

## “Educational Diversity: A Challenge before equality, and equal opportunities”

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### Abstract

Education has a crucial role in the preservation, modification, and transformation of individual identities. Given the diverse nature of Indian culture, the national policy on education envisions the harmonious development of all groups, which includes supporting development while also maintaining group identities in an integrated manner. Based on three interconnected aims, which are specified in the policy documents as national integration, equality, and the development of a shared culture, this framework has been developed. A first step in building a new analytical lens through which to evaluate the unequal impact of reforms in Indian education on students from diverse groups is to articulate this framework. Also, it might serve as a starting point for thinking on the differences in the meanings of diversity in India and Western countries. There are enormous differences in access to education, as well as in educational accomplishment, that one may observe. This paper represents a significant impediment to the attainment of the right to an education free of discrimination or exclusion in many parts of the world. The paper focus on the Social diversity, educational problems faced by different groups and also equity, and equal educational opportunities. A strong regulatory framework for public and private education systems, founded on the principle of equality of opportunity, serves as the foundation for the development of a wide range of programmes and policies that are guided by equitable approaches that are beneficial to the marginalised, particularly children from low-income families.

**Keywords:** Education, Diversity, Development, Equity, Equality etc

### 1. Introduction

Although India is one country, it is also a multi-ethnic society. A wide range of socio-economic, political, and cultural differences can be found in its core principles. Its ethnic and linguistic diversity can be seen in the range of dialects, faiths, tribes, and castes that make up its population. The fact that there is social diversity is a historical truth; yet, a synthesis has been developing concurrently. It should go without saying that Indian society is defined by a sense of

'unity in variety.' Different local and regional identities are surviving within the context of the overall national Indian identity. In one's day-to-day life, one passes through the arena of national and regional identities on a daily basis, and this might be confusing. Regional, linguistic, and religious identities can be damaged by placing too much emphasis on them, which can lead to national conflict. Conversely, putting too much emphasis on national identity can lead to the creation of a monolithic nation state, which destroys the cultural heritage of regional and sub-national identities, and vice versa.

The preservation, alteration, and transformation of an individual's identity is dependent on education. Because of the country's unique cultural makeup, the national policy on education aims to promote all communities while also preserving their distinct identities in an integrated manner. The clause of the constitution accurately reflects the complex balancing act of education. It is possible to promote both national and sub national identities because education is included in the Constitution's Concurrent List. When it comes to education in our country, the Indian Constitution speaks of essential duties that must be incorporated into all forms of instruction; yet, it also urges the state to safeguard and promote economic and educational interests of those who are less fortunate. Minority students, particularly those of religious or linguistic origin, benefit from this policy as well.

In today's worldwide society, the importance of education in people's lives is being increasingly recognised as such. Education is essential for both the empowerment of people and the reformation of society. It plays an important role in training children for democratic citizenship and the obligations that come with it in the future. Education is also essential to poverty eradication efforts as well as the fulfilment of global commitments to sustainable development, as previously stated. It is a crucial building block for the advancement of human civilization. According to the Human Development Report 2012, the increase in the Human Development Index is correlated with an increase in public expenditure on education and training. (United Nations Development Programme, 2012, p.78). As a result, the right to education in development thinking must be given a prominent position in international law.

One can observe extraordinary gaps in access to education, as well as in the educational attainment of those enrolled in schools, among students. Extreme disparity exists, and in certain situations has increased, according to the report. According to the United Nations Educational, Scientific, and Cultural Organization, (UNESCO, 2013), In the context of "persistent and

substantial gaps between the rich and the poor, both within and across countries, and about the unfavourable implications of these disparities for the promotion of human development throughout the world," this must be considered. (Resolution on International Human Order adopted by the United Nations General Assembly in 2012). According to Mr. Atal Bihari Vajpayee, former Indian Prime Minister, who spoke at the third meeting of the High Level Group on Education for All, which was held in Delhi in 2003, "the disparity between the poor man's school and the rich man's school is becoming more pronounced with each passing year."

In many regions of the world, the expansion of unregulated private education providers will worsen inequities in educational possibilities, with wealth or economic status being the most essential criterion for access to a high-quality education in many cases. Even fundamental education is becoming a privilege reserved for the wealthy, whereas it should be gradually made available to all citizens at all levels in accordance with the international legal obligations of states.

