boosting to all professions.

3. Opportunities for Self Motivation

For a student, a teacher is the crux of the educational process. The individual educators are never powerless, although they frequently work in conditions that are oppressive for both them and their students. While they themselves operate under many constraints with respect to curriculum and working conditions, educators do have choices in the way they structure classroom interactions and in the messages about identity they communicate to their students. Teachers are capable of determining for themselves the social and educational goals they want to achieve with their students because they are responsible for the role definitions they adopt in relation to culturally diverse students and communities. Even in the context of situations like English-only instruction, educators have options in the orientation they adapt to students' languages and cultures, in the forms of parent and community participation they encourage, and in the ways they implement pedagogy and assessment. Faculty mentioned of how one among them implemented a two month basic English course for the backward students in their initial college days and observed how much their confidence and motivation to study improved.

Internal conflict in higher education leading to marginalization exists in concern with the reservation policies. Reservation is a major instrument of marginalization in classrooms. It has been reported several times that teachers also exhibit this discrimination in approach while dealing with them. The only solution to this is to change the mindset of the teachers. Again, the importance of a socially committed and favourable attitude of teachers in higher education needs to be emphasized.

Teachers need to be a hub of motivation and spread confidence to students, specially those who are in thirst for it. Addressing and fulfilling the affective needs of these students especially since they are in an emotional deficiency can be done fruitfully, effectively and meaningfully only by teachers. Students also need to be oriented on the scope of their courses and the vast avenues available before them. But the face of the savior itself being a devil is devastating. Most often students from these communities pursue higher education simply for the sake of it and are not focused to their aims or dreams in life ahead.

Simultaneously, the presence of teachers from minority communities are also an inspiration to these students. Unfortunately all over India, teaching posts for backward classes are vacant in colleges and Universities. This also leaves students from the marginalized communities in dearth of a source of cognitive and emotional support on campuses. Thus a teacher's role in helping to overcome marginalization is more pronounced than the parents or administrators. Policies to reinforce student-student and student-teacher interactions can be implemented. Both their academic and socio-emotional needs to fulfilled in a balanced manner. Teachers should be inspiring to their students, should consciously observe the students and the positive changes in them and thus be inspired.

A study on Identifying Proactive Collaboration Strategies for Teacher Readiness For Marginalized Students by Akin and Neumann (2013) points that learning environment is a decisive constituent of a teacher's readiness for teaching all students. Teachers must realize that marginalized students require a safe place to learn at the same time satisfying the need for a sense of belongingness. .Fostering a

learning place by proactive planning such that these special requirements are fulfilled is decisive in preparing for the socialization of learning. Parents and associated community in collaboration with teachers of all levels can assist in identifying appropriate strategies. This can enhance student success, improve relationship building, and maintain the necessary social sense of community for an encouraging learning environment. Effective teaching require willingness for differentiated instruction for all students. If teachers learn to use data to identify criteria for patterns that lead to academic gaps and identify predictors for academic success, they become effective educators since the knowledge of students and family enhance the teaching and learning process and the student-teacher relationship. The patterns and predictors so identified can be categorized and used to develop individual student frameworks that can equal a win-win situation in schools and provide opportunities for equity-oriented inclusive pedagogy with the classroom.

A number of psychological theories on self esteem such as Maslow's Hierarchy of Needs, Carl Roger's theory of self esteem and Rosenberg's theory focus on each individual's need and right that has to be recognized and motivated for proper scaffolding.

4. Diversified Curriculum

In developing policies which are responsive to the needs of minorities and indigenous people, there is a need to move away from one-size-fits-all policies and instead develop those which recognize the individuals' social positions. A failure to understand the specificity of the problems can create perverse unintended outcomes. However, there is also simultaneously a need to retain a focus on 'universalism' or an integrated view of social equality. In terms of education, the need of minorities are in one way similar to those of all learners, that is, the need for good quality education that is accessible, relevant, responsive and acceptable. The key policy is to move towards an approach which ensures unity and equality through diversity. Institutions must offer programs that have academic and

vocational tracks removing its dead ends and enhanced fellowship for marginalized students. Priority must be given to universalize higher education in a literary advanced state like Kerala by preventing dropouts, reinforcing guidance, counselling for students and incentives to stay in colleges until completion must be announced. The academic or merit differences of students from Backward communities are definitely low compared to the general category, especially in the case of SC/STs, but it is just a matter of two months or so intensive scaffolding and exposure that they need to be provided with.

In a study by Padhi (2016), it is observed that the curriculum is one of the major means to aid or obstacle the facilitating the development of more inclusive system in any educational system. In many contexts, extensive and demanding, centrally designed and rigid curriculums leaving almost no flexibility for local adaptations and inhibit teachers experimenting and implementing innovative approaches. The content of study in many circumstances is distant to the reality in which the students live, and therefore not relatable and demotivating. The curriculum may also in some cases be gender biased and degrading. According to the author, inclusive education can be put into action by considering the following 4 points:

- 1) Define broad common goals keeping in mind the all with due focus to the knowledge, skills and values to be gained.
- 2) A scope for blending and flexibility in structure to facilitate diversity in terms of content, methods and level of participation.
- 3) Acknowledge the diversity of learners' -cultural, religious and linguistic.
- 4) Content, knowledge and skills relevant to learners context.

Such updations can facilitate the development of more inclusive settings and simultaneously leave room for the center of learning or the individual educator to make variations so that it makes better sense for the individual learner and in the local and global context.

Curriculum diversification by situational analysis exposes learners to varied knowledge, skills, values and attitudes so as to make them a functional member of the society (Offorma, 2010).

5. Promote Gender Equity

The marginalized society as we see in India is patriarchal in nature. The experience of promoting gender equality assures respect for the rights of minorities in society more widely. Greater synergy between education reform and societal transformation is crucial in developing a more coherent, holistic and joined-up approach to protecting and advancing the rights of minorities. For example, without the marginalized being able to meet basic needs such as health and housing, they have to trade off education against other needs. Only through a policy which champions gender equity, girls and women will benefit from education. Without an educational framework which has the needs of the marginalized at its centre, impressive rates of growth will not automatically benefit the poor. In adopting a holistic approach, it is also important to note that the marginalized are not a homogeneous group – the category of those classified as excluded reflects and refracts existing ethnic, class and gender differences and other inequities in society. Considerations for female students in circumstances of carrying and parenting also demand a broader vision of inclusion.

