

Unpacking Gender Inequality in Education: A Theoretical Exploration

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ABSTRACT

This paper examines gender inequality in education in Ekiti State, Nigeria, using feminist and critical theories as frameworks. Gender inequality, driven by societal norms and power dynamics, appears in areas such as access, curriculum bias, and socio-cultural expectations. The study identifies key causes, measures, and impacts of this disparity on individuals and communities through a literature review and theoretical analysis. Feminist theory highlights patriarchal structures, gender socialization, and cultural norms, while critical theory examines institutional processes and power dynamics. Both theories stress the need for policy reforms, challenging norms, and promoting inclusivity to address gender disparities. The analysis underscores the complex interplay of institutional, cultural, and socioeconomic factors, necessitating comprehensive interventions. Despite challenges like limited resources and entrenched beliefs, collaboration among policymakers, educators, and communities is essential. Integrating feminist and critical perspectives can foster equitable learning environments, essential for social justice, community prosperity, and sustainable development.

KEYWORDS

Unpacking; gender inequality; education; theoretical exploration; feminist theory; critical theory.

INTRODUCTION

In Ouahid et al (2023) perspective, gender is a social construction rather than a biological characteristic. Sex is a function of an individual's gender and biology. Since society forms the basis of all individuals, it has been successful in defining roles for the sexes and in giving men the roles they consider more significant, resulting in the creation of patriarchal societies, a culture that has consistently and across generations viewed men as the head of the household.

Girls have been assigned chores by their parents, including cooking, cleaning, and watching the younger children. The boys are to move heavy objects, fix broken items, trim grass, and do other tasks. The toys that are appropriate for each child also vary. Boys receive the balls, and girls receive the dolls. Every one of those has been inherited by subsequent generations (Etim-James, 2024). The man may have become chauvinistic as a result, valuing himself more than women simply because he is a man and, hence, superior to them in society. Gender inequality and gender development start to show here. The woman is always at the bottom of the social ladder due to this gender concept, even in situations where it is most important for her survival and advancement. According to Chauraya and Mugodzwa (2012), gender inequality is the difference in opportunities, resources, and treatment between individuals based on their gender. There were strong appeals for gender equality and balance in all areas of human effort during the Beijing Conference in 1995 and the First World Conference on Women, which was held in Mexico in 1975. These vigorous demonstrations led to a discernible decline in the gender gap over time. Even with these little victories, there are still several big barriers to a gender equation that is equal. These include the state's involvement in development-related problems and policies, as well as the dearth of knowledge on the contributions made by women to the bulk of human endeavours in traditional settings.

Gender inequality persists, especially in patriarchal societies such as Nigeria. This has to do with the ownership of the means of production as well as disparities in employment, education, and professions. Traditional societies' economies and politics are rife with structural roles for both men and women. This highlights the structural connections between households and markets as well as the ways in which poverty, gender, and state social policy are inextricably linked and have a significant impact on women. This suggests that gender insensitivity and gender blindness or deafness are common in the majority of developing nations' development policy designs. Men typically have greater political clout and influence than women, and these advantages are used to marginalise the female gender in these countries' policies.

It is a pervasive issue that manifested in various aspects of society; including education, employment, healthcare, politics and social norms. While both men and women may experience gender-related disadvantages, women and girls are often disproportionately affected by gender inequality, particularly in patriarch societies where traditional gender roles and stereotypes prevail.

In education, gender inequality can manifest in several ways (Nhlumayo & Nkosi, 2024). Girls may face barriers to accessing education, including cultural norms that prioritize boys

'education, economic constraints that lead families to invest more in sons' schooling, and safety concerns such as the risk of gender-based violence on the way to school. Even when girls do enroll in school, they may encounter discrimination, limited resources, and gender bias in curricula and teaching practices, which can hinder their academic achievement and future and future opportunities (Ajlouni et al., 2022; Gage, 2022; Putri et al., 2023). Studies indicate that girls believe science is too difficult and unrelated to their future, according to Njoku (2001). He underlined that ladies are not helped to grasp science by the existing methods of instruction. Further study by Njoku (2001) reveals that elementary Science and Technology instructors agree that they tend to focus more on males than on girls. He also observed that there are more male role models than female professors and professionals in the fields of science and technology. The underrepresentation of women in the field of science and technology may be attributed to the low academic success and low involvement of females in these subjects in schools. Abiodun et al. (2024) state that while girls are good at spelling, writing, and the arts in English, men are more suited for subjects like science, technology, and Mathematics. In order to encourage girls to pursue these sorts of academics, Alonge (1989) argued for specific privileges. Boys are stronger problem solvers than females because, according to Abdu-Raheem (2012), 63% of the girls were unable to attempt addressing issues based on volumetric analyses.