It is important that states are reminded of their fundamental responsibility to ensure that the right to an education is fully respected and fulfilled, without regard to race, ethnicity, or gender. They must adhere to the core values of non-discrimination and equal opportunity for all in the pursuit of an education, among other things.

The preservation, modification, and transformation of an individual's identity are all influenced by education. Because of the country's unique cultural makeup, the national policy on education aims to promote all communities while also preserving their distinct identities in an integrated manner. The clause of the constitution accurately reflects the complex balancing act of education. It is possible to promote both national and subnational identities because education is included in the Constitution's Concurrent List. When it comes to education in our country, the Indian Constitution speaks of essential duties that must be incorporated into all forms of instruction; yet, it also urges the state to safeguard and promote economic and educational interests of those who are less fortunate. Minority students, particularly those of religious or linguistic origin, benefit from this policy as well.

## **2. Objectives**

1. To study the complex nature of diversity in India
2. To identify the educational difficulties faced by different groups
3. To explain the of equity & equality in education
4. To highlight the consequences of inequality in education
5. To discuss the role of teachers, and curriculum in ensuring equality

## **3. Influence of Diversity on Education**

### **a. Reaching the Unreached with Differential Access**

Since independence, there has been a significant expansion of educational institutions as a result of the constitutional pledge to provide education to all. The persistence of group and regional inequities has proven to be a significant stumbling block in this regard. There are still a significant number of habitations that are inaccessible, the majority of which are occupied by members of disadvantaged groups. It is estimated that a considerable proportion of children are not in school. Aside from that, there is the issue of social access to education, as children from SC/ST and minority groups, even in habitations with schools, do not get enrolled or do not attend school, for a variety of reasons. As a result, the problem of insufficient access must be investigated in terms of groups.

A wide range of educational institutions educate students from various socioeconomic backgrounds. Although students from more affluent backgrounds attend schools with higher standards of quality (i.e., those with modern facilities and highly experienced faculty), those from lower socioeconomic strata sometimes find themselves in less desirable educational settings (i.e. single teacher, multigrade situations, poorly trained teachers). It is vital to increase accessibility initiatives in order to make educational facilities available to such disadvantaged populations in disadvantaged places. Children who are disadvantaged, such as girls, members of the Scheduled Caste and Scheduled Tribes community, and members of minority groups must be given special consideration. This also calls for providing non-formal or alternative education for children who either drop out or do not enrol in school, rather than merely continuing with the current system. a) lowering the population and distance requirements for opening schools in smaller habitations; and b) creating a variety of alternative education centres to meet the needs of

specific groups and communities are two of the government's strategies for reaching out to remote and inaccessible areas and groups.

### **b. Uneven Participation and Completion**

The fact that the children have access to school does not imply that they will participate in educational activities. The pupils should remain in school until they have completed the entire cycle of elementary or secondary education. The term "participation" refers to children's enrollment, attendance, and completion of their educational programme. It is a problem of disparate access that is exacerbated by a problem of differential involvement. Despite improvements in enrolment rates, dropout rates continue to be high, and are particularly high among girls, SCS students, and STS students (GOI, 2003). The inequalities across groups are reflected in geographical disparities as well. In the short term, the government's priority is to close all gender and social gaps in enrolment and retention within a given time frame, which is a tall order. Our constitutional concern, as expressed in Article 46 of the Constitution of India, is that "the State shall promote with particular care the educational and economic interests of the weaker sections of the people, in particular of the Scheduled Castes and Tribes, and shall protect them from social justice and all forms of exploitation" (*italics added*).

In order to fulfil the constitutional obligation, educational initiatives must be targeted to the most vulnerable groups. In order to increase children's involvement in school, a number of initiatives have been developed, including midday meals and other incentives (attendance allowance, free textbooks and uniforms), early childhood care and education, ashram schools, and other initiatives.

### **c. Achievement: Equitable Quality in Education**

In recent years, India's school education system has evolved enormously. So it's not just about good management; it's also about mobilising resources and maintaining a reasonable quality level. A hands-off approach to school quality improvement is widely recognised. In a country as diverse as India, ensuring that all students receive a high-quality education is one of the most difficult tasks facing the education system.

