

Scholars' Journal

ISSN: 2645-8381

Published by Scholars' Association of Nepal

A Multidisciplinary Peer Reviewed, Open Access Journal

<https://www.nepjol.info/index.php/scholars>

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

Ashok Kumar Adhikari

Sagarmatha College, Itahari, Sunsari, Nepal

Email: adhikariashokkumar@gmail.com

Article History: Received: 28 August 2021; Revised: 7 December 2021; Accepted: 12 December 2021

Abstract

Having had multicultural, multi-ethnic and multi-religious identities, Nepali communities have their own distinct and interrelated ideologies across communities from where the students and teachers come to interact in the classrooms. Furthermore, the issue of ideological supremacy has been an obvious factor hindering some communities to rise up to the mainstreaming of equal learning opportunities. This paper recollected teachers' reflections on their teaching events over time in language classrooms and studied the prevalent Nepali academia where the demarcation between the marginalised and privileged groups of learners is realised. The study showed that marginalisation in the classroom is a fundamental occurrence particularly based on cultural identity and gender ideology. Besides, this paper also explained how the predominant phenomena and ideologies of the educational actors play the significant role over some learners to marginalise them from equal educational opportunities in the classrooms, and how critical pedagogy can be instrumental to overcome the situation and bring all the learners within a single boat of dignified learning.

Keywords: Critical pedagogy, identity, ideology, marginalisation

Introduction

The state of marginalisation in classrooms is anticipated with the nature of ideology the curricular mechanism upholds in certain educational contexts. Teachers are the relevant resources portraying the real classroom situations. The diversified socio-economic culture and the existing social stereotypes play a vital role in marginalising students in language classrooms (Diallo & Maizonniaux, 2016). Ideologies are basically the most fundamental assumptions and understandings in any social practice (Mirhosseini, 2017). They are basically formed in terms of students' class, race, religion, gender, ethnicity, and physical conditions in society. Here, the ideology in the classroom environment refers to the

Copyright 2021 ©Author(s) This open access article is distributed under a Creative Commons



Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

understanding of how teachers and students negotiate the learning tendencies in educational institutions (Giroux, 2011). Primarily, this paper makes use of my own reflections of handling the students in higher levels. Along with my self-experience, the reflections from a number of language teachers have been incorporated as the primary data in the study. These are the teachers who teach English language at different colleges and high schools in both urban and rural parts of Nepal.

In most classroom situations, ideologies are the prominent measures to create bias and prejudice. Ideologies are primarily some kind of 'ideas'; that is, belief systems (Freedmen, 2006; Nemeth, 2018; Strath, 2006). Schools, being one of the ideological state apparatuses (Althusser, 1971), are the true agencies for structuring students' belief system by the state authority. For instance, a group of individuals may simply believe that there should be 'one nation, one language, and one culture' which may potentially harm people having other kind of ideologies. Hence, it simply entails, in the view of Dijk (2006) that a theory of ideology needs a cognitive component that can take account for the notions of belief and belief system,' which for instance, are dealt within contemporary cognitive science. Hence, the construction of ideology is the belief system made on the subject based on how they live their social and professional life. The ideologies of the language teachers in Nepal also have many things to do with how they have lived their professional life in educational society. In this sense, the role of the social context is very important because the ideology cannot be dissociated from the social context out of which it arises (Leonardo, 2003). This paper analysed how the ideology of Nepali society is enactive to marginalise students in classrooms.

Reflecting my Pedagogical Journey

More than two decades back, I dimly recall the moment when I first joined a reputed English medium school in a town of eastern Nepal. I was assigned as a junior level teacher, presupposing my role to command the core and delicate students ranging from elementary to middle school. It was a landmark that connected my professional career with English language teaching. It was indeed euphoric for me to lead the primary and pre-primary classes with my recently fostered vigour and zeal apprehended by my boiling young blood of the time. I had recently completed my intermediate level of education majoring English education. The ethics of professionalism would not be judged of high importance, but I continued my novel opportunity to become a strict, disciplined and orthodox teacher supposedly regarded as a young and energetic one which was the demand of the day. During the late 1990s, the salary of NPR 1500 per months was, in fact, not a less amount for a toddler teacher crippling to stand myself in the world of English language teaching. After that, I started to exhibit my tricks of newly learnt notions from the basic understandings achieved from the study of my schooling over the fields of language teaching. Being the youngest teacher of the school, I attempted to bring some radical changes into myself over teaching strategies implying the basic tenets of direct method and Oral Structural Situational (OSS) approach over teaching English. At the same time, I was indoctrinated on treating the

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

students conventionally based on the socio-cultural ideology of that time that demanded of a strict commander in the classroom of the private English medium school and such a teacher would be considered as the most influential one.

