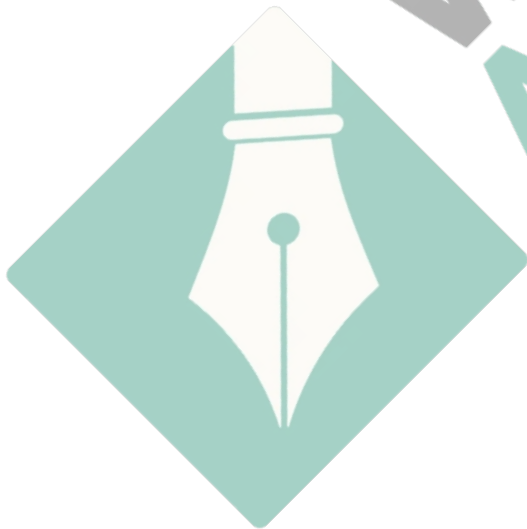


A critical analysis of the purpose of education for discrimination, equity, inequity, and social justice



Table of Contents

Introduction	3
Purpose of education	4
Bourdieu form of capital.....	5
Habitus.....	5
The conversion of different forms of capital	6
Equality	7
Discrimination to education.....	8
Access to education	8
Experiences of education.....	9
Outcomes of education	9
Understanding education for social justice	9
Conclusion.....	10
References	11



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Introduction

To establish a justice agenda, the United Nations (UN, 2018) suggests that we must increase our awareness of the nature and origins of modern inequalities and their connection to educational processes, as well as recognise that educational processes are far from neutral, leading to both oppression and liberty. The purpose of this research is to provide the purpose of education for discrimination, equity, and social justice. One possible source of inequality is the distribution of available educational options. The second possibility is disparities in learning environments. Finally, it is worthwhile to consider the potential outcomes that people face after they have completed their formal schooling. Indeed, it is astonishing that different people can negotiate, acquire, and obtain varied educational results in terms of employment and so on while possessing equal educational qualifications. It's also worth noting that "education does not stop at the bounds of policy and institution but spills over into all spheres of life" (Hart, 2014). Therefore, although the emphasis in this paper is on the part played by educational institutions, it is essential to remember that comparable processes of advantage and disadvantage are established in other spheres of social life as well.

Sen (1985) proposed a change in perspective that goes beyond thinking about the specific resources that someone possesses and instead asks whether they have the opportunity to have a desired lifestyle. Having resources or commodities at one's disposal does not guarantee that one will be able to achieve a desired way of life, but it does provide a realistic opportunity to do so. Anyone in possession of a laptop and an Internet connection has the potential to make long-distance connections with people like friends and colleagues. But if they can't figure out how to utilise the technology properly or if they can't get online, that goal could be out of reach. Realizing the shortcomings of resource-based measurements of success, Sen advocated for a larger focus on primary goods as a manner of assessing progress, an approach that was very congruent with John Rawls's theory.

To better understand the circumstances under which success might be attained, this study uses Sen's capabilities approach to give an alternative pluralistic assessment framework that goes beyond the standard measurements of success such as school attendance, literacy rates, and college enrollment rates. We want to create a growth strategy that places a premium on social fairness, which includes the promotion of opportunity freedoms. We can better conceptualise how opportunity freedoms emerge unequally for different individuals and how inequalities may be exacerbated by the uneven conversion of opportunities into achievements if we incorporate Bourdieu's sociology into our understanding of the complex social processes that contribute to inequality. Hart (2012) offered the Sen-Bourdieu Analytical Framework as a framework for examining the connection between social justice and widening participation in higher education in England. Extending Sen's beliefs to the subject of education, it is conceivable to argue that the presence of a school does not inevitably increase a student's chances of success (resource).

Failure of the system is possible, for instance, if the learner's preferred language of teaching is not used or if the learner is afraid of experiencing sexual harassment at school. Lack of sanitary facilities and water in schools has a bigger effect on female enrollment than does the presence or absence of children with impairments, according to studies by Trani, Bakhshi, Biggeri and Brighthouse and Unterhalter (2011). A 2017 report from UNESCO found that "children with disabilities were twice as likely to drop out of school at an early age in the 28 EU member states." By redefining goods as capabilities (the freedom to seek enjoyment), Sen's capability paradigm paves the way for the creation of new functions (well-being

achievement). New features and powers may be unlocked by repeating this process over time. Educational resources include things like classrooms and trained teachers. Capabilities include, for instance, the opportunity to enrol in and take part in such a course as a student. Some people could learn to read and write as a consequence of this, and that might open the door for the development of even more skills and abilities. The development of a person's abilities and skills may seem to be a linear process, but this oversimplification reveals the complexities at play. That's why it's crucial to look at how these conversion factors could be contributing to or mitigating the achievement disparity in schools (Adams, 2000).