When it comes to educational equity and quality, there is a fundamental conflict. Equality is a hindrance to excellence, but inequality is a source of it. Superior performance is what the term "quality" alludes to. As underprivileged children who have not been exposed to modern

education have trouble keeping up with the educational demands of the education system, placing an undue emphasis on excellence in education may be discriminatory. The greater dropout rate among underprivileged students is also associated with learning difficulties as a result of an overburdening of curriculum requirements. As a result, treating all of the groups equally would not be an appropriate technique in this situation. On the other hand, if the educational standard is set at the bare minimum for all children while taking into consideration the needs of disadvantaged children, it will be detrimental to the children who come from well-educated families. In both circumstances, it is likely that the cycle of deprivation will continue for the children who are disadvantaged.

Pedagogical strategies responsive to the prevalent social variety must deal with this challenge, which has several implications: In this sense, education for social variety is a carefully organised entry into the complexity of society, with the goal of providing fair educational quality for all participants. While achieving excellence is the primary goal of education, the system should also strive to establish an atmosphere that is conducive to the well-being of all members of society. One could argue that, in terms of curriculum, social diversity entails a more diverse approach to knowledge or the learning of new knowledge.

Aside from that, the quality of education provided by government schools has deteriorated over time. The worsening quality of government schools has consequences for underprivileged students, who are disproportionately represented among those who end up in these institutions. Evidence suggests that poor persons are more likely than others to attend government schools. The children from the neighbourhood

Higher socio-economic groups are more likely to attend private schools, according to Emerging Concerns in Indian Education. When it comes to the most undeveloped sections of the country, dysfunctional schools continue to be a source of consternation. Parents' school selection appears to be skewed toward girls, according to recent reports. In other words, the villagers send girls to government schools while sending boys to private schools for two reasons: a) they still perceive girls to be a liability, and b) girls are eligible for a variety of different forms of benefits. In the general, different social groupings are at varying stages of their educational progression. The results of this are shown in their differing reactions to the educational system in terms of access, participation, and performance. The disparity in educational progress between the groups is a contributing factor to the delay in establishing Universal Elementary Education (UE).

#### **4. Recent Challenges of Diversity for Education**

##### **a. Achieving the UEE**

Until one is able to explain the fundamental discrepancies that exist within and between varied groups, the concept of social diversities will remain illusive and difficult to grasp. The different social groupings have varying levels of educational and economic growth, as well. We will now take a look at some of the most significant difficulties that the education system is now facing: Obtaining the 'Unfinished Business'

The responsibility of providing all citizens with a fundamental education has remained unfulfilled to this day. The deadline for achieving the goal of Universal Elementary Education (UEE) was set in 1951 by Article 45 of the Indian Constitution, which stated: "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." In accordance to the constitutional obligation, a number of educational development programmes have been implemented. Even after more than 50 years of planned educational progress, the constitutional aim of obtaining the UEE remains elusive, and it continues to be the most significant challenge facing the Indian education system. One of the primary reasons for the delay in the achievement of UEE is that disadvantaged groups such as the SC/ST and minority groups have not been able to take advantage of educational opportunities that have been made available to them in the past. This may be seen in the disparate educational progress of social groups in India, which can be visualised. Thus, educational growth is still pursued in a supply-oriented manner. In recent years, a number of centrally supported educational programmes and schemes have been created with the goal of enhancing the educational opportunities for the general public. To attain the goal of universal basic education, the Sarva Shiksha Abhiyan, a centrally supported scheme, has been established in all states. Whether or not the programme is implemented successfully would be critical.

##### **b. Cultural Nationalism and the Construction of the NaGon**

As previously noted, India is extremely diverse in terms of ethnic composition, religious beliefs, and language varieties. Both assimilative and fissiparous tendencies can be seen in the variety. "Is social variety likely to contribute to the harmonious evolution of society, or is it a potential threat to social stability?" is the question that is raised. Recently, the country has been facing

social tension and strife, which has posed a threat to the country's overall stability and unity. One of the most difficult tasks for the state is to maintain an inherent balance among the various groups of citizens. A crucial role is played by education, which serves as an instrument of social stability and change in society.