Based on the above context, I grew myself up in the arena of language teaching, and entangled into different types of ideologies developed through time, contexts and situations. Definitely, I can outline the distinction between the time I taught more than 20 years back at the pre-primary level and the recent moment of teaching at the tertiary level. Though I have always tended to conceptualise learning and learning environments that represented a new way of thinking about the goal of education, the role of teachers and learners, and the teaching learning strategies; my experience in teaching from elementary to tertiary level over two decades is not an exception from plunging into the nature of ideology influenced by certain constraints that are structured by the society where I was brought up. According to Ventimiglia and Reed (2004), there is a necessity of more culturally responsive teachers to provide authentic instruction for increasingly diversified communities. By now, I am also in the position to decipher those situations that I practised myself or by the fellow practitioners who came across my teaching learning career. Creating balanced and equal treatment in the classroom remains only in the true assumption but in practical life, inequalities lie over all societies, including the academic institutions such as schools or colleges.

Rationality of Critical Pedagogy in the Classroom

One of the most influential paradigms that challenges the traditional way of teaching and learning is the critical approach. As opined by Hawkins and Norton (2009), critical approach to education and language teaching is directly concerned with the social action and educational change. As such, critical pedagogy is the implementation of critical approach into pedagogical practice. One of the important functions of critical pedagogy is to expand the capacity of the students to think critically, and teach them how to take risk, act in socially responsible way, and connect private issues with larger public consideration (Giroux, 2011). He further opines that “classrooms too often function as modes of social, political, and cultural reproduction, particularly when the goals of education are defined through the promise of economic growth, job training, and mathematical utility” (Giroux, 2011, p.5). In this sense, critical pedagogy can be considered as the most appropriate ways to defend all form of domination, prejudice, discriminations and the act of marginalisation in the classroom which can ultimately encourage to such socio-economic mobility.

Marginalisation and mistreatment against some group of students occur due to the influence of power enjoyed by another group of learners or the teachers themselves. In this vein, “critical pedagogy attempts to take young people beyond the world they are familiar with and makes clear how classroom knowledge, values, desires, and social relations are always implicated in power” (Giroux, 2011, p. 6). Additionally, it also tries to draw attention to questions regarding who has control over the conditions for the production of knowledge, values, and classroom practices in particular (Freire, 2000; Giroux, 2011; Hooks, 1994; McLaren, 2009;). In this way, classroom can be considered as a space where the power

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

politics occurs creating the gap between those who can access the resources and those who cannot. Glover and Stover (2011) believe that the prevalence of power and privilege in school education is reflected by the inequality in terms of the knowledge, experience, and resources which are blindly accepted by the minority students and their parents, as the will of the powerful people in the society. Hence, the issues of marginalisation are rampant based on a certain gender, race, ethnicity, language, and class of the person on which they are either privileged or marginalised from accessing equitable opportunities (Kailin, 2002; Park, 2013). Classroom contexts are no more exceptional, but rather they merely create a wider space for marginalisation to occur.

Ideology is the basis for marginalisation in the classroom situations (Siegel, 2006; Pace & Hemmings, 2007). Obviously, ideologies are the reflection of the society and culture from which people come from. So as to discuss the ideology in the classroom which potentially either marginalises or privileges the learners, one should not forget the fact that there is a continuous interplay between the superiority and inferiority of the ideologies. Basically, the act of marginalisation creates to main agencies in the classroom: oppressor and the oppressed. For Freire (2000) “an ideology of oppression is indispensable to divide the oppressed. In contrast, achieving their unity requires a form of cultural action through which they come to know the why and how of their adhesion to reality” (p. 173). As a human nature, one’s own ideology is better than others. “People often identify with representations that they are either comfortable with or that help deepen their understanding of themselves” (Freire, 2000, p. 23). The students might have come from diverse family and cultural background developing their own unique and distinct ideologies. In this sense, teachers themselves seem to be ruling over students for being their inferior ideology which overtly impacts the way they treat and teach in the classrooms. Most teachers also seem to be passing over the lessons of their own ideologies, and they either use or abuse their authority in the classrooms to transform their belief or perspectives into the learners. However, no situation is found when the teachers ponder if their ideologies are inappropriate or misleading to meet the necessity and desire of the learners. This is the situation that generates a great confusion among the students since they realise that their ideology has been hit by the teacher’s and placed it nowhere.