This is apparent in the following factors such as enrolment rates, drop-out rates, and survival rates amongst male and female students. Currently, Nigeria ranks highest in out-of-school children globally, and most of them are girl children (UNICEF, 2017). There are many factors why the drop-out rate for girls is high, and some are early marriage and early childbearing, poor sanitation, and cost, among others. A girl who has been locked out of school may grow up illiterate and without the means of earning an income that is required to raise the next generation of females educationally, socially, and economically Coontz, 2013. This is the reason why the decision-making for a family is made based on the decision of each spouse, and the amount of decisional power each spouse has is influenced by a number of factors. Gender status definitively is a critical element that determines the decision-making process of males and females in a family. The power relations where a husband or wife holds more power over the other in a particular family unit help in dictating who has the decision-making power on behalf of the unit. In most homes, the men are always in charge of the women since society is male-oriented and a society that looks at the man as the head. The elders control the decision-making regarding the major assets such as land, cars, and livestock, among others. Even though the women work hard to support the family, they do not have the final say in major decisions. It is looked at as rather upsetting and worrisome to be able to see that in this present generation and even in the future, there is so much inequality all over the world between men and women on issues regarding decision-making. Women as the chief designers of the home, are excluded in decision-making processes within the common home. Of great concern is the fact that women may suffer diminished care and health outcomes for themselves and their children when they

do not get involved with the process; the women might also suffer an open vulnerability to possible future financial difficulties in their lives (Kritz & Makinwa, 2009)

Gender disparity remains a pressing issue worldwide, and Ekiti State in Nigeria is no exception. Understanding the primary factors contributing to this disparity is crucial for devising effective interventions. In Ekiti state, various factors intertwine to perpetuate gender inequality in education. Economic disparities play a significant role, as many families struggle to afford schooling expenses, often prioritizing boys' education over girls to domestic duties, limiting their access to education and reinforcing societal norms that prioritize boys' academic pursuits. Socio-cultural norms and expectations exert a profound influence on educational opportunities and outcomes in Ekiti state. Deep-rooted beliefs regarding gender roles perpetuate stereotypes that undermine girls' academic potential. Girls may face pressure to marry early, further hindering their educational attainment. Conversely, boys may receive preferential treatment, benefiting from societal expectations that prioritize their academic success. These norms shape educational environments, often resulting in unequal access to resources and opportunities based on gender.

The implications of gender inequality in education extend beyond individual students to affect families, communities and society at large in Ekiti State. Denied equal educational opportunities, girls are more likely to experience lower self-esteem and limited economic prospects, perpetuating a cycle of poverty. Furthermore, communities miss out on the diverse perspective, and talents that gender-inclusive education can foster, hindering social and economic development. Gender inequality in education thus poses a barrier to progress and perpetuates broader patterns of marginalization and exclusion.

Half of all individuals on Earth are estimated to be women (World Bank, 2018). For instance, India has the second-largest population in the world, with women making up about 49% of the population. In keeping with this, women are thought to comprise about 50% of Nigeria's population. However, Anyebe (2018) states that males earn \$1,254 per year, while women get \$532. This implies that the income of a woman usually constitutes just 42% of the income of a male. Women account for just 56% of men's economic activities. For every woman working in the economy, there are at least two males working in it. The primary cause of this situation is the educational system. The gender gap that begins at the basic education level widens and becomes a gender gulf as we move from lower to higher education levels and as we match the socially prestigious and rewarding areas of education with the less prestigious and rewarding areas of education at the higher levels. Women are also disadvantaged by the unjust, discriminatory socialisation of men and women into unequal gender power relations, which limits their capacity to improve their lot in life and contribute to the advancement of their nation. This perspective is consistent with that of Mayahet al. (2017), who argue that a variety of factors, such as restricted access to legal rights, health care, education, and non-farm work, as well as gender-specific social norms that prioritise men and boys as decision-makers and breadwinners and women and girls as wives and careerists, are to blame for the state of affairs.

Gender disparity thus exists throughout various public institutions, such as the government, public service, judicial system, and educational system. When men and women make up nearly the same proportion of the population in a country like Nigeria, underutilizing the potential of either gender might have negative effects for peaceful development.

This is a reflection of the inadequate learning outcomes provided by the educational system, which are out of step with the needs of today's youth (GNHC, 2019). For instance, just 26 girls met the requirements and were chosen for undergraduate programmes overseas in 2006 out of 138 available spots. Less emphasis has been paid to other aspects of gender equality in education, such as learning result equality. Girls' underwhelming performance in science and mathematics limits their opportunities and involvement at higher levels (ADB, 2014). Even today, there are still many schools that lack equal opportunities for girls, despite initiatives for equal opportunity policies aimed at empowering girls and teachers eager to address gender inequality to maximise students' potential (Warrington & Younger, 2020).