In its opening statement, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) stated that "because wars originate in the minds of men, it is in the minds of men that the defences of peace must be constructed." Because of this, education has the potential to play a critical role in the development of circumstances for peaceful coexistence between opposing groups. These findings have implications for teaching, teacher framing, and classroom interaction. It is necessary to consider concerns such as: How should teachers aid their students in realising their full potential in a highly diversified country such as India, or how should they assist their students in resolving conflicts that arise as a result of group differences? What advice can be offered to teachers, parents, and others who are interested in education in order for them to be more attentive to the educational needs of students from a variety of social backgrounds? What resources are available to support educators?

The curriculum and school textbooks must be sensitive to the implications of prevalent diversity in the society, in addition to teacher training and classroom interaction. Understanding others and transcending traditional cultural barriers are the outcomes of including diversity in our curriculum and textbooks.' The textbooks should represent the current social and cultural practises and ethos, as well as the current political climate. Recent conflicts over historical curriculum and textbooks have thrust the goal of cohesiveness, peace, and harmony to the forefront of public debate. When teaching education in a culture that is both socially and culturally diverse, it is important to have a multicultural perspective. Taking into account the varied groups' perspectives and promoting intercultural understanding are two important aspects of this process.

### **c. Globalization and Education**

Modern formal education is the intermediate through which globalization is being spread throughout the world. The procedure is becoming more intense as a result of significant advancements in the field of information technology. Globalization has a close relationship with education, owing to the fact that the education system is tasked with the responsibility of conveying ever-increasing knowledge and skills. India is not exempt from the consequences of

this trend. As the country's educational growth has progressed through the years, it has become clear that education is both a cause and a consequence of globalisation. The British established modern formal education in India in order to serve their global interests at the time. Even today, the ethos and aim of education are largely the same as they were hundreds of years ago. Both primary and secondary education, as well as higher education, contribute to the cause of globalisation by preparing students for life outside of their home countries by distancing them from their cultural roots.

The process of privatisation in all sectors accelerates the march toward globalisation, and education is not exempt from this trend in this regard. The opening of a big number of private schools in various sections of the country is becoming increasingly common. The problem is also hurting rural communities, according to the report. Because of unmet educational needs among the affluent portions of society and discontent with the quality of education provided by government schools, the number of private schools has increased dramatically. The rising privatisation of the education system will almost certainly exacerbate inequities between the disadvantaged and the advantaged, as well as weaken commitment to quality improvement in public institutions.

Through the dismantling of cultural and social borders, globalisation encourages individuals to pursue their own interests. It makes the task of resolving problems that arise as a result of social variety more difficult.

## **5. Equity & Equality in Education**

When we talk about equality, we are talking about balance, symmetry, evenness, or being the same in all areas. When we talk about fairness, we are talking about the principle of fairness. It's not uncommon to use the term "equity" to refer to a wide range of educational efforts, approaches, and strategies that are deemed fair but not identical. Equality is a commonly accepted reality when equity is a part of the process and the outcome. Students' academic achievement, success, educational placement and educational opportunity are all indicators of educational equity. The number of kids in school and the quality of the school are the two most important criteria in ensuring educational parity. Every student should have equal access to opportunities and inclusion in a given educational system. Opportunities implies that factors specific to one's personal circumstances should not interfere with the potential for academic

success, and inclusion refers to a comprehensive standard that applies to everyone in a particular education system. These two aspects are intimately linked and mutually reliant on one another in order for an educational system to achieve real educational accomplishment. As educational equity becomes increasingly important, it is founded on the concept that, today more than ever, an individual's level of education is directly tied to the quality of life that he or she will have in the future. To put it another way, an educational system that fosters educational parity serves as a firm basis for a society that is both fair and thriving. On the other hand, avoiding educational inequity is impossible. Inequality based on socioeconomic level, imbalance due to race, gender, and disability are the four main types of inequality. Equal educational opportunity means that all students, regardless of caste, social class, geographic location, religious affiliation, or gender, have equal access to and benefit

To summarise, equal opportunity is about being fair and truthful, speaking in a respectful manner, and treating others with dignity. It must serve as the foundation for the organization's vision, mission, and values. Creating a fairer society in which everyone may participate and have the opportunity to achieve their potential - to live as equal citizens in society, free from discrimination and bias – is the goal of equity and equality.