Unfolding Ideology in the Classroom

With the influence of the socio-cultural practices, there are seemingly obvious situations that the students are either marginalised or get privileged in the classroom. In both situations, there are certain socio-cultural factors that play significant roles to mold the ideology of teachers entailing their treatments to the students. The marginalisation in the classroom is prevalent where an unequal distribution of resources is created because of power imbalance (Brantlinger, 2003). Just for an instance, can we think of the curriculum of social study which is one of the compulsory courses in Nepal? Are the curriculum designers of such courses inclusive of all the ethnic, religious and cultural backgrounds? How do the students from a typical ethnic background of Tarai region perceive the contents? Isn’t the course, for example, prejudicial from the eyes of a student belonging to the marginalised *Badi* or

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

Raute ethnic group in Nepal? How do teachers respond to the concerns of the learners who are quite far from the curricular ideology supposed to be ingrained in the mind of the young learners? These are some of the serious questions to be addressed from the teaching practices in the classroom scenario.

Ideological influence in the classroom is almost pervasive and it has an active role on marginalising the students in different ways. The entities that influence the ideology of the teachers may be based on their background such as their migration status, race, religion, class, caste, construction of gender, political belief, professional engagement, geography, individual perspective, medium of instruction, etc. It is the ideological asymmetry between the teacher and the students that may result in the confrontational outcome against expected implementation of the curricular goal. It is not only the case of Nepal, but the situation of any other multicultural and multi-ethnic countries remain the same. Taking the USA as an example, Hyland (2010) claims that “the curriculum in most schools is dominated by a Eurocentric or White frame of reference; most art, books, and stories focus on White people, history is taught from a White frame of reference, and even everyday language practices privilege White or Eurocentric forms of expression” (pp. 1-2). Referring to the racial discrimination in the classroom, practised by individual professors over the collegians, Breaux (2008) points that “classroom racism included segregated seating charts, racist comments directed at black students, professors’ ignoring the raised hands of black students, and suggestions by advisers that blacks choose different majors” (pp. 157-158). In addition, he came up with example that some university professors who tended to discourage black students from pursuing their career in journalism believing it merely a waste of time (Breaux, 2008). This implies that the pedagogical practice is not culturally relevant and ideologically sufficient everywhere.

The ideology related to the issues, such as race, religion and person with different ability and the context, is always very challenging and different. Danforth and Miller (2019) emphasise the role of the social work researchers to critically examine implicit and explicit biases of educators in their own field which may probably influence their effort against racism in the classroom settings. In fact, a classroom is not solely the manufacturing of the issues proposed by teachers; it is also the reproduction of interests of the students. These interests are also the shared realisations pointed out by parents and the societies in which they come from. As argued by Ong-Dean (2009), “all parents have a primary interest in their own children’s individual needs, we know that schools must consider all the realities that impinge on meeting those needs - that is, they must consider what it will mean for their budgets...(p. 3)”. This is the primary job of the school to accomplish their interests, rather than marginalising them. This can be achieved by accommodating them inside the classrooms that results in the educational and behavioural outcomes of the students.

Methods and Procedures

This is a phenomenological study where the phenomenon of study was discussed from the paradigm of criticalism. As a critical approach, this study tried to challenge the current

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection guiding assumption (Cohen et al., 2007) of marginalisation in the classrooms by suggesting the potential measures such as critical pedagogy. In the study, the issue of marginalisation in classrooms has been amplified with the current educational practices in Nepal taking the situation of ELT in particular.

Four participants were selected based on purposive sampling design. Three of them represented the colleges and higher secondary schools of Kathmandu valley whereas one was from rural area of Dhading district. Since I was myself teaching in colleges, it was quite easy to go through the selection procedure. As I approached them to meet the purpose of my study, they all accepted with pleasure. All the participants involved in the study were the experienced teachers ranging their involvement in teaching from 6 to 11 years. Except teaching, one of the participants also worked as discipline in-charge at a college. To a large extent, the data and the information depicted here were also from the self-observation and the experience of the researcher for being involved into the academic practices for a couple of decades.

While collecting the primary data, the prospective teachers were interviewed and their interviews were recorded and coded as required. The data taken from the interviews were interpreted and codified using the manual coding procedure. Later on, three different themes were generated based on the codified ideas. Finally, the derived themes were analysed, interpreted, and discussed in line with the previous studies and knowledge from the secondary sources.

Results

In the educational domain of Nepal, there are several instances that demand the need of empowerment to some marginalised group of students in comparison to other privileged ones. This kind of lacking in teaching learning practices can be overcome by the theoretical tenets of critical pedagogy that tends to empower the learners and their pedagogical relations of the teacher educators. Moreover, the assumption can encourage the teachers and learners to consider the way in which their own teaching can enhance opportunities for learning in their classrooms. Since the teachers do not allow the students in the traditional classrooms to raise voice with their conditions and opinions, their dominant ideas in the classroom are not necessary to be accepted as an eternal law by the students. This issue is worth discussing as we have been still struggling in Nepal through the traditional banking model of teaching in which many of the learners get marginalised from the mainstreaming of actual learning.