Albertine (2015) proposes three approaches to ensure gender equity in higher education. They are- equitable leadership, integrative and intentional leadership, and intergenerational leadership.

6. Ensure Political and Community Support

Policy mandates need to be coupled with strong political will and enhanced social awareness to ensure effective implementation and desirable outcomes. Thus communities need to be active in discussions on how inclusion policies unfold at all levels of the education system. The support given by renaissance movements in Kerala among various communities including MES, SNDP etc. helped the communities concerned to attain better educational opportunities, but need to reorient to their attention towards the experiences of those backward communities in educational institutions. More focus is given to Muslims, SC and ST in this regard.

Padhi (2016) further opines in his study that there is a growing consciousness that more initiatives ought to emerge from the government to provide quality education to its tribal people and that an equal responsibility rests with society to do its bit. To fulfill this need, various civil societies must work practically and coherently to provide education to these backward communities. Besides from the teaching community, every now and then - the politicians, bureaucrats, social workers, youth and others should take the responsibility to literate the deserving. This growing social consciousness is favourable and needs to be promoted and sustained.

Faculty members also expressed the unevenly increased number of students and comparatively fewer colleges in Malabar area for graduation and even more grievous discrepancies in the quantity of post graduate courses here. A special package to uplift the Malabar in education by identifying the gaps and solving them is essential. Students from the Malabar are especially backward in appearing for and qualifying competitive exams when compared to the rest of the state. Thus a political move to polish the attitude of these communities needs to operate more actively favouring higher education.

Education should empower to transcend a colonial existence that is almost culturally schizophrenic: being present and yet not visible, being visible and yet not present.

7. Monitoring and Feedback

A key condition for ensuring implementation of policy is enhanced monitoring of exclusion. This needs to develop an expanded notion of inclusion beyond formal access to school, and should include monitoring the achievement of learners from marginalized and disadvantaged communities and disaggregating expenditure in terms of beneficiary analysis. Robust and appropriate monitoring means that policy remediation can occur. Effective monitoring also requires that an appropriate system of incentives is in place at the institutional level to encourage institutions to monitor the progress of the excluded.

Padhi (2016) also mentions that the barriers to a comprehensive educational attainment in our country illustrated the complexity of the day-to-day realities which education systems have to take into account. ‘There are no quick-fix solutions or cook book recipes as how to go about educational change’. The role of well directed policies and appropriate scrutiny of the whole system needs to be iterated and can definitely facilitate the development of more inclusive education systems. Inclusion should be the foundational guiding principle for the development work with Government towards Education for All.

This process that always involves pain and hope; a process through which, as forced cultural jugglers, we can come to subjectivity, transcending our object position in a society that hosts us yet is alien. The words from our first Prime Minister, a great visionary of modern India is apt in concluding this chapter.

‘In India . . . we must aim at equality. That does not mean and cannot mean that everybody is physically or intellectually or spiritually equal or can be made so. But it does mean equal opportunities for all, and no political, economic or social barrier. . . . It means a realization of the fact that the backwardness or degradation of any group is not due to inherent failings in it, but principally to lack of opportunities and long suppression by other groups.’ (Nehru, 1947)

Chapter Summary

This chapter discusses in detail the analyzed data from the two phases of data collection. The data obtained have been analysed inductively by constant comparison method and the present chapter details the themes and categories of student marginalization, consequences of marginalization in academic performance and disaffection due to marginalization among backward class girls in higher educational institutions in Sections 1, 2 and 3 respectively. Some strategies to overcome marginalization are also discussed in Section 4.

FINDINGS AND SUMMARY

- ❖ **Study in Retrospect**
- ❖ **Inferences From the Study**
- ❖ **Substantive Theory**
- ❖ **Investigator Reflections**
- ❖ **Educational Implications of the Study**
- ❖ **Suggestions for Further Research**

This chapter focuses on the summary and conclusion derived from the conduct of the study. It presents an overview of the important aspects of the stages of executing the study, the major findings of the study and their educational significance, suggestions for improving educational practice and suggestion for further research are presented in brief.

This chapter is organised under the following headings:

- Study in Retrospect
- Inferences from the Study
- Substantive Theory
- Investigator Reflections
- Educational Implications of the Study
- Suggestions for Further Research

Study in Retrospect

The various aspects in the different stage of the present investigation including the Statement of the Problem, Definition of Key Terms, Variables, Objectives, Methodology used are viewed retrospectively.

Restatement of the Problem

The present study attempts to explore qualitatively Marginalization and Disaffection experienced by Muslim, SC and ST Girl students hailing from Malabar region of Kerala while pursuing higher education in Institutions. Hence the present study is restated as MARGINALIZATION AND DISAFFECTION AMONG BACKWARD CLASS GIRL STUDENTS FROM MALABAR IN HIGHER EDUCATIONAL INSTITUTIONS.

Definition of Key Terms

Marginalization

Marginalisation (in education) is both an outcome and a process through which individuals or groups are systematically denied their right to acquire academic or social capabilities through education, that results in their exclusion from social institutions, civic processes and economies. This can be temporary, long term or even intergenerationally entrenched. (Thematic Review Understanding and Addressing Educational Marginalisation, Part 1: A new Conceptual Framework for educational marginalization, 2018)

Disaffection

Disaffection refers to negative engagement or participation in academic activities, where engagement involves active, goal directed, flexible, constructive, persistent, focused, emotionally positive interactions with the social and physical environment. (Skinner et al., 2008)

Backward Class

The term backward class is used to refer to communities that are backward socially in relation to the rest of the population. In the proposed study, backward class refers to Scheduled Caste, Scheduled Tribe and Muslims (Report of the Backward Classes Commission, GoI, 1980).

Higher Educational Institutions

Higher Educational Institutions in Indian context generally refer to educational institutions where students pursue courses in specialized subjects after completion of 10+2 schooling. For the present study, it relates to Arts and Science Colleges, Teacher Education Colleges, Medical Colleges and Technical Colleges.