Purpose of education

Education can do a lot to help close the gender gap. Reduced incomes, more poverty, less freedom to control one's reproduction, and less political influence are only some of the issues that education may help ameliorate. For mothers and their offspring, this has the potential to greatly enhance their health. Women's incomes become more comparable to men's as they progress in their education levels. Even if they have just completed basic school, women in Pakistan earn almost the same as their male counterparts. With a secondary education, women make 70% of what males do, which is still unfair but better than before. To a greater extent, women's life, including decisions about when to marry and how many children to have, is in their own hands if they have access to education. The prevalence of child marriage would decrease by 64% if all girls in South and West Asia and sub-Saharan Africa finished secondary school. It has been shown that women and their children benefit from increased educational opportunities. To put it another way, UNESCO predicts that worldwide maternal mortality would drop by 66% and infant mortality by 15% if all women had finished basic school.

The effectiveness of education in eliminating inequality depends in large part on how it is provided. To achieve this goal, education must:

Universal. Recent decades have seen tremendous development. Enrollment in primary school is now practically universal, with almost as many girls entering as boys, which was a major difficulty just a decade or two ago. However, if progress continues at the present pace, the Sustainable Development Goal of providing all girls in sub-Saharan Africa with the chance to finish a full 12 years of school may not be met until the year 2100.

Free. Investing in free public education ensures that all children, regardless of their families financial standing, have an equal opportunity to succeed in life. Pre-primary, primary, and secondary school tuition fees discriminate against low-income students, particularly female students. Ninety thousand additional students enrolled in Ghanaian schools in the 2017-2018 school year after upper secondary school tuition was made free (Brighouse H and, 2011).

Public. When public education is effective, it has far-reaching and immediate consequences. While donors like the World Bank are increasingly lobbying for the private sector as a solution, boosting public investment is the best way to improve the learning results of many public education systems. The focus must be on providing quality education for all students, and public-private partnerships (PPPs) and for-profit schools are a harmful distraction.

Bourdieu form of capital

According to Bourdieu, it's not simply money that determines how well off you are social; other factors, including education and connections to influential people, also play a role. As a consequence, his study contributes to our growing knowledge of class differentiation. To explain the organisation and functioning of society, it is necessary to bring back all kinds of capital, not only the one recognised by economic theory (Bourdieu, 1986). Inheriting wealth, earning money within one's family, or actively participating in the economy in pursuit of a financial return are all potential sources of economic capital. Acquiring social capital is a process that takes time and involves spending time with friends, family, and neighbours. Prestige and power are the outward manifestations of an individual's symbolic capital (Bourdieu, 1986). Bourdieu also differentiated between capital that is earned and capital that is passed down. One of his observations is that "those with high levels of intellectual capital who have also inherited high levels of cultural capital... have a dual claim to cultural nobility, the confidence of rightful participation, and the comfort afforded by familiarity (CS, 2014).

Various types of capital may be accessed from sources other than the individual's immediate family, such as the society at large, governmental institutions, and private businesses. In light of this, it is not possible to determine a person's social standing and potential based only on factors such as their degree of education, bank balance, or geographic location. One educational manifestation of inherited capital is the use of financial resources to provide for a kid's private schooling, one-on-one tutoring, or participation in extracurricular activities, all of which may 'buy' the child social capital, prestige, and self-assurance. This means that financial capital may be passed down from parent to kid, only to be "cashed in" later on for more marketable assets like the child's development of their cultural, intellectual, and emotional capital. UNESCO (2017) presented a study finding that "children from the poorest households are less likely to experience home activities that support learning," which might put these kids at a disadvantage. On the other hand, a negative capital transfer may occur if an impoverished family requires young members to care for elderly or disabled relatives. Bourdieu's forms of capital may be tied to currencies since some people will gain more than others by having their "money" recognised and valued. However, people may "inherit" money or take out loans (Carlisle, 2006).