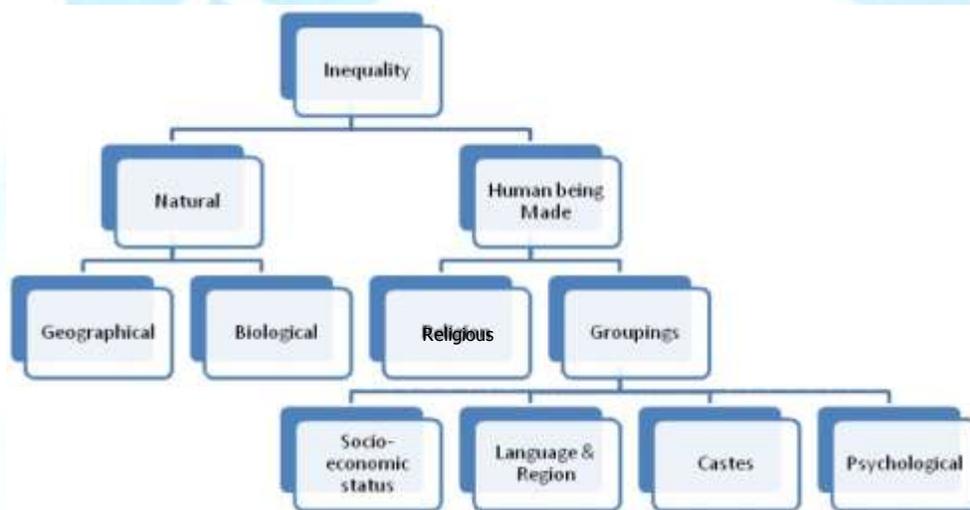
### **5.1. Nature and Forms of Inequality in Education**

Inequality can be found at all levels and in all aspects of one's life. Starting with physical disparities and progressing to geographical differences, habitations, psycho-social aspects, and mental aptitude, we perceive both inequality and equality in society. It has been noted correctly in the field of education as well.

Now, let us analyse the grounds on which we judge one to be inferior or unequal to the other. Understanding the formation of human society from its very origins is necessary in order to evaluate inequality. Nature is widely regarded to be the most important component in human development. As we all know, human beings have used a variety of factors to determine inequality, including factors such as demography, physical structure, socio-economic structure, and mental capacity, among others. There are various more factors that contribute to inequality, including: 'the segmentation of Indian society into numerous castes and the subsequent suggestion of a hierarchical ordering of these castes is substantial enough to establish inequality in Indian culture.' Throughout India, everyone first identifies with their caste, which is their social group. In Indian civilization, the concept of caste is firmly ingrained and pervasive.

Languages can become a source of contention, particularly in a country like India, where people speak multiple languages. There are numerous different states in India that are divided according to their language. Although the National Policy on Education, 1968, proposed the use of three languages to promote national cohesion, the formula has not yet been fully implemented in India in its whole. In the same way that religious disparity is a major source of worry, so is gender inequality. In all faiths, fundamentalists and orthodox preachers have exacerbated the problem, and as a result, inequality within and between religions may be plainly observed. Take a look at Figure 1 to see the nature and manifestations of inequality in the Indian setting.

Fig. 1: Nature and forms of Inequality in Indian Context



In terms of its nature and manifestations, the illustration above demonstrates the existence of inequality in the Indian setting. Inequality can be caused by nature as well as by humans. Natural, once again, can be divided into two categories: geographical and biological. Religious practises and diverse social groupings in terms of socio-economic position, language, caste, and socio-psychological and attitudinal mental setup of the people are classified as human-made inequality.

## 5.2. Consequences of Inequality in Education

Equality in educational attainment and achievement is undermined by biased and unjust policies, programmes, practises, and conditions that contribute to a lack of equality in

educational attainment, achievement, and outcomes. The following are some examples of how educational inequality might manifest themselves.

**Inequality in Society:** Both conscious and unconscious prejudice manifest themselves in schools in a variety of ways, all of which have a negative impact on learning acquisition, academic achievement, educational goals, and educational chances. Equality in education is most frequently associated with groups that have been subjected to discrimination on the basis of their caste, nationality (language), religion (religious affiliation), class (social class), gender (sexual orientation), and impairments.