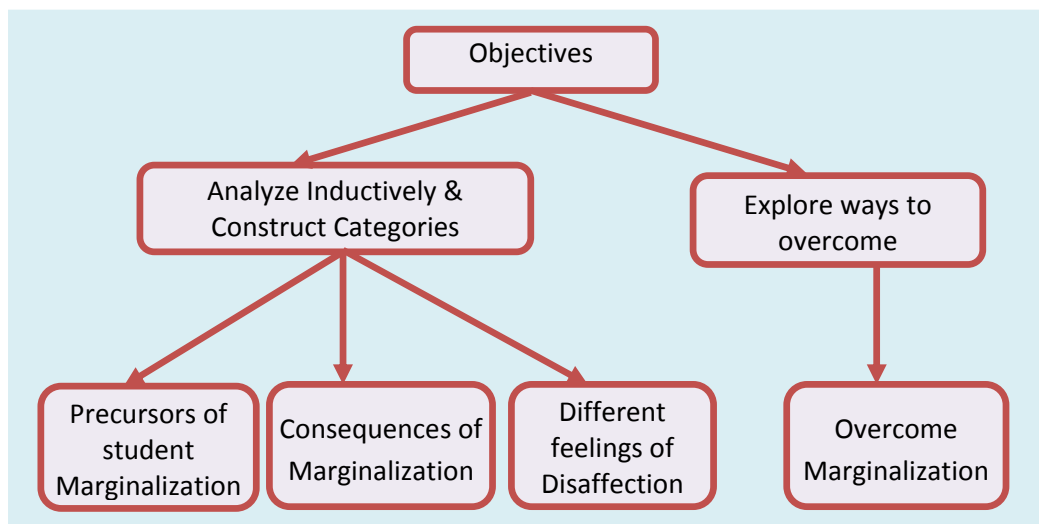
Malabar

Geographically and historically, it refers to districts of Kerala (a state in south India) including Palakkad, Malappuram, Kozhikode, Kannur, Kasargod and Wayanad. For the present study data from students residing in all these districts except Palakkad and Kasargod have been considered.

Research Objectives.

Figure 3

Concept Map: Objectives of the Study



Research Philosophy

Based on the Research Onion developed by Saunders, Lewis and Thornhill (2008) the social constructivist research philosophy of the current investigation can be summarised as:

- Ontology : Subjectivism
- Epistemology : Interpretivism/Phenomenology
- Axiology : Value laden
- Approach : Inductive
- Design : Grounded Theory
- Research Choice : Multi Method Qualitative Design
- Time Horizon : Cross sectional

Methodology

Sample

The data are collected for the study from two groups of samples. The sampling technique followed in the present research is **Theoretical Sampling**. The first group comprised of 131 backward class female students hailing from Malabar who are undergoing higher education in various courses. Also 8 teachers of higher education are interviewed regarding the same from the various stratum. Purposive sampling strategies of theoretical sampling and maximum variation sampling are employed to collect data from students and faculties respectively.

Tools Used

The investigator with the supervisor developed two open-ended questionnaires and one semi structured Interview Schedule for the purpose of the research study as listed below:

1. Open Ended Questionnaire on Marginalization
2. Open Ended Questionnaire on Disaffection
3. Interview Schedule on Marginalization and Disaffection

Data Analysis

The data analysis using grounded theory approach incorporating analytical induction is done in three stages of data coding - open coding, axial coding, and selective coding (Strauss & Corbin, 1990). The data collected through Questionnaires and Interview Schedule are analysed inductively employing constant comparison and themes, categories and sub categories are identified from the responses.

Research Rigor

Internal Validity/Credibility. For the present study, internal validity has been established by the following strategies.

1. Triangulation
2. Member checks/ respondent validation
3. Adequate engagements in data collection
4. Researcher's position or Reflexivity
5. Peer examination/ Peer Review

External Validity or Transferability.

1. Descriptive detailed presentation
2. Maximum variation in the sample of data collection.

Reliability.

1. Triangulation
2. Peer Examination
3. Investigator's Position
4. Audit Trail

Inferences from the Study

As an exploratory study, based on the analysis of four broad areas in correspondence with the research objectives, the present research leads to a number of findings in concern with Backward Class Girls (Muslims, SC and ST) in Higher Educational Institutions which are summarized below:

- Responses of the samples indicate that backward female students in higher educational institutions experience implicit marginalization. There are many precursors and consequences to the marginalization experiences.

- Eight major themes as precursors of student marginalization have been identified from the qualitative data received through inductive analysis. They are Economical, Teacher based, personal, social, political, familial, peer based and religion. Various subthemes have been identified under each of these themes.
- Most of the responses correspond to Economical factors leading to feeling of marginalization among girls in Higher Educational Institutions. Economical constraints lead to numerous problems including intricacies in paying fees, limitations in grooming, decreased purchasing power of vital and quality resources for learning and living. Emotional feelings of shame and inferiority complex, lack of confidence to socialize with peers, lack of feeling of self worth are also accompanied.
- Responses also testify that the role of teacher's bias to their students is a major precursor to student marginalization. They are evidenced by some teachers prejudiced preference to certain students who are performers in academics or non academics or appear elite. Certain undesirable and demotivating verbal and non verbal cues of a few teachers are also not acceptable. Much of the government colleges and universities hold many reserved teaching posts vacant for many years. These vacancies create more opportunities for the appointments of teaching faculties from minority sections. The increased presence of faculties from minority sections acts as a supportive factor for students from the minority sections to being a part of higher educational institutions since these faculties can better realize the constraints faced by these students.
- Personal reasons like psychological issues, identity crisis, communication problems, cultural shock and issues related to the course are also precursors of marginalizations. These indicate that students from disadvantaged

backgrounds face challenge in acquiring and disseminating life skills in dealing with a larger public different from the ones they are accustomed to.

- Social and political issues including belonging to lower social status and lower castes, being a female gender, belonging to rural areas of Malabar, admission received on the basis of reservation quota, growing up in an orphanage, not being able to participate in activities owing to being from a lower strata, dominance of the elite (implicit and explicit) and so on also lead to marginalization.
- Combining the two categories, social and economic, the study reveals that socio-economic status creates barriers for higher educational participation among the poor who lack resources, information and the wherewithal that enable them to enter and continue within colleges with the feeling of being at home.
- Since much of these categories are acquired by birth, especially the stigma related to being from lower caste and remains with the individual throughout one's life and is passed on for generations ahead and from generations before, these hindrances are in fact the true and most underlying foundations of marginalization which further lead to disaffection in academics. These social differences also lead to differences in family circumstance of the various students studying together. A first generation learner has multiple challenges in contrast to a second or third generation learner while pursuing higher education.
- Peer based differences lead to inefficient socialization and misconceptions regarding the students from backward communities having the opportunity to enjoy many concessions, be it in marks or fees. These students are considered to be misfit for the merit provisions and they are looked down upon as if the relaxations are an undue privilege showered upon them. This leads these students to an obsessed feeling of being second grade learners.