English Curriculum and Cultural Identity

The curricular contents of English in Nepal seem to be lopsided to a dominant ethnic group. For example, the course contents of English in the high school level are not synchronized to the socio-cultural context. It does not particularly address the intents of the ethnic minority, whereby giving wider space to the contents of the dominant population. This can give the adverse consequences on the overall educational outcome.

Researcher: As per your general observation, does the course of English in high school
Scholars' Journal, Volume 4, December 2021, 67-81

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

or plus two level give equal space to the contents from all ethnic groups in Nepal?

Teacher1: In this case, the new course now is far better than that of past. However, it does not cover even the intent of major ethnic groups.

Researcher: Which ethnic contents are more covered in the curriculum?

Teacher 1: Obviously, it covers more contents from the groups of dominant ethnic groups such as Brahman and Kshetry. There are many examples in social studies. However, also in English, the contents regarding the culture and festivals are more related to higher castes and Hindu religion. Even the writers in most literary contests like the poems and stories are from dominant castes people.

Researcher: Does it impact in any way, while teaching those contents to the students from ethnic minority? If it does, can you explain?

Teacher 1: Yes, of course. First thing is that, it is hard for them to understand such things because they are not familiar before. Secondly, if they aren't, they don't like it. So, they don't pay attention in learning. They also want something that gives their own flavor.

The study showed that the learners belonging to the ethnic minority in Nepal are found to be more concerned about their own identity rather than blindly following the ideological creeds offered by the readymade curriculum. Teachers must be clear about their role and the responsibility they are supposed to carry out in classroom settings. Why don't we first put ourselves on the shoes of the learners, before we make any learners comply with the textual ideology? Good schools don't blame students for their failure or ban students of the knowledge they bring to the classroom. One of the jobs of a good teacher is to identify the learners who are marginalized in the classroom and who are not. As McCarty-Caplan (2013) believe that identification of lower castes/class, powerlessness, poor, illiterate, working class, unprivileged, victimized, and marginalized groups of students may help the teachers maintain equitable pedagogical environment. With the same token, Mishra (2013) encourages that the schools should be able to probe the types of classrooms they have in terms of children's languages, religions, ethnic and cultural backgrounds. The situations are prevalent that the teacher working as an authority enhances the students blindly follow the culture of silence. Such kind of practice prepares students not only to rely solely on teachers but also replicate their inherited colonial mind set carried over ages.

One of the critical aspects of teaching English in Nepal is related to pronunciation. Most teachers find it difficult to teach pronunciation. Many of them know and relate the issue with students' mother tongue.

Researcher: How do you feel about teaching pronunciation in your English class?

Teacher1: Teaching pronunciation is one the most difficult area of teaching. I think, even the teachers in Nepal do not have good command over English pronunciation. So, students do not grasp good pronunciation.

Researcher: Which group of students do you think, have more problems in pronunciation? I mean those from any special backgrounds, such as ethnicity, race or class.

Teacher1: Almost all. But, I think those from minority mother tongue speakers who do not speak Nepali as their mother tongue.

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

Researcher: Why do you think so?

Teacher1: In fact, there is a greater impact of mother tongue interference. Those who are from marginalized class or caste, already have their tongue twisted. So, they can not utter their pronunciation accurately.

The teacher in the above conversation did not believe that even the student who uses Nepali, a dominant national language in Nepal, has also the mother tongue interference. As a Nepali native speaker, he has built up his ideology which marginalizes other minority language speakers. It is unfair to say that the students from some marginalized ethnic communities where they speak the mother tongue, other than Nepali, are supposed to have less capacity in grasping English pronunciation. The reason behind this ideology is that these groups have already been interacted with some other languages by which there is a remarkable interference of their mother tongue impacting negatively to learn English speech. This concept not only marginalizes their learning performance in the English as Second/Foreign Language (ESL/EFL) classrooms but also derail their opportunity to actively participate in their teaching learning activities.

Marginalization and Gender Ideology

The societal ideology practiced in the past may not be equally valued in the new circumstance. This denotes that the ideology also evolves over time and situation. Nepal indulged from the stereotypical belief that the girls could not and should not go to school for study. And, if they did, they would defame their family. In this context, providing access to school and the time for study for the girls would rarely be responsibility of the societies in the past. But, the socio-cultural ideology is changing due to the educational awareness as well as social practices to assign a gender role which has direct impact over girls' education, too. The change is comparatively more radical in the urban areas where girls get almost equal time and resources for their studies.

Researcher: According to your personal life experience, do the boys or the girls have greater academic performance and sincerity in study?