Habitus

"Habitus" is a concept used by Bourdieu to describe the network of people (family, friends, and neighbours) that shape a person's early years. According to Bourdieu, habitus "operates below the level of calculation and consciousness" and is established by the "conditions of existence," which in turn "manifest" in the "tastes," "practises," and "works" of the agent, generating a unique way of living (Bourdieu, 2010). A person's habitus is made up of their embodied inclinations, which in turn inform their worldview. People's habits are first formed by their early experiences in the context of their homes and families. Because it is internalised and altered by necessity, "the habitus" is a disposition that results in meaningful acts and perceptions (Bourdieu, 2010). If the greatest level of education in a family's history is just elementary or secondary school, it may be an indicator that the current generation is more likely to leave school after completing only a few years.

Bourdieu zeroed emphasis on two aspects of habitus that are particularly relevant to understanding how young people are involved in the educational system. According to Bourdieu, one's social position in the field is defined by how well their performance in a certain context (field) conforms to the established "tastes" or "preferences" of that specific social space. Also, it may be useful if the individual could pinpoint

which of the industry's norms, standards, and quirks best represent their interests, behaviours, and preferences (Carlisle, 2006).

The conversion of different forms of capital

A person's level of economic, cultural, symbolic, and other types of capital all contribute to how "well off" they are considered. However, as Bourdieu pointed out, doing so would be missing a major issue. While people from all walks of life may gain cultural capital via formal schooling, Bourdieu believed that what counted was how well people from varied backgrounds were able to turn that cultural capital into monetary wealth. Therefore, the 'rates of return' on the scholastic investment' of two people who get the same degree from the same school may vary (Bourdieu, 1986). This relates to the conclusions of Sen's (1992) research on how people differ in their capacity to turn resources into functioning (well-being attainment) or meaningful ways of life. Even if students, instructors, and others get capital transfers or produce their capital, it is not certain that this capital can be turned into another kind (e.g., via education, or work).

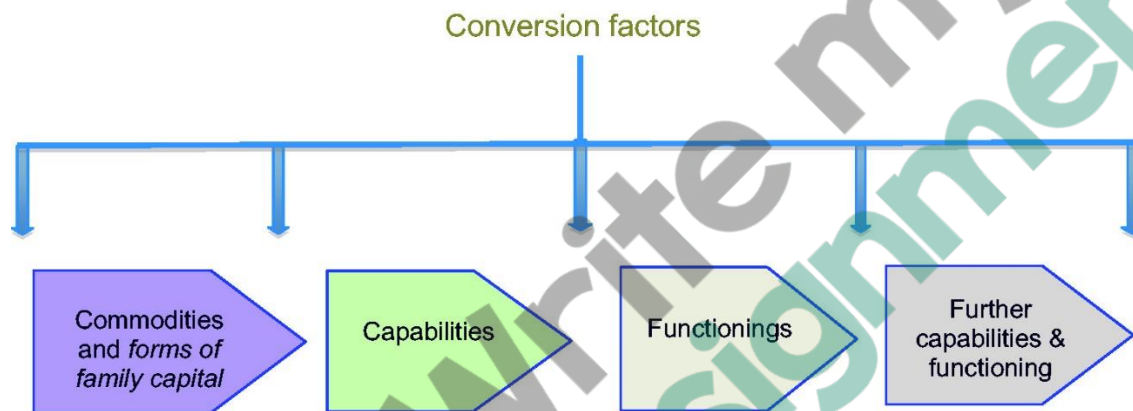


Figure 1 shows the commodity capability functioning conversion in Sen's capability approach

With Bourdieu's theory of capital accumulation, wealth may be passed down from parents to children in the form of money, property, or other assets. This was connected to the idea that a family might use one sort of money to create another and pass it on to future generations. A person may increase their cultural capital by, say, spending money on books and other resources, or by engaging in culturally enriching activities. A parent who is highly educated and literate may pass on cultural capital by reading to their kid, while a parent who is also highly educated but busy or uninterested may not.

The goods of 'family (and other) kinds of capital' must thus through a two-stage process transform into individual capacities, as seen in figure 2. As shown in Figure 2, the first step involves the transformation of accumulated family (and other) wealth into personal capital (A). Helping children succeed in school may take many forms, such as providing financial assistance, assisting with schoolwork, or providing informal learning opportunities. Financial support may come from members of one's own family, as well as from friends, neighbors, businesses, religious and civic organizations, and governments both domestic and foreign. As shown in Figure 2, the second step involves the transformation of certain capital goods into skills (B). This may be thought of in terms of both the capacity to get an education and the talents gained as a result of that education (Carlson, 2003).