- Religion based issues as far as students from Muslim community are concerned such as a prejudice towards their religion and practices, dealing with inter and intra religious diversities are also confronted and for the SC/ST students, caste continues to be a curse from birth to death. Thus religion and caste act as invisible withdrawal forces.
- Similarities and dissimilarities in experiences of marginalization among Muslim students on one hand and SC, ST on the other exist. For the Muslim girl students Marginalization as a result of appearance is most likely because of their stereotypical dressing mannerisms while for an SC/ST this occurs if they belong to the dark skinned and not so elite appearance. Hence costume is an issue for one community, and not for the other.
- The burden of being from a lower caste follows throughout the life of an SC/ST. Equally, a practicing Muslim student is burdened with having to appear secular and prove the innocence of secularism always.
- Marginalization has been studied to have grievous consequences in academic performance of students and for the present study the case of female students hailing from Muslim, SC and ST communities have been taken into consideration. All the responses received have been categorized as either emotional or physical consequences.
- Emotional consequences comprise of fear, perplexed understanding of self, irregularity in academic activities and in some cases, girls also feel that being married and starting a family is an easy way out of this agony.
- Physical disturbances are also common among students and are evident as reduced performances in exams, preferring social isolation and physical illness.
- Disaffection also referred to as disengagement in literature, has been experienced by 93 students of the total 131 students who experienced marginalization. This is evident by Emotional and Behavioural categories.

- The Emotional factors could be either directed towards the self and/or directed towards the teachers who are a part of perpetuating it and/or behavioural comprising of feelings against the institution where the student is studying or the course being undertaken.
- Disaffection is accompanied by a spectrum of negativities. These negativities weaken the brightness of the ray of hope for a comprehensive and potential development that the nation aims to acquire through higher education.
- 38 of the 131 respondents expressed no disaffection inspite of having experienced marginalization. Their belief in their selves and the system in being able to emerge out of the downbeats of exclusion is appreciative and instigating.
- The study attempts to bring out a few suggestions after talks with academicians in the higher education to overcome marginalization and disaffection. They are to ensure democracy in the educational process, create awareness and provide mentor support, to learn from students and inspire them in return, to bring out diversified curriculum, to promote gender equality, ensure political and community support and implement efficient working monitoring and feedback system in higher education systems.
- The experiences of marginalization and disaffection differ for students depending on the geographical location of the institution. For students studying in Malabar, the experience is different from those studying in other parts of Kerala and is even more different for students in other parts of India, especially North India. The culture of the location of the institution is a determining factor.

Substantive Theory

The Grounded Theory qualitative research stands out from other types of qualitative research because of its focus on building theory (Corbin & Strauss, 2007). The type of theory developed is usually ‘substantive’ rather than formal or “grand” theory. Substantive theory is referent specific to everyday - world situations. The constant comparative method of data analysis as is used for the present study

need not always result in a substantive theory; only when a substantive theory results is the study considered a grounded theory study. The core category identified is the main conceptual element through which all other categories and properties are connected (Merriam, 2009). Strauss (1987, p. 36) explains that the core category ‘must be central, that is, related to as many other categories and their properties as is possible, . . . must appear frequently in the data . . . and must develop the theory.’ In addition to the core category, the theory consists of categories, properties, and hypotheses. Categories, and the properties that define or illuminate the categories, are conceptual elements of the theory, all of which are inductively derived from or are ‘grounded’ in the data. Hypotheses are the relationships drawn among categories and properties. These hypotheses are tentative and are derived from the study. They are not set out at the beginning of the study to be tested as in quantitative research (Merriam, 2009).

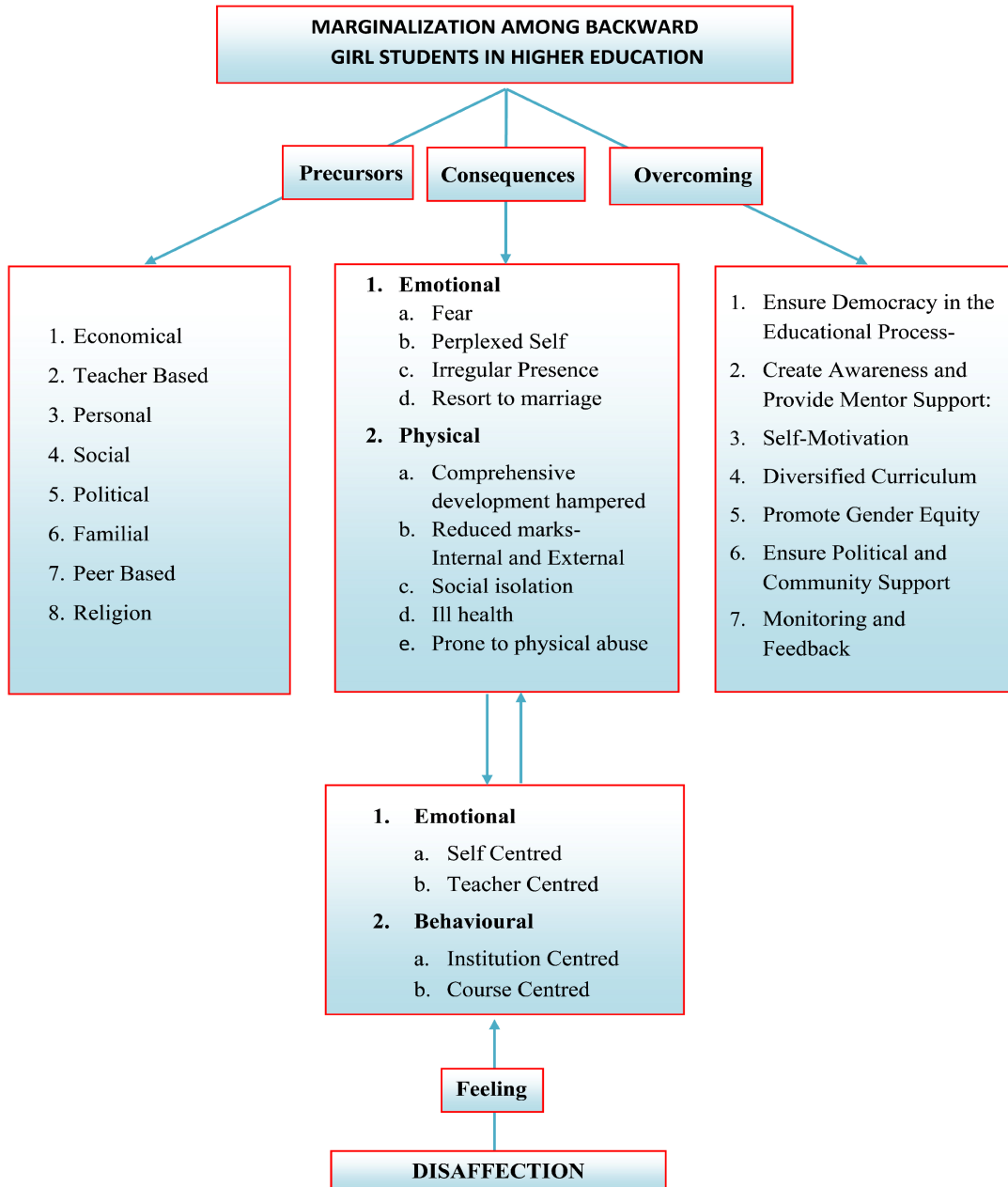
The Substantive theory emerged out of the present study has been stated as follows:

The theoretical model developed out of the qualitative analysis of various themes as precursors and consequences of marginalisation and disaffection formulates a substantive explanation of their interrelationships and overlapping. Analytic Induction of experiences of marginalization of backward class girl students in Malabar in Higher Education due to varying precursors include themes as economical, teacher based, personal, social, political, familial, peer based and religion leading to negative emotional and physical consequences in academic performance which overlap with the feelings of disaffection at emotional and behavioural themes and each theme with a number of categories included.

The substantive theory on marginalization and disaffection emerged out of the present study has been depicted as concept map given below:

Figure 4

Concept Map – Substantive Theory on Marginalization and Disaffection



Investigator Reflections

Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world. Hence, the researcher as the primary instrument of data collection and analysis is one important characteristic of a qualitative study

(Merriam, 2009). Peshkin (1988, p. 18) opines that one's subjectivities " can be seen as virtuous, for it is the basis of researchers making a distinctive contribution, one that results from the unique configuration of their personal qualities joined to the data they have collected. In these circumstances, the investigator of the present study would like to bring to light some personal reflections:

- Of the 131 responses of students, 86 have been collected through the regular offline mode using face to face interactions and questionnaires requiring written responses. The remaining 45 have been collected using the online platform of Google forms. The investigator feels more attached to the data received through offline mode and they are described more detailed than the online mode. Responses received in online mode are short and with less detailing.
- Data from faculty have been collected in both online and offline interviews. Offline, face to face interviews have been conducted for 7 of the 9 faculty members. Owing to the Covid-19 pandemic, data from two of the faculty have been collected using the Whatsapp platform. The former technique is found to be more satisfying and informative.
- All the faculties interviewed participated with whole heart and much enthusiasm to share their views and stories and inspired and congratulated the researcher for having taken up such a work highlighting the issues in education of the doubly disadvantaged group. Equally opposite, demotivating and questioning the existence of such a phenomena and ethics of conducting such a study has been raised by some other faculties of higher education. Thus, there seem to be stake holders of education who are not aware of these ground realities. Marginalization is acknowledged by those who have experienced it. As for those who have not experienced it, there exists those who acknowledge and do not acknowledge.
- Almost all of the students who conferred the data expressed fear and concern in giving out the data and cross checked with the investigator to ensure the

confidentiality of the responses and confirmed the purpose of the study. This indicates a tension existing among students to share their experiences of marginalization and disaffection and that a culture of silence exists in these kinds of conflicts.

- The themes under study are downbeat realities existing and experienced by some students. This does not imply that all stakeholders of education in general are its perpetuator but at the same time these experiences of students are to be significantly considered and resolved. Also, though the study has been conducted in higher education, experiences of school education also have a cumulative effect.
- The present study is not to be viewed as anti or pro to other areas and communities of Kerala, but as one that seeks to reiterate the need for equality and equity in educational opportunities for those who have been deprived of it for a number of social and historical factors.
- The researcher feels that an open mind on the part of the teacher such that open communications which foster the value of understanding, appreciating, accepting and getting along with all kinds of differences- social, economical, political and religious is the need of the hour so that diversities in campus are explored and celebrated.

Educational Implications of the Study

The present study presents some vital and viable implications in the field of education. The study throws light on the major domains of marginalization which affects female students of backward community in education analysed inductively and presents a substantive theory. This will help academicians to identify the key areas to be focused to bring about improved participation of students from backward community in general and for the case of girls in particular. The investigation into causes of marginalization and disaffection is helpful to identify which causes affect them in their educational process and reveal their negative impact so that the

practitioners can facilitate the backward female students accordingly and with special attention.

The study is one of the first of its kind in the educational scenario. Though there are ample evidences for experiences of marginalization and disaffection among the backward students in the educational process, a qualitative study in this regard is seldom in the Malabar background. Also the review of related studies shows that there are a generous number of studies on exclusion especially in the context of Dalits, but very few in the context of the educational process. The investigation into these underlying elements which define a student, especially in Indian scenario in general and in Malabar region in specific will be highly fruitful for educators to identify how these variables affect the performance of students and hinder their potential development. The qualitative nature of the study provides opportunity to explore the related experiences of the students in a genuine and in-depth manner. The scope of the study is enormous in which teachers and teacher educators in specific and other personnels involved in education in general can use the findings of the present study to improve the performance of students in education at all levels including schools and colleges and also outside the educational setting. The study will guide the practitioners to encourage students' ability to identify their strengths and weaknesses and compensate for their weaknesses and capitalise on their strengths using analytical, creative and practical abilities of the children despite the backgrounds they hail from and hence inspire all students to live to their fullest. The analytic induction or constant comparison method for analysis makes the study more comprehensive. This research would lay a foundation to create awareness about the prevalence and effects of marginalization among students in education.

The study also reveals the need for more supportive and student friendly approaches by all the stake holders since students' perceiving disrespect or lack of emotional support draws them to be less willing to engage in challenging discussions or to take the intellectual and personal risks required for development. Controversial, ill-structured issues should be openly discussed with students

throughout their educational activities, and make available resources that show the factual basis and lines of reasoning for several perspectives. This modality in the educational process will ensure that open communication and appreciation for all cultures ensue. Many opportunities for students to analyze others' points of view should be initiated to promote maximum socialization in higher educational process.