Efforts to address gender inequality in education in Ekiti State have encompassed various interventions and strategies. Initiatives aimed at increasing girls' enrollment and retention, such as scholarship and mentorship programs, have been implemented. Additionally, advocacy campaigns seek to challenge societal norms and promote gender inclusive education policies. However, these interventions face challenges, including limited funding and entrenched cultural attitude. Furthermore, the effectiveness of these strategies may vary, with some interventions failing to address the root causes of gender inequality in education.

In order to fully understand gender disparity in education in Ekiti State, a multidimensional strategy that takes into account the intricate interactions between institutional, cultural, and socioeconomic determinants is needed. By understanding the primary contributors to this disparity and their implications for individuals and society, stakeholders can better design interventions that promote gender equity in education. However, sustained efforts are needed to overcome entrenched norms and ensure equal educational opportunities for all students in Ekiti State.

Research Questions

- What are the primary factors contributing to gender inequality in education?
- What are the indicators of gender inequality in education?
- What are the implications of gender inequality in education for individual students, families, communities, and society at large?

LITERATURE REVIEW

Indices of Gender Inequality in Education in Nigeria

Gender disparity in school is a reoccurring problem, particularly among girls from economically poor families. Gender gaps exist in a variety of domains, including work, education, health, and remuneration (Klasen & Lamanna, 2008). In recent decades, progress has been made towards establishing universal school enrollment. Policies and processes have been put in place to

combat gender imbalance in education. However, there have been certain educational gaps in the contemporary age.

Gender disparity in Nigeria has been a concern for decades, owing to contemporary society's dramatic reinterpretation of the position of the woman, which differs substantially from that of the mediaeval past. However, because patriarchy and inequality are heavily influenced by religious beliefs and diverse cultures, they are always touchy subjects when discussing Africa. Nigeria is also included. Women in Northern Nigeria are still primarily viewed as inferior to men, as they are only deemed suitable for domestic work and childrearing. Furthermore, others contend that the notion that women are less valuable than men is prevalent throughout Nigeria, not just in the north. This notion was slightly reinforced when Nigerian President Muhammadu Buhari declared during a press conference in Germany on October 18, 2016 (Bukola Adebayo reporting for CNN) that women's jobs are restricted to the kitchen and other areas. Although this comment was addressed at his wife, everyone agreed that it is likely how Nigerians perceive women in general.

Factors Contributing to Gender Inequality in Education in Ekiti State

The primary reasons of educational differences include socioeconomic conditions, the availability of learning materials and resources, the length of time spent in formal school, and cultural views and perspectives regarding girls' education among individuals and communities (White, et al, 2016). The general belief among people who reside in rural areas is that girls should take care of the home and not pursue further education. Eventually they will have to marry and instead of using their knowledge to advance their jobs, they will have to take care of the home in their new marriage. But views are changing, and females are increasingly encouraged to go to college.

Gender disparity in education directly contributes to the uneven distribution of income between men and women. Most women have limited employment opportunities outside the house and were not permitted to register in schools until recently. The part of gender disparity that keeps women out of the classroom has a detrimental effect on the growth and development of the national economy, claims Odozi (2012). This is because it compels women to marry early, denying them the opportunity to seek postsecondary education, and it keeps them from having access to benefits and resources that are necessary for economic productivity.

The implications of Gender Inequality in Education for Individual Students, Families, Communities, and Society at Large

Gender inequality in education has a significant effect on families, communities, individual students, and society at large in Ekiti State. Akinbi (2015) contends that the persistence of gender disparities in educational opportunities, outcomes, and access feeds into social and economic inequality and obstructs advancement in general.

Students' individual life chances and opportunities are restricted by gender inequality in education. This is due to the fact that it restricts girls' access to high-quality education and keeps

them from realising their full potential (UNESCO, 2019). Discrimination and bias in schools can lead to a decrease in the self-esteem and aspirations of marginalised students, perpetuating the cycle of poverty and inequality (UNICEF, 2020).

Inequality of gender in education has the capacity to uphold power structures and perpetuate gender norms within Ekiti State households. Gender stereotypes would be reinforced and girls' social and economic mobility would be restricted if they were expected to prioritise household responsibilities over their education (UNESCO, 2021). Local economic growth and social cohesiveness are jeopardised by gender differences in education. When girls are denied access to education, communities lose out on the potential contributions of these young people as future innovators, leaders, and change agents (World Bank, 2018).