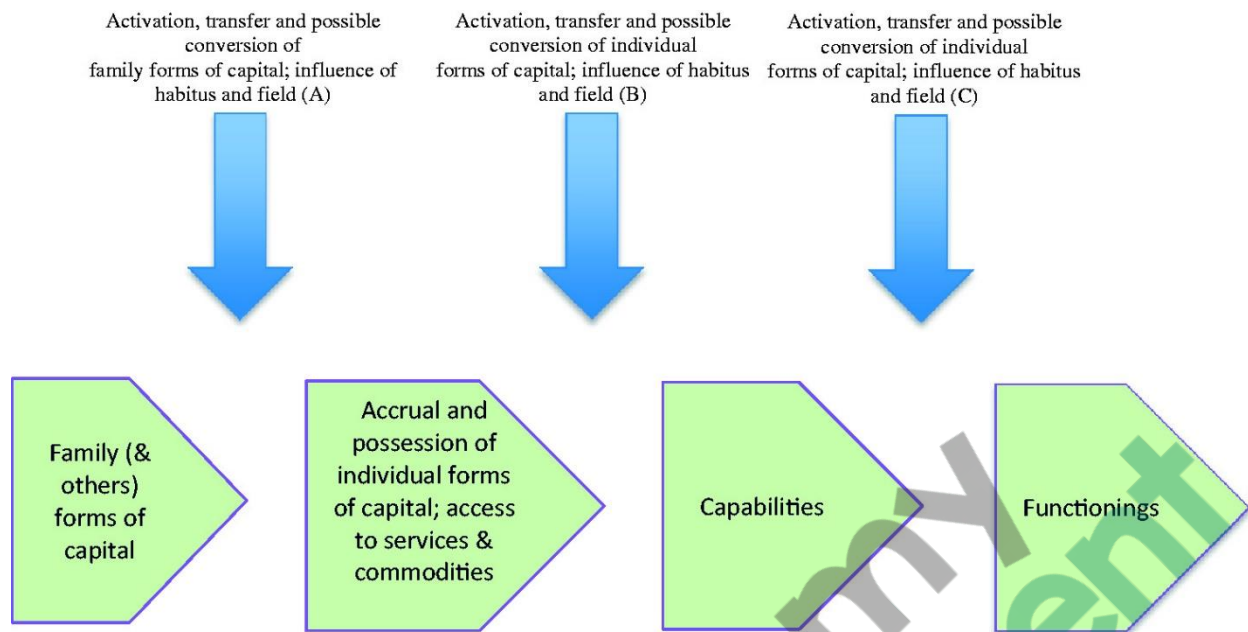


Figure 2 shows the framework of Sen-Bourdieu

As shown in Figures 2a, 2b, and 2c, a person may need to convert one form of capital into another to develop a capability. For example, a family's economic capital may be used to pay for a child's extra-curricular activities that increase the child's cultural capital (such as visits to art galleries, theatre performances, and international residential experiences). Figure 2C shows how a person's decision-making is required in a social setting to choose which set of talents will be used to do a given task.

Individuals may affect themselves and others by converting one or more types of capital. Teachers and school administrators might benefit from considering how their personal and institutional capital can be transformed or moved to better serve their students in light of this finding. For instance, schools may allocate monies toward extracurricular pursuits that are thought to increase students' cultural capital and foster the development of transferable skills. Reay et al. (2001) have made the important argument that students' use of the term "institutional habitus" varies according to how well they match the institution's prevailing culture. With more insight into this possible bias, schools may be better able to target resources and the transfer and activation of forms of capital toward the most disadvantaged pupils, so helping to close the achievement gap (Darling-Hammond, 2007).

Equality

As von der Pfordten (2010) puts it, "any person which needs to be addressed morally must also be evaluated equally respecting her interests" (emphasis in original). Equal treatment (for instance, regarding resource distribution or taxes) and equality in society are the two primary avenues via which von der Pfordten proposes to evaluate and analyse the interests of those to be regarded equally (e.g. when relating individuals to each other or the society as a whole). Having the same opportunity to actualize these claims is important, regardless of whether or not this formal notion of equality is taken into account. Amartya Sen, an economist and philosopher, argues that amid severe poverty, a kid's access to education may hinge on whether or not his or her family possesses a bicycle, which would allow the youngster to get to school even if it were located far away.