The study compels for a more strengthened teacher pupil relations through various strategy such as the tutor ward system in the educational institutions so that students feel at home in spite of all the differences in the backgrounds. This can be confirmed by ensuring a working and efficient feedback mechanism in institutions. This will also aid to extend students aspirations in educational institutions as they desire an elevated inclusionary practice from teachers because they consider teacher as the captain of the educational process.

Since, persistence and completion of higher education remain a major issue of concern for students from backward community in higher education; an enrichment bridge programme may be implemented at the initial stages that highlight the need and scope of higher education, personality development and improves communication skills. Hence, studies of the present type identify the aspects that need to be focused and resolved through these kinds of preparatory modules.

The study shares a wide range of differences in experiences of marginalization and disaffection. This implies that a ground for policies at institutional level should be incorporated to address the local changes. This may also be made efficient by incorporating student representatives in the important decision making bodies. The significance of government initiatives such as the Directorate of Minority Welfare with social empowerment as the guiding principle is gaining more relevance day by day. Further, to promote and sustain individual and social /cultural differences celebrations should be encouraged. The need to develop a conscious and multidisciplinary effort to overcome marginalization and disaffection to create a productive Young India by tapping each individual's potentials to the zenith is also significant.

Suggestions for Further Research

The present study is conducted specifying the boundaries of the research area on Marginalization and Disaffection among backward female students hailing from Malabar in Higher Educational Institutions. Investigator suggests a few research areas in which future researches may be concentrated.

- i. Due to lesser number of participants in the case study, generalization is not possible.
- ii. The sample of the study does not cover the whole of Malabar area, but confined to sample from Malappuram, Kozhikode, Kannur and Wayanad districts only. Sample from Palakkad and Kasargod have not been included. Both these districts have high scope for studies of the kind considering their geographical specialty and also their educational performance indices.
- iii. Studies may be conducted in these areas covering other minority communities who are backward in education in other districts of Kerala and other parts of India as well so that specific timely intervention may be conducted for their upliftment.
- iv. The study can be extended to transgender and male students also.
- v. Similar studies can be conducted in other level of education such as school, doctoral and so on.
- vi. Parallel studies can be conducted to identify and contrast on marginalization and disaffection among gender, locality of residence- rural and urban, and among the various communities.
- vii. Studies need to be conducted to identify and experiment strategies to overcome marginalization and disaffection among students at all levels of education.
- viii. Intervention or Preparatory modules to strengthen the basic pre requisites of marginalized students need to be prepared.

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APPENDICES

Appendix I

FAROOK TRAINING COLLEGE

FAROOK COLLEGE P.O. 673632

QUESTIONNAIRE ON MARGINALIZATION

Dr. NOUSHAD P.P
Associate Professor
SGTDS, MG University

IRSHANA SHAHNAZ ULLADAN
Research Scholar
Farook Training College

Instruction:

The process of education is not completely free from biases. Some students at times feel being treated as inferior or superior to peers in educational institutions. This tends to create a feeling of inferiority while being with peers and teachers.

This questionnaire is intended to assess the social marginalization encountered by you, if you have. Read each question and give your answer to the question descriptively against the number of the question concerned in the given paper. Sufficient space and time may be availed of. Special attention may be given to answer all questions. The information you reveal will be kept very confidential and you are assured that these details will be used only for research purposes and studies.

PERSONAL INFORMATION

Name :
Age :
Marital Status : Married/ Unmarried
Caste :
Religion :
Locality :
Address :
Educational Qualification :
Name of the institution :
Type of Institution :
Locale of Institution :

MARGINALIZATION AND DISAFFECTION OF BACKWARD CLASS GIRLS

1. Have you ever felt being treated differently from others in your higher education institution? If so, what do you think are the reasons for it?
2. Have you felt that you do not belong to or do not fit among all the students of your institution? If so, how do you think you are different from the others?
3. In your opinion, are there other students facing such a sidelining in the educational institution? What do these students have in common?
4. How has these affected your performance in academics?

Appendix II

FAROOK TRAINING COLLEGE

FAROOK COLLEGE P.O. 673632

QUESTIONNAIRE ON MARGINALIZATION

Dr. NOUSHAD P.P
Associate Professor
SGTDS, MG University

IRSHANA SHAHNAZ ULLADAN
Research Scholar
Farook Training College

നിർദ്ദേശങ്ങൾ:

ഒരുവിധ മുൻവിധിയുമില്ലാത്ത ഒന്നായിരിക്കണം വിദ്യാഭ്യാസം. എന്നാൽ പ്രത്യേക കാരണങ്ങളാൽ ചില വിദ്യാർത്ഥികളെങ്കിലും വിദ്യാഭ്യാസസ്ഥാപനങ്ങളിൽ താഴ്ന്നവരായി പരിഗണിക്കപ്പെടാറുണ്ട്. അധ്യാപകരുടെയും സഹപാഠികളുടെയും മുന്നിൽ ഇത്തരം കുട്ടികളിൽ അപകർഷതാബോധം സൃഷ്ടിക്കപ്പെടാൻ ഇത് കാരണമാകുന്നു.

ഏതെങ്കിലും തരത്തിൽ സാമൂഹികപാർശ്വവൽക്കരണം അനുഭവിക്കുന്നവരെ ഉദ്ദേശിച്ചുള്ള ഒരു ചോദ്യാവലിയാണിത്. നിങ്ങൾ അത്തരം എന്തെങ്കിലും അനുഭവമുള്ള വ്യക്തിയാണെങ്കിൽ താഴെകൊടുത്തിരിക്കുന്ന ചോദ്യങ്ങൾക്ക് തന്നിരിക്കുന്ന പേപ്പറിൽ ഉത്തര-മെഴുതിത്തരിക. ആവശ്യമായ സമയവും സ്ഥലവും ഉപയോഗപ്പെടുത്താവുന്നതാണ്. എല്ലാ ചോദ്യങ്ങൾക്കും ഉത്തരമെഴുതാൻ ശ്രദ്ധിക്കണം. താങ്കൾ നൽകുന്ന എല്ലാ വിവരങ്ങളും ഗവേഷണാവശ്യങ്ങൾക്കുവേണ്ടി മാത്രമേ ഉപയോഗപ്പെടുത്തുവെന്നും, പരിപൂർണ്ണ രഹസ്യമായിരിക്കുമെന്നും ഉറപ്പു നൽകുന്നു.