Teacher2: I have been teaching for more than a decade. Previously, I used to teach in a school of the remote village of Bhojpur where the girls' performance used to be very nominal. It was almost the same in the past, during my schooling at my village. Even the percentage of the girls in the classrooms used to be very low. But the situation now is different. In most of the schools and colleges in Kathmandu, I have found girls having greater performance than the boys.

Researcher: What do you think the reason behind this?

Teacher 2: This is very simple. The way the society gave them access to education was miserable. Maybe, you are about our society that considered girls were not supposed to go to school. So, how would they have time for study?

The personal traits and backgrounds such as class, race, religion, gender, ethnicity and physical condition are explicitly represented in the ideology, the teacher renders over the learners in the classroom. Consequently, they create a gap among the type of students to

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

whom they are unable to maintain equality and equity while teaching. Why do teachers have special care and love towards certain group of students in schools, such as those from the high class and educated families? They are more privileged in most of the classes while others are marginalized.

Upon asked to a language teacher, who also worked as discipline in-charge, the ideology on disciplinary action based on gender seemed to change from the conventional practice. Because of this role of controlling students, he also assigned penalty to the students based on their faults. When I asked him about the extent of penalty received by the students, his answer fairly varied to a remarkable point of gender.

Researcher: Which gender of students do you think is responsible in breaching the discipline at school/college?

Teacher3: In fact, they are the girls. But boys are more penalized.

Researcher: Why?

Teacher3: People often think that the girls are more loyal and they do not break the rules. Based on this assumption, the girls tend to over use their right and commit fault.

Whatsoever, we cannot give hard punishment to the girls.

Researcher: So, why are the girls less penalized then?

Teacher3: They are also not physically strong enough to be beaten up. (laughs...).

Moreover, the faults committed by girls are not much physically harder.

Even based on my personal experience in Nepal, I have found the teachers comparatively privileging more to girls from receiving lesser degree of penalty against their faults committed in the classroom. This is all because of their gender construction made by the patriarchic ideologies of the teachers who consider them more gullible than the boys. This fact can be better justified as the females are more trusted and admired everywhere such as in the banks dealing with cash. From the past, there was an outspreaded ideology in the societies to be cynical over their learnability. Women were considered to have a weaker brain and capacity. Hence, being inflicted with this kind of dogma, the teachers not only took it as granted but also tended to excuse the girls for their low performance. Such kind of liberty may push girls back from greater challenges and creative learning opportunities in the classrooms. Even the academic career in which girls and boys are encouraged is different. Why girls are less encouraged in the streams like engineering, carpentry or piloting and why they are more inclined towards interior designing, nursing and airhostess? This is all because of the societal ideology of some kind that tries to marginalize a member of a specific gender.

Critical Pedagogy Combating Marginalisation in Classroom

What you believe and how you act can have a significant impact in learning at the classroom environment. Those who are from the socio-culturally backward communities, can exhibit more oppressive and challenging conditions in comparison. When they are offered to the critical pedagogical opportunities in the classrooms, they tend to expand with the greater thoughts and learning initiatives.

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

Researcher: Do you come up with any students who are comparatively backward in any classroom activities including learning?

Teacher4: Yes, there are so many. They are mostly the children who come from socially inferior families. They often hesitate to come forward for any learning opportunities.

Researcher: So, how do you handle these children? I mean, what measures do you use to inspire them in learning?

Teacher4: I always encourage them to participate in learning activities, have them involve in discussions and inspire to ask questions. In fact, I normally point those for classroom activities who remain passively at the back benches.

Researcher: How does this method help you in bringing the learning outcomes from these students?

Teacher4: This is very helpful, in deed. At the beginning of the session, they seem to have been shy and passive; but after a couple of months, I have found many students very active and remarkably forward.

The participant in the above data offered a very realistic example on which the critical pedagogy can be instrumental in the classrooms where marginalization is already in place. The participant in the above conversation implies that the opportunity given to the learners in the classrooms is substantially important not only for bringing their better learning outcomes but also for socializing them in a perfectly considerable way. As such, critical pedagogy encompasses school as a central socializing agent serving as a powerful gatekeeper for the learners from all backgrounds (Morrell, 2008). Moreover; it also provides with the way and mythology with the critique in educational system essentially to the learners, teachers, educators, and educational planners.

Discussion

Why do teachers consider some students as good and some others as jerk? The effect of power dynamics and its consequence over young children can be traced on the basis of access of power that the children enjoy in the classroom (Hyland, 2010). The children who come from communities that have been historically powerless or underrepresented in classroom settings may be equally marginalized in terms of access to learning opportunities. The situation of marginalization in education is a global issue. A study made by Simone (2012), reflected a distinctive gap in the achievement of white and marginalized school children in the US. This gap was created mainly because of the 'deficit thinking' which entails the belief system making the lower expectations from the marginalized students.