The notion of a national school curriculum that all children, regardless of where they reside or the kind of school they attend, must complete to the same level of proficiency is another illustration of the concept originating from the realm of education. A self-determined and satisfying existence requires more than only the protection of individual rights, as noted by the legal philosopher Martha Nussbaum. What matters is a group of skills that everyone should cultivate so that they may enjoy their rights in practice (Nussbaum, 2003). Nussbaum has, throughout the years, accumulated and expanded a list of such skills. It is the primary obligation of a government to establish circumstances under which all individuals may develop their particular capacities, and this list is meant to serve as a normative standard for state action and governmental tasks. If these prerequisites aren't met or are met just partially, citizens won't be able to reach their full potential.

In this vein, the philosopher G.A. Cohen has argued that it is not enough to just concentrate on having rights. The question of whether or not a person gets the chance to exercise their rights is just as crucial. This is why Cohen makes the distinction between "loss of freedom" and "unfreedom" (Cohen, 1983). The right to free movement is a good illustration of this principle since it is something all citizens have and something that can be contrasted with the inability to exercise that right due to financial or other limitations. By taking action against the root causes of citizens' "unfreedom," the state's role here is expanded beyond just protecting such rights. The notion of a national school curriculum that all children, regardless of where they reside or the kind of school they attend, must complete to the same level of proficiency is another illustration of the concept originating from the realm of education. A self-determined and satisfying existence requires more than only the protection of individual rights, as noted by the legal philosopher Martha Nussbaum. What matters is a group of skills that everyone should cultivate so that they may enjoy their rights in practice (Nussbaum, 2003). Nussbaum has, throughout the years, accumulated and expanded a list of such skills. It is the primary obligation of a government to establish circumstances under which all individuals may develop their particular capacities, and this list is meant to serve as a normative standard for state action and governmental tasks. If these prerequisites aren't met or are met just partially, citizens won't be able to reach their full potential (Laureau A, 2012).

Discrimination to education

Numerous research has explored the prevalence of gender-based bias in various regions of the world. Women are biologically obligated to take time off to have children and care for them, which may lead them to be distracted at work and could result in job gaps. The continuance of conventional gender roles in which women are expected to remain at home and care for children while men go to work is another influence. Due to pervasive prejudice, more than half of the world's population is female, yet women are viewed as second-class citizens.

Access to education

Beginning kindergarten, beginning elementary school, beginning middle school, and beginning college and university are just a few examples of the many transitions that children must make to take advantage of new educational possibilities. There may be times when students who have moved during their studies or who have had a gap due to sickness, war, or natural catastrophe must start again. The issue is that not all kids will have the same access to good educational opportunities. Location, transportation expenses, school resources, and even tuition may all pose barriers to education. It's possible that they won't be able to handle the complexities of the application procedure, particularly for higher education. Some cultures

may have social or economic impediments to education, and public transportation may be unreliable or even deadly (Li, 2011).

Experiences of education

The emotional and physical well-being of the student, the quality of their peer relationships, and the limitations imposed by the school and its surroundings all play a role in shaping the educational experiences that students have. UNESCO also notes that "computers in rural schools are less likely to be connected to the internet and, for example, in Colombia, the Dominican Republic, and Mexico, computers in city schools are twice as likely to be connected," suggesting that differences in educational opportunity may exist within countries as a result of the school location. The same holds in terms of one's academic self-perception and performance, as well as one's sense of community, acceptance, and pride. It may be argued that gaining access to and using cultural, economic, and symbolic capital is a key factor in expanding these skill sets. Consequently, discrepancies in educational experience may be traced back to the uneven distribution and access to money in general. The 'experience' of an undergraduate student varies widely depending on the institution and the specific course, and student's everyday lives are socially produced in situations of power and inequality (Marshall, 2006).

Outcomes of education

To those concerned with the morality of their methods for designing and assessing educational systems, Sen's capacity approach provides some useful guidelines. The sociological notions developed by Bourdieu provide a great complement to these organizing principles since they allow for a more thorough examination and comprehension of the social setting in which education occurs. The physical transitions that young people make between the home and school settings are illuminated by Bourdieu's "logic of practice." Bourdieu's idea of "habitus" provides a window of insight into the hidden realm of actors' internal mental processes and choice-making procedures. It has been argued that Bourdieu is too deterministic because of his emphasis on the unconscious nature of the habitus and on the power of society's institutions to perpetuate class distinctions. To be sure, Bourdieu's conception of game-playing in the field is not a fixed one. Most significantly, Bourdieu's work provides us with a knowledge of human activity and interaction that facilitates the process of bringing the subconscious to the surface. From this vantage point, he argues, transformation is achievable via awareness, resistance, and effort. The difficulty is in weighing the potential rewards of awakening and the quest for change versus resistance. Whether or whether policymakers and practitioners are ready to back the fight for young students is crucial (Lynch, 2005).