വ്യക്തിപരമായ വിവരങ്ങൾ

- പേര് :
വയസ്സ് :
വിവാഹിത/ അവിവാഹിത :
ജാതി :
മതം :
സ്ഥലം :
മേൽവിലാസം :
വിദ്യാഭ്യാസയോഗ്യത :
സ്ഥാപനത്തിന്റെ പേര് :
സ്ഥാപനത്തിന്റെ തരം : ഗവ: ,എയ്ഡഡ്,പ്രൈവറ്റ്
സ്ഥാപനം സ്ഥിതിചെയ്യുന്ന സ്ഥലം :

MARGINALIZATION AND DISAFFECTION OF BACKWARD CLASS GIRLS

1. പഠിച്ച ഏതെങ്കിലും ഉന്നതവിദ്യാഭ്യാസസ്ഥാപനത്തിൽനിന്നും എപ്പോഴെങ്കിലും താങ്കൾക്ക് സഹപാഠികളിൽനിന്നോ, അധ്യാപകരിൽനിന്നോ വിവേചനപരമായ പെരുമാറ്റം അനുഭവപ്പെട്ടതായി തോന്നിയിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ അതിന്റെ കാരണങ്ങൾ എന്തായിരിക്കുമെന്നാണ് താങ്കൾ വിചാരിക്കുന്നത്?
2. പഠിച്ച വിദ്യാഭ്യാസസ്ഥാപനത്തിലെ മറ്റു കുട്ടികളുടെ കൂട്ടത്തിൽ ഒരാളാകാൻ കഴിയുന്നില്ല എന്ന് എപ്പോഴെങ്കിലും തോന്നിയിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ എങ്ങനെയാണ് അവരിൽനിന്നും താങ്കൾ വ്യത്യസ്തയായിരിക്കുന്നത് ?
3. മറ്റു വിദ്യാർത്ഥികളാരെങ്കിലും നിങ്ങളുടെ വിദ്യാഭ്യാസസ്ഥാപനത്തിൽ പാർശ്വവൽക്കരിക്കപ്പെടുന്നു എന്ന് താങ്കൾക്ക് അഭിപ്രായമുണ്ടോ? പൊതുവായി ഇത്തരം വിദ്യാർത്ഥികളിൽ പൊതുവായി കാണപ്പെടുന്നതെന്തെല്ലാമാണ്?
4. താങ്കളുടെ അക്കാദമിക പ്രകടനങ്ങളെ ഇത് എത്രത്തോളം ബാധിക്കുന്നുണ്ട്?

Appendix III

FAROOK TRAINING COLLEGE

FAROOK COLLEGE P.O. 673632

QUESTIONNAIRE ON DISAFFECTION

Dr. NOUSHAD P.P
Associate Professor
SGTDS, MG University

IRSHANA SHAHNAZ ULLADAN
Research Scholar
Farook Training College

Instruction:

'Learning to live together' is an important aim of education. Contrary to this, educational systems are also a reason in creating feeling of low sense of belongingness. This alienation tends to reduce the students engagement in academic activities and leads to defective social relationship building.

This questionnaire is intended to assess the feeling of disaffection encountered by you, if you have. Read each question and give your answer to the question descriptively against the number of the question concerned in the given paper. Sufficient space and time may be availed of. Special attention may be given to answer all questions. The informations you reveal will be kept very confidential and you are assured that these details will be used only for research purposes and studies.

PERSONAL INFORMATION

Name :
Age :
Marital Status : Married/ Unmarried
Caste :
Religion :
Locality :
Address :
Educational Qualification :
Name of the institution :
Type of Institution :
Locale of Institution :

MARGINALIZATION AND DISAFFECTION OF BACKWARD CLASS GIRLS

1. Do you experience loneliness or lack of affection in the higher educational process occasionally? If so, can you describe those situations?
2. Do you think the educational scenario has taken full trust and confided in you during the various situations and has been able to tap your potential to its best? Or has it been unjustly relied on others? Elaborate.
3. What were the feelings encountered by you when you were emotionally dissatisfied at your educational institutions?
4. Who, in your opinion is responsible in bringing about such a psychological disparity among students?

Appendix IV

FAROOK TRAINING COLLEGE
FAROOK COLLEGE P.O. 673632

QUESTIONNAIRE ON DISAFFECTION

Dr. NOUSHAD P.P
Associate Professor
SGTDS, MG University

IRSHANA SHAHNAZ ULLADAN
Research Scholar
Farook Training College

നിർദ്ദേശങ്ങൾ:

"സഹവർത്തിത്വത്തോടെ ജീവിക്കാൻ പഠിക്കുക" എന്നത് വിദ്യാഭ്യാസത്തിന്റെ പ്രധാനപ്പെട്ട ഒരു ലക്ഷ്യമാണ്. എന്നാൽ ഇതിന് വിഭിന്നമായി ഇന്നത്തെ വിദ്യാഭ്യാസസമ്പ്രദായം വ്യക്തികളുടെ മനസ്സിൽനിന്നും ഈ അടുപ്പം നഷ്ടപ്പെടുത്തുന്ന ഒരു പ്രധാന ഘടകമായി മാറുന്നു. പഠനകാര്യങ്ങളിൽ ശ്രദ്ധ കുറയ്ക്കുന്നതിനും, തെറ്റായ സാമൂഹിക ബന്ധങ്ങൾ വളർത്തുന്നതിനും ഈ അന്യവൽക്കരണം കാരണമാകുന്നു.

നിങ്ങൾ പരിഗണനക്കുറവ് അനുഭവിക്കുന്നുണ്ടെങ്കിൽ അത് മനസ്സിലാക്കുന്നതിനു വേണ്ടിയുള്ള ചോദ്യാവലിയാണിത്. താഴെ കൊടുത്തിരിക്കുന്ന ചോദ്യങ്ങൾക്ക് തന്നിരിക്കുന്ന പേപ്പറിൽ ഉത്തരമെഴുതിത്തരിക. ആവശ്യമായ സമയവും സ്ഥലവും ഉപയോഗപ്പെടുത്താവുന്നതാണ്. എല്ലാ ചോദ്യങ്ങൾക്കും ഉത്തരമെഴുതാനും ശ്രദ്ധിക്കുക. താങ്കൾ നൽകുന്ന എല്ലാ വിവരങ്ങളും ഗവേഷണാവശ്യങ്ങൾക്കു മാത്രമേ ഉപയോഗപ്പെടുത്തുവെന്നും, പരിപൂർണ്ണ രഹസ്യമായിരിക്കുമെന്നും ഉറപ്പുനൽകുന്നു.