My engagement into teaching profession for all these years subsumes that all teachers overtly or covertly characterize their students based on their pre-established ideologies. This offers the chances for learners to feel that their ideology developed earlier at their homes or society to suffer from inferiority complex. A student migrated from somewhere might have the feeling of 'self' and 'others' in terms of their pre-established ideology. This in fact originates from the identity that exists in relation with others, and this state of difference from other gives rise to our sense of self (Leonardo, 2000). Not only from the eyes of the

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

teachers but also from his/her fellow colleagues, the feeling of local and outsider is evidently realized after being migrated in a new place.

Gender ideology is one of the most significant ideologies that marginalize the students from access to learning resources. At the same time, it sometimes marks the marginalized group as the subject of beneficiaries. The girls, for example, seemed to be more trustful and responsible in comparison to the boys. This ideology, on the one, prohibited them from having more challenging areas of studies in their life; on the other hand, they are usually pardoned in many cases from having hard punishments. A similar study carried out by Vleuten et al. (2016) outlined how the upper secondary school students in the US demarcate the gender-stereotypical track of their career. As per the traditional gender ideology, girls evaluated for their verbal competence more negatively and are less likely to choose a gender-stereotypical feminine track such as culture & society. The boys whereas, likely choose a gender-stereotypical masculine track such as science and technology. In the same vein, the girls in the traditional lineage evaluate their linguistic competence more negatively; whereas those who are less traditional believe that they are really good at languages, thus overestimate their competence.

McCarty-Caplan (2013) identified the extent on which the school-based sex education in the United States has been supportive to the Lesbian, Gay, and Bisexual (LGB) students who are considered to be a sexual minority. McCarty-Caplan concluded that the schools are yet to improve their support of LGB students by increasingly developing the equitable, effective, and safe learning environments. Leonardo (2003) claimed that identity politics has positioned female and minority students not only as a victim of marginalization but also it has highlighted the factors for marginalization based on their identities, for example, women of colour.

The context of Nepal, on the other hand is very similar. The patriarchal ideology on which the girls are marginalized as the passive learners and inferior group of students has detrimental impact to the educational output in general. This is so important because creating hostility to underprivileged and socially marginalized minorities can have very disruptive effects (Liddicoat & Taylor-Leech, 2015). Maintaining this work requires the educators, policy makers, students, and communities to affirm the value on gender equality recognizing the learners from all genders to accomplish the social responsibility by establishing safe learning environments for all.

The culture of private school in Nepal has been more commercialized these days (Thapa, 2013). These schools are performing agentive role in creating biased among students. The way they treat students is different based on student's performance or socio-economic backgrounds. In this sense, the privatization in education seems to have direct impact over marginalization.

Brown (2015) investigated that the students' feelings of belongingness and marginalization operate independently and together to impact academic achievement.

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

Students who became first at nursery or grade one is supposed to be talented forever in all levels. The talented student is always paid more attention and care than others. They are usually made the class monitors and are always trusted by the teachers in every aspect. On the contrary, the others are usually marginalized and never inspired to promote their performance.

Domination and supremacy of ideology in classroom teaching is really a hot debate among today's educationists. One of the theoretical underpinnings to defend this challenge is the theory of critical pedagogy pioneered by Brazilian educator Paulo Freire who came up with this idea in his famous book 'Pedagogy of the Oppressed' in 1968. He believed that critical pedagogy seeks to empower people from their oppressive conditions in their lives. For which, Praxis and the dialogic process are the best ways to empower the oppressed ones in the society whereas classroom marginalization (Giroux, 2011) can be taken as an example.

In this context, the praxis believed by Freire, is the site to bring theory and practice come together to create action that leads to social and political change. In this sense, the current socio-educational system practiced in Nepali communities can be intervened by the conscientisation of the oppressed groups, such as woman, gender and ethnic minorities, and marginalized and the lower-class people in Nepal. Whereas, dialogue is the process of making the ideologies and relation of power visible with the situation in which people are. Likewise, classroom contexts should be brought into praxis. Teachers and educators should perceive this seriously about their classrooms, how students make sense of what they are presented, and how knowledge is mediated between teachers and students.