Gender differences in education widen the divide between privileged and marginalised groups and amplify existing inequalities within communities (UNESCO, 2020). Gender equality and sustainable development in Ekiti State are impeded by gender inequality in education, which worsens social injustice on a broader social level. Girls who are denied access to education miss out on the potential contributions they could make to maintaining peace, fostering economic growth, and fostering social cohesion. According to UNESCO (2019), education is a key component of social progress and a fundamental human right.

METHODOLOGY

This study employs a multi-theoretical approach, primarily drawing from feminist theory and critical theory to explore the dynamics of gender inequality in education in Ekiti State. These theoretical lenses provide a comprehensive understanding of the socio-cultural, economic, and institutional factors contributing to gender disparities in education. Feminist theory is particularly useful for understanding how gender norms and expectations are internalized and how they shape educational opportunities and outcomes while critical theory is valuable for identifying the ways in which educational policies, practices, and cultural beliefs reinforce gender disparities.

The data collection process involves an extensive review of existing literature, policy documents, and empirical studies related to gender inequality in education. The sources of data include: academic journals and books on feminist theory, critical theory, and sociocultural theory, reports from international organizations such as UNESCO, UNICEF, and the World Bank, government publications and policy documents from Nigeria, particularly those focusing on education and gender issues and empirical studies and surveys conducted in Ekiti State and other relevant contexts.

To ensure the validity and reliability of the theoretical exploration, the study employs several strategies which include using multiple sources of data (academic literature, policy documents, empirical studies) to cross-verify information and strengthen the credibility of the findings, and also ensuring that the theoretical frameworks are consistently applied throughout the analysis to maintain coherence and theoretical rigor.

The data analysis involves a qualitative synthesis of the reviewed literature and documents. Through the systematic identification and review of relevant literature to gather insights on the indicators, factors, and implications of gender inequality in education, coding and categorizing data into themes based on the theoretical frameworks. Key themes include patriarchal structures, socio-cultural norms, institutional practices, and their impact on educational access and outcomes, comparing findings from different studies and contexts to identify common patterns and unique challenges in Ekiti State and applying feminist and critical theory to critically reflect on the identified themes and propose theoretical insights and recommendations.

Theoretical Exploration

Feminist theory employs a comprehensive approach to comprehend and tackle the disparities in status and power that exist between the sexes. The goal of using a feminist lens is to provide an understanding of how people engage with systems and maybe offer answers for taking on and getting rid of oppressive structures and systems. Feminist philosophy considers the lived realities of all individuals, not just women, with an emphasis on oppression. Though views on where feminist theory fits best as a theory or paradigm may vary, disrupting oppression is a central element of feminist work. According to hooks (2000), feminism is essentially a movement to end sexism, sexist exploitation, and oppression. Feminist theory places a strong emphasis on understanding and challenging patriarchal power structures. Hooks (2000) asserts that these systems, which are prevalent in many facets of daily life, give men the advantage over women in societies. The concept of intersectionality is also taken into consideration by feminist theory, which highlights the diversity of oppression experiences and acknowledges the connections between gender and other social categories like race and class. In addition, essentialist ideas of women as defenseless victims are rejected by feminist theory in favour of agency and empowerment for women.

The goal of critical theory is to analyse and change society as a whole. Critical theories search for the implicit assumptions that underlie social interactions and keep people from fully understanding how the world works. Critical theorists focus specifically on power relations and try to explain the origins and consequences of gender relations, particularly those that benefit males. They look at the ways that men's and women's everyday experiences shape and are shaped by gender-related assumptions and beliefs (Coakley & Pike, 2014). According to critical theories, these fundamental assumptions cultivate a "False consciousness" that actively obstructs people's progress towards a true democracy. Political philosophy, historical philosophy, and ethics are all connected by critical theory. Horkheimer invented it at the Frankfurt School. According to critical theorists, in order to make the social sciences' conclusions useful for advancing the moral cause of releasing people from oppressive and dominating situations, philosophy must be incorporated into their research processes (Horkheimer, 1993). In order to bring about social change, critical theory aims to show how enlightenment and reason can be used as instruments of oppression in contemporary society. It also highlights the

significance of praxis, or the fusion of theory and practice. Critical theorists employ Marxist theory to examine society via the prism of historical materialism, a theory that highlights the influence of social relations and material conditions on the course of human history.

Implications of the Theories to this Study

Feminist theory emphasizes the need to challenge patriarchal change structures within educational institutions to address gender inequality. Feminist thought, according to Hook (1984), "teaches us all, especially, how to love justice and freedom in ways that foster and affirm life." This implies advocating for policies and practices that dismantle gender biases and promote equitable treatment of all genders in education. Drawing on intersectionality, feminist theory highlights the importance of considering the intersecting identities and experiences of individuals in educational contexts (Crenshaw, 1991). This calls for understanding how gender inequality in education is exacerbated by the intersections of race, class, and sexual orientation and designing solutions appropriately. Feminist theory underscores the importance of empowering girls and women to challenge gender norms and advocate for their rights in education. De Beauvoir (1949) famously stated, "One is not born, but rather becomes, a woman." This suggests fostering environments that support girls' and women's agency, voice, and leadership in educational decision-making processes.

Critical theory provides a framework for critically examining power dynamics within educational institutions that perpetuate gender inequality (Horkheimer, 1937). This implies interrogating policies, practices, and discourses that reinforce traditional gender roles and marginalize certain genders in educational settings. Critical theory advocates for transformative action to challenge oppressive structures and promote social justice (Marcuse, 1964). This implies engaging in praxis-oriented approaches that combine critical analysis with concrete actions to create more inclusive and equitable educational environments. Critical theory emphasizes the significance of understanding the sociocultural context of learning, including how cultural factors influence gender dynamics in education (Vygotsky, 1978). This implies integrating cultural responsiveness into educational practices to address diverse needs and experiences related to gender.

Unpacking Gender Inequality in Education in Ekiti State using Feminist and Critical Theory

Unpacking gender inequality in education in Ekiti State through feminist theory and critical offers a nuance perspective that considers power dynamics, social structures, and cultural norms that perpetuate disparities between genders.

Feminist Theory

1. The intersections of gender with other social identities, such as race, class, and ethnicity, are highly valued in feminist thought. In Ekiti State, gender intersections with socioeconomic position, ethnicity, and disability might provide insight into the different degrees of educational inequity that females experience.
2. According to feminist theory, patriarchy is a power structure that gives men the upper hand over women. The perpetuation of gender inequality in the education system of Ekiti State

can be exposed through an analysis of the ways in which patriarchal norms and values influence educational opportunities and outcomes.

3. Gender norms and expectations are socially constructed and internalised, according to feminist theory. Examining how girls and boys are socialised differently in terms of education makes it clear how cultural norms affect career choices and educational opportunities.

Critical Theory

1. The goal of critical theory is to identify and address societal structural injustices. Examining how institutional practices, governmental regulations, and socioeconomic structures support gender differences in education is a crucial part of applying critical theory to Ekiti State's educational system. Analysing the ways in which teacher preparation, curriculum design, and resource allocation affect girls' educational experiences inequalities is one example.

2. Critical theory investigates the ways in which prevailing ideologies and cultural hegemony uphold the status quo and perpetuate inequality. Comprehending the ways in which cultural convictions, religious precepts, and societal perspectives uphold gender roles and restrict girls' educational opportunities helps illuminate the mechanisms that sustain inequality in Ekiti State.

3. Critical theory promotes challenging established hierarchies of power and speaking up in favour of social change. Critical theory can guide tactics for advancing gender equity in Ekiti State's educational system by showcasing examples of resistance, activism, and grassroots initiatives aimed at challenging gender inequality in education.

FINDINGS

1. This paper reveals that there is increasing gender differential and restriction of girls to education in Ekiti State of Nigeria through obstacles like early marriage which prefer boys education, poverty that makes families to choose which child to send to school, and insecurity which makes parents reluctant to release their daughters for long distance education despite legal provision for gender equality.

2. Socio-cultural practices also contribute to the gender disparity in education, mainly because the culture of the societies in which the girls live has very backward cultures, which deny the freedom of education for girls and prefer to have them get married and get pregnant early, and boys are most of time favoured in family matters, education and decision making are made in favour of the boys rather than the girls.

3. Thus, poverty as one of the key economic factors directly affects the chances of girls in Ekiti State to receive education, moving to schools, buy products necessary for school, and other requirements which force families spend money and invest only in boys' education since boys are considered future earners and girls- future caretakers of household and wives should earn money through working or getting married.

4. The study is able to pinpoint several institutional practices and policies that actually reinforce gender inequality and why such barriers exist in education, the same areas such as

schooling environment that is unfriendly for girls to excel due to lack of female role models coupled with poor hygiene facilities, that allow for gender based violence and harassments besides, other policies of education that are not sensitive to the girls' needs such as offering safe means of transport and implementing measures to support girl.

5. The gender disparity in education has tremendously affected education in Ekiti State whereby girls who attend school perform relatively worse than