Understanding education for social justice

Educators in the United States have placed social justice concerns at the center of their work for many years and battled tenaciously for their significance to education in a democratic society, despite some contemporary uncertainty and debate. Education for social justice, as defined by Bell (1997), is "both a process and a goal" with "full and equal engagement of all groups in a society that is collaboratively produced to suit their needs" as the ultimate end. Hackman says that "social justice education enables students to take an active role in their education and aids teachers in constructing empowering, democratic, and critical educational contexts" (2005). As stated by Murrell (2006), "a devotion to participatory democracy as the vehicle of this action" and "an inclination toward identifying and abolishing all kinds of oppression and discriminatory treatment present in the practices and policies of institutions" are necessary for social justice to be achieved.

Educators may draw from a range of disciplinary discourses when describing their passion for social justice. A few examples are post-structuralism and multiculturalism. A reduction in their potential to shift viewpoints might result from a lack of ongoing overlap and interrelation between these discussions. We must do this to find areas of agreement and use them as a foundation for developing a more robust and convincing plan to advance social justice via schooling. According to Novak (2000), the very definition of "social justice" is at the root of our confusion about the concept. We often express the view that schools should aid in providing opportunity equality, thus it appears that most educators share at least a verbal commitment to social justice. There is no one core meaning of social justice since it is enmeshed within discourses that are historically constructed and that are places of opposing and varied political initiatives, according to Rizvi (1998). To put their principles into practice, educators who are dedicated to social justice face similar challenges.

Philosophers in the field of education have naturally also drawn on and adapted various ideas of justice in ancient philosophy to real-world educational contexts. Rizvi (1998), for example, classifies three major schools of thought for addressing social justice liberal individualism, market individualism, and social democracy. Rawls's liberal individualist perspective, from which this position draws extensively, emphasises the primacy of fairness. The liberal individualist view is informed by two of Rawls' (1972) ideas. To begin, everyone has the right to the greatest feasible degree of independence, provided that everyone else enjoys the same degree of independence. Second, inequalities should be redistributed in a manner that helps the most disadvantaged members of society get their fair share of social goods. Market individualism, which is almost in direct opposition to Rawls, holds that individuals are entitled in proportion to their work. Rizvi quotes Nozick (1976) in support of his view that social fairness may be gauged by providing everyone with equal opportunities. Rizvi (1998) explains that from this vantage point, "the fairness of the competition—that is, the manner competition was carried out and not its result" is what matters. The social democratic viewpoint, heavily influenced by Marx, emphasises a more collectivist or cooperative vision of society while still taking into account justice regarding the demands of different people (Laureau A, 2012).

Conclusion

This paper has drawn on the conceptual work of Sen and Bourdieu to enlarge the scope for assessing the causes of unfairness in educational settings. By taking into account Bourdieu's forms of capital, we can see how different people may have access to a wide variety of advantages beyond conventional goods and services. Thus, in addition to measuring academic performance, Sen's concept of capacity allows us to consider whether or not students are given the autonomy to pursue the kinds of life they have good reason to value. The key elements that foster or stifle the growth of the individual agency and professional success are brought into sharp focus by capability theorists, and Bourdieu's conceptions of habitus and field provide insight into the intricate interplay between these two sets of variables. This leads to discoveries that may help shape educational policy and practice moving forward in the pursuit of social justice. One area of disagreement between Bourdieu and Sen is that the former is more pessimistic than the latter about the potential for human action to eradicate the unfair consequences of structural inequality. Education institutions are seen by Bourdieu as agents of symbolic violence that help to preserve and perpetuate the status quo and as complicit in the continuation of cultural arbitrariness. That is to say, the privilege of certain cultural norms, skills, preferences, and attitudes comes at the price of the marginalisation of others. On the other hand, Sen concedes that a pluralistic approach to inequality that

accounts for people's freedoms as well as their triumphs is necessary if we are to properly uncover the injustices to which they are subjected, frequently without their awareness. A more positive vision of individual and collective activity might be seen in Sen's attitude of attempting to decrease visible inequalities but acknowledging that complete (transcendental) justice is potentially beyond mortal grasp. Rather than trying to create a flawless institutional framework, we may be able to make some headway in decreasing inequality if we focus our attention on people's real lives.

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