As stated by Giroux (2011), Freire considers "education as a practice for freedom and it must expand the capacities necessary for human agency, and hence the possibilities for how academic labor should be configured to ensure such a project that is integral to democracy itself" (p. 159). Therefore, it is equally important for the teachers to be equally responsive to the learners by comprehending their ideologies related to their background such as language, culture, desire, and histories. In this regard, critical pedagogy can be effectively instrumental in establishing the democratization and progressive learning which is equated with equality, inclusion, equity, tolerance and human rights. Moreover, it will also work for equilibrium among power domination and control by narrowing the gap between the rich and the poor (Zajda, 2010). In addition, such equilibrium in the classroom is also effective enough to maintain the sociocultural capital. Franson and Holliday (2009) quote Bourdieu that the linguistic and cultural capitals provide a theoretical framework to support discussion of language, culture, and power relations. To a great extent, this is very applicable in the classroom context which can definitely help learners to access the opportunities for learning and at the same time, challenging their status quo in which they are going through.

Conclusion

Teachers in Nepal are dealing with the students from diverse socio-economic and ethnic background. It is of utmost importance to identify the inequalities and the case of

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

marginalization prevalent in educational opportunities. “A classroom that consists of students with a diverse set of identities creates an ideal circumstance in which a teacher can build upon student differences and the contentions that may unfold as a result, in order to facilitate meaningful discussions” (Welton et al. 2015, p. 153). Ideologies mainly based on the intersections of class, cultural identity and gender are the most persistent factors influencing marginalization in classrooms. Hence, the teachers and educators should explore and outline the underlying factors that are creating the gaps between learning ‘haves’ and ‘have nots’ in the classroom. Contrary to the traditional mode of teaching, students cannot be regarded as the sole consumers of what the teacher imparts in the classroom. Rather, they should be available enough to suggest the ways that empower the marginalized group of learners through critical pedagogic perspective.

References

- Althusser, L. (1971). Ideology and ideological state apparatuses. In L. Althusser (Ed.), *Lenin and philosophy and other essays* (pp. 127-188). New York: Monthly Review Press.
- Brantlinger, E. (2003). *Dividing classes: How the middle class negotiates and rationalizes school advantage*. New York, NY: Routledge Taylor & Francis Group.
- Breaux, R. M. (2008). Using the press to fight Jim Cro at two white Mid-esternuniversities, 1900-1940. In E.H. Tamura (Ed.), *The history of discrimination in US education: Marginality, agency, and power* (pp. 141-164). New York, NY: Palgrave Macmillan
- Brown, A. M.B. (2015). *Marginalization and education: International presence, performance, and policy*. (Unpublished doctoral dissertation). Michigan State University, USA.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education*. New York, NY: Routledge
- Danforth, L., Hsu, H. T., & Miller, J. W. (2019). Color-blind racial attitudes among social work students: Exploration of individual and social network correlates. *Journal of Social Work Education*, 1-16. <https://doi.org/10.1080/10437797.2019.1661910>
- Diallo, I. & Maizonniaux, C. (2016). Policies and pedagogies for students of diverse backgrounds. *International Journal of Pedagogies and Learning*, 11(3) 201-210. <https://doi.org/10.1080/22040552.2016.1279526>
- Dijk, T.A.V. (June 2006). Ideology and discourse analysis. *Journal of Political Ideologies*. 11(2), 115-140.
- Franson, C. & Holliday, A. (2009). Social and cultural perspectives. In A. Burns and J. C. Richards (Eds.), *The Cambridge guide to second language teacher education*, (pp. 40-46). New York, NY: Cambridge University Press.
- Freeden, M. (2006). Ideology and political theory. *Journal of Political Ideologies*, 11(1), 3-22. <https://doi.org/10.1080/13569310500395834>
- Freire, P. (1974). *Pedagogy of the oppressed*. New York, NY: Seabury Press.
- Freire, P. (2000). *Pedagogy of the oppressed*. New York, NY: The Continuum International Publishing.
- Giroux, H. A. (2011). *On critical pedagogy*. New York, NY: The Continuum International Publishing Group.