**Socio-economic Background:** According to the findings of the research, kids from lower-income homes, on average, perform worse and have lesser aspirations than their higher-income peers. Teachers and educational institutions working in low-income communities, such as those in rural or disadvantaged metropolitan regions, may be burdened by a lack of resources and money, which can lead to poor performance by teachers and educational institutions.

**Cultural inequity:** There are several ways in which students from a wide range of cultural backgrounds may find themselves at a disadvantage in their scholastic pursuits. Personal and familial conditions can cause students to struggle in their academic endeavours. In addition, inequalities in the family may be linked to cultural and socioeconomic disparities.

**Education inequity:** Students may be enrolled in classes taught by less-qualified instructors who may conduct themselves in a comparatively dull or ineffective manner, or in courses in which a disproportionately small amount of subject is covered. It's possible that some teachers will show conscious or unconscious favouritism, bias, or prejudice toward some pupils, or that the style in which education is presented will not be effective for some students while it is effective for others.

**Inequity in assessment:** Students may have difficulty taking tests or completing other forms of assessments because of the design, content, or language choices used, or because of disabilities that may affect their ability to perform. Due to limitations to language practise in the classroom, students may find themselves in an inequitable situation linguistically. A natural breeding ground for inequalities is created by the psychological dispositions of distinct groups, professions, or societal structures. Disparities in abilities, skills, and attitudes can serve as the foundation for inequities. As a result, it can be stated that disparities might be caused by a variety of variables rather than just one.

### **5.3. Teachers and schools have a role to play in promoting equality in the classroom.**

The classroom is at the heart of the educational process, and it is also at the forefront of ensuring that all children are treated equally. Teachers learn to notice the social and cultural components present in their students in order to communicate with them more effectively. The result is that teachers have a responsible position throughout the entire school system in terms of understanding and developing the personality of pupils as well as engaging them in the teaching-learning process without displaying any form of biased attitude or personal reservations. Teachers must design a classroom code of behaviour for students to follow when dealing with friends, circumstances, peers, and teachers in order to preserve a nice climate in the classroom and throughout the school.

Teachers should use various strategies to observe that group of students and channel their energy into more constructive activities if they discover that a small number of students are not motivated to do the things they are supposed to be doing and are instead engaging in other irrelevant activities such as abusing, quarrelling, cheating, and so on. The school administration should treat all of the teachers and pupils equally in all aspects of their work. Teachers in classroom scenarios should maintain the same demeanour when dealing with pupils during classroom instruction as well as when doing a variety of other activities.

In order to be a successful teacher, one must understand the significance of inclusive teaching and how to create an inclusive environment in the classroom. When it comes to resolving inequalities between genders and differently abled students, selecting activities for classroom teaching, methodologies, and the use of conducive teaching practises that are appropriate for the situation, a true feeling of inclusiveness should be demonstrated.

Teachers frequently employ specific statements, jokes, and light discussions in the classroom that are offensive to various genders, castes, cultures, habits, languages, and other groups of people. It is important to avoid such stereotypical conduct on the part of teachers. Making underprivileged children unhappy in the classroom will not achieve any of the objectives. In order to promote equality in the classroom, it is necessary to practise it.

If the teacher chooses to employ any resources in the classroom to aid in the teaching-learning process, it is recommended that the resources be based on a multicultural theme that highlights the richness and diversity of the country. Teachers must exercise caution when selecting methods, techniques, and strategies of instruction so that a variety of activities can be

incorporated into the teaching learning process to portray the themes of multiculturalism and diversity in the classroom teaching environment.

When designing the lesson, teachers must be mindful of how they will reflect the different nature of the classroom while also assisting students in the construction of their knowledge. It is critical for teachers to guarantee that all children have equal access to opportunities and involvement in the classroom, as has been stated previously. Any area of the classroom that is overlooked has a negative impact on equity in teaching and learning.

If teachers choose to employ learning materials other than the textbooks suited for their pupils, they should take care to ensure that the materials do not discriminate against any one person, group, or ideology in society. In addition, a teacher should be well-versed in the ideals of ethics and equality in the context of a public school system. They must also teach the concept of equity to students and members of the community in order to create a society that is focused on providing the best education possible for all.