വ്യക്തിപരമായ വിവരങ്ങൾ

- പേര് :
വയസ്സ് :
വിവാഹിത/ അവിവാഹിത :
ജാതി :
മതം :
സ്ഥലം :
മേൽവിലാസം :
വിദ്യാഭ്യാസയോഗ്യത :
സ്ഥാപനത്തിന്റെ പേര് :
സ്ഥാപനത്തിന്റെ തരം :
സ്ഥാപനം സ്ഥിതിചെയ്യുന്ന സ്ഥലം :

MARGINALIZATION AND DISAFFECTION OF BACKWARD CLASS GIRLS

1. ഉന്നതവിദ്യാഭ്യാസ പ്രക്രിയയിൽ എപ്പോഴെങ്കിലും താങ്കൾ ഒറ്റപ്പെടലോ, പരിഗണനക്കുറവോ അനുഭവിച്ചിട്ടുണ്ടോ? ഉണ്ടെങ്കിൽ സാഹചര്യം വിശദീകരിക്കാമോ?
2. വിവിധസാഹചര്യങ്ങളിൽ നിങ്ങളുടെ എല്ലാകഴിവുകളെയും ഏറ്റവും മികച്ച രീതിയിൽത്തന്നെ പ്രകടിപ്പിക്കാൻ നിലവിലെ വിദ്യാഭ്യാസസമ്പ്രദായം താങ്കളിൽ വിശ്വാസം അർപ്പിക്കുന്നുണ്ടെന്ന് താങ്കൾക്ക് തോന്നുന്നുണ്ടോ? അല്ലെങ്കിൽ അന്യായമായി ഈ അവസരങ്ങൾ മറ്റ് കുട്ടികൾക്ക് ആണോ ലഭിക്കാൻ? വിശദീകരിക്കുക
3. താങ്കളുടെ വിദ്യാഭ്യാസസ്ഥാപനത്തിൽ നിന്നും വൈകാരികമായ അസംതൃപ്തി അനുഭവിക്കേണ്ടിവരുമ്പോൾ എന്തൊക്കെയാണ് തോന്നാനുള്ളത്?
4. താങ്കളുടെ അഭിപ്രായത്തിൽ മറ്റു വിദ്യാർത്ഥികൾക്കിടയിലുള്ള ഇത്തരം മാനസിക അസന്തുലിതാവസ്ഥ ഉണ്ടാക്കുന്നതിനുള്ള കാരണം എന്താണ്?

Appendix V

FAROOK TRAINING COLLEGE

FAROOK COLLEGE P.O. 673632

**INTERVIEW SCHEDULE ON MARGINALIZATION
AND DISAFFECTION OF BACKWARD FEMALE
STUDENTS IN HIGHER EDUCATIONAL
INSTITUTIONS IN MALABAR**

Dr. NOUSHAD P.P
Associate Professor
SGTDS, MG University

IRSHANA SHAHNAZ ULLADAN
Research Scholar
Farook Training College

1. How do you think feelings of marginalization affecting female students of backward communities such as Muslims, SC/ST in higher educational institutions?
2. Have you experienced leaving out or considering such students as invisible in any of the academic programs intentionally? Can you clarify/elaborate .
3. Do these students, in your opinion, suffer from disaffection? Please justify with examples.
4. What are the different causes of marginalization among backward female students in higher educational institutions?
5. What are the consequences of disaffection faced by the backward female students in higher educational institutions due to marginalization?
6. How can the educational process ensure more rigorously the issues of access and equity in higher educational institutions, in its true sense, without any forms of discrimination?

Appendix VI

FAROOK TRAINING COLLEGE

FAROOK COLLEGE P.O. 673632

**INTERVIEW SCHEDULE ON MARGINALIZATION
AND DISAFFECTION OF BACKWARD FEMALE
STUDENTS IN HIGHER EDUCATIONAL
INSTITUTIONS IN MALABAR**

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1. ഉന്നതവിദ്യാഭ്യാസ സ്ഥാപനങ്ങളിൽ മുസ്ലീങ്ങൾ, ഹരിജനങ്ങൾ തുടങ്ങിയ പിന്നാക്ക വിഭാഗങ്ങളിലെ പെൺകുട്ടികൾ വളരെയധികം പാർശ്വവൽക്കരണം അനുഭവിക്കുന്നുണ്ടെന്ന് താങ്കൾക്ക് തോന്നാറുണ്ടോ?
2. അത്തരം വിദ്യാർത്ഥികളെ പല അക്കാദമികപരിപാടികളിൽ നിന്നും മാറ്റി നിർത്തുന്നതോ പരിഗണിക്കാതിരിക്കുന്നതോ ആയ ഏതെങ്കിലും സന്ദർഭങ്ങൾ താങ്കളുടെ അനുഭവത്തിൽ ഉണ്ടായിട്ടുണ്ടോ? വ്യക്തമാക്കാമോ?
3. ഇത്തരം കുട്ടികൾ വലിയനിരാശ അനുഭവിക്കുന്നുണ്ടെന്ന് താങ്കൾക്ക് അഭിപ്രായമുണ്ടോ?
4. പിന്നോക്കവിഭാഗത്തിലെ പെൺകുട്ടികൾ ഉന്നതവിദ്യാഭ്യാസസ്ഥാപനങ്ങളിൽ പാർശ്വവൽക്കരണം അനുഭവിക്കുന്നതിന്റെ വിവിധകാരണങ്ങൾ എന്തെല്ലാമായിരിക്കും?
5. ഉയർന്ന വിദ്യാഭ്യാസരംഗത്തെ പാർശ്വവൽക്കരണം മൂലം പെൺകുട്ടികൾ അഭിമുഖീകരിക്കുന്ന നിരാശയുടെ അനന്തരഫലങ്ങൾ എന്തെല്ലാമായിരിക്കും?
6. എങ്ങനെയാണ് ഉന്നതവിദ്യാഭ്യാസസ്ഥാപനങ്ങളിൽ യാതൊരു വിവേചനവുമില്ലാത്ത നീതിയുക്തമായ വിദ്യാഭ്യാസ ലഭ്യത ഉറപ്പുവരുത്താൻ കഴിയുക?