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

- Glover, C. & Stover, K. (2011). Starting with young learners: Using critical literacy to contest power and privilege in educational settings. In G. Wiggan (Ed.), *Power, privilege and education: Pedagogy, curriculum, and student outcomes* (pp. 09-28). New York, NY: Nova Science Publishers, Inc.
- Hawkins, M. & Norton, B. (2009). Critical language teacher education. In Anne Burns and Jack C. Richards, *The Cambridge guide to second language teacher education*, 30 -39. New York: Cambridge University Press.
- Hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Hyland, N. E. (2010). Social justice in early childhood classrooms: What the research tells us. *Young Children: Research in Review*. Retrieved on Dec 04, 2020 from <http://www.ececompsat.org/docs/dld-socialjustice.pdf>
- Kailin, J. (2002). *Antiracist education*. New York, NY: Rowman & Littlefield Publisher.
- Lees, K. A. (1995). Advancing democratic leadership through critical theory. *Journal of School Leadership*, 5(3), 220–230. <https://doi.org/10.1177/105268469500500302>
- Leonardo, Z. (2000). Betwixt and between: Introduction to the politics of identity. In C. Tejada, C. Martinez, and Z. Leonardo (Eds.), *Charting new terrains of Chicana(o)/Latina(o) education* (pp. 107–129). Cresskill, NJ: Hampton Press.
- Leonardo, Z. (2003). *Ideology, discourse, and school reform*. Giroux, H. (Ed.). USA: Praeger Publishers.
- Liddicoat, A. & Taylor-Leech, K. (2015). Multilingual education: The role of language ideologies and attitudes. *Current Issues in Language Planning*, 16(1-2), 1-7. <https://doi.org/10.1080/14664208.2015.995753>
- McCarty-Caplan, D. (2013). Schools, sex education, and support for sexual sinorities: Exploring historic marginalization and future potential. *American journal of sexuality education*, 8(4), 246–273. <https://doi.org/10.1080/15546128.2013.849563>
- McLaren, P. (2009). Critical pedagogy: A look at the major concepts. In A. Darder, M. P. Baltodano& R. D. Torres (Eds.), *Theoretical pedagogy reader* (pp. 61-83). New York, NY: Routledge Taylor & Francis Group.
- Mirhosseini, S. (2017). Issues of ideology in English language education worldwide: An overview. *Pedagogy, Culture & Society*, 1-15. <https://doi.org/10.1080/14681366.2017.1318415>
- Mishra, M. K. (2013). *Classroom, curriculum and marginalisation*. Retrieved on March 31, 2020 from <https://www.slideshare.net/mahendrakmishra/classroom-curriculum-and-marginalization-mishra>
- Morrell, E. (2008). *Critical literacy and urban youth: Pedagogies of access, dissent, and liberation*. New York, NY: Routledge.
- Nemeth, D. J. (2018). Ideology. *ResearchGate*. Retrieved on March 31, 2020 from https://www.researchgate.net/publication/319630131_Ideology
- Ong-Dean, C. (2009). *Distinguishing disability: Parents, privilege and special education*. Chicago, IL: The University of Chicago Press

Ideological Influence over Marginalisation in Classroom Teaching Practices: A Critical Reflection

- Pace, J. L., & Hemmings, A. (2007). Understanding authority in classrooms: A review of theory, ideology, and research. *Review of Educational Research*, 77(1), 4–27. <https://doi.org/10.3102/003465430298489>
- Park, G. (2013). Situating the discourses of privilege and marginalization in the lives of two East Asian women teachers of English. *Race Ethnicity and Education*, 18(1), 108–133. <https://doi.org/10.1080/13613324.2012.759924>
- Siegel, J. (2006). Language ideologies and the education of speakers of marginalized language varieties: Adopting a critical awareness approach. *Linguistics and Education*, 17(2), 157–174. <https://doi.org/10.1016/j.linged.2006.08.002>
- Simone, J. A. (2012). *Addressing the marginalized student: The secondary principal's role in eliminating deficit thinking*. [Doctoral dissertation, University of Illinois at Urbana-Champaign] https://www.ideals.illinois.edu/bitstream/handle/2142/31100/Simone_Joseph.pdf?sequence=1
- Stråth, B. (2006). Ideology and history. *Journal of Political Ideologies*, 11(1), 23–42. <https://doi.org/10.1080/13569310500395859>
- Thapa, A. (2013). Does private school competition improve public school performance? The case of Nepal. *International Journal of Educational Development*, 33(4), 358–366. <https://doi.org/10.1016/j.ijedudev.2012.07.004>
- Ventimiglia, L., & Reed, T. (2004). Introduction to “The culture of teaching”. *Childhood Education*, 80(5), 228–230. <https://doi.org/10.1080/00094056.2004.10522804>
- Vleuten, M., Jaspers, E., Maas, I. & Lippe, T. (2016). Boys’ and girls’ educational choices in secondary education: The role of gender ideology. *Educational Studies*, 42(2), 181–200. <https://doi.org/10.1080/03055698.2016.1160821>
- Welton, A. D., Harris, T. O., Londe, P. G. L., & Moyer, R. T. (2015). Social justice education in a diverse classroom: Examining High school discussions about race, power, and privilege. *Equity & Excellence in Education*, 48(4), 549–570. <https://doi.org/10.1080/10665684.2015.108>
- Zajda, J. (2010). Globalisation, Ideology and education policy reforms. In Zajda, J. (Ed.), *Globalisation, ideology and education policy reforms*. New York, NY: Springer. <https://doi.org/10.1007/978-90-481-3524-0>