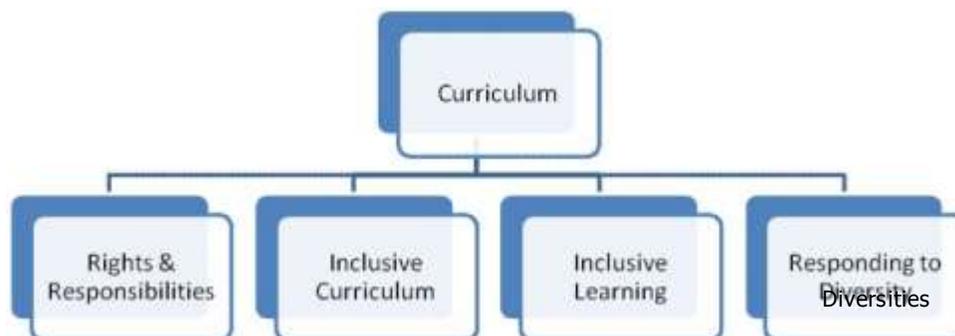
#### **5.4. The Importance of Curriculum in Promoting Equality**

Beyond the teacher and the school, the curriculum plays an important role in promoting equality and acknowledging differences in education. Equality and diversity should be incorporated into the curriculum rather than being targeted and sensitive to the plurality of identities reflected by students and groups, as should be the case in public schools.

We must stress the importance of diversity and inclusion in the curriculum development process. Students should be exposed to a variety of diverse viewpoints, including gender equality, disability inclusion, and other forms of diversity. The topic of gender is also a significant consideration in the development of curricula. Gender discrimination should be addressed in the curriculum in order for students to be able to practise equality.

Another significant function of the curriculum is that it is designed for the general public rather than for specific classes. The socially and educationally disadvantaged elements of the population should be included in the curriculum on an equal footing. It is also important to include issues such as examining marginalisation, unification in diversity and equality in thinking, ideas and acts as part of the school curriculum. In addition, providing various experiences and demonstrating the greatness of our culture are vital components of the curriculum. The curriculum should also enlighten students about their rights as well as their obligations in the context of society and the country.

Fig. 2: Curriculum for Equal Opportunity



## 6. Discussion and Conclusion

India is a place of contrasts and contrasts are found everywhere. There is a great deal of variation in terms of language, religion, caste, tribal affiliation, and gender. Internal distinction as well as external impact are both responsible for creating diversity. There has been a parallel progression of the processes of differentiation and unification across time. The delicate balance between diversity and unity, on the other hand, is plagued with a variety of difficulties. It is necessary to examine the power dynamics that exist between various groupings.

The most important aspect of social diversity for the educational system is the necessity to bring different groups together on an equal basis, given that they all have different educational and economic backgrounds. One of the primary aims of the educational system is to accommodate the vast variety of diversity in the population. There is still a wide disparity in educational attainment between regions, states, and social groups, particularly in developing countries, despite substantial progress in the field of education during the past five decades. Disparity in educational access and involvement between rich and less fortunate groups is becoming increasingly established in Independent India, even though the constitution guarantees equality. Indigenous people, like Scheduled Castes, Scheduled Tribes, Minorities, Women and girls continue to be deprived and marginalised on a global scale.

Achieving Universal Education for All (UEE), integrating the underprivileged into the national mainstream, and preparing students for the hazards of globalisation are all big difficulties for the education system. Main reason for the delay in achieving UEE is that the education system has failed to effectively integrate the most disadvantaged students, particularly those from lower socio-economic backgrounds and females into the system.

Equity and equality in all domains and in education in particular, necessitates public awareness, concern, attention, as well as constitutional and legal protection. In this regard, scholars from all over the country have focused their attention on the recognition of education as one of the fundamental rights of children, as well as the equalisation of possibilities in terms of both quality and quantity. Research is being carried out on a variety of variables, individuals, and institutions and the results of these studies provide empirical data about trends and patterns, as well as practical recommendations for implementation. There is no single individual or organisation, or stakeholder, who is responsible for ensuring equity and equality in educational opportunities. To achieve equity in education, it is necessary to incorporate the entire human society, including all of the stakeholders, in the process of education reform. In particular, school administration, teachers, community members, interested governments, non-governmental organisations, and local and state administration should all be involved and work tirelessly on the project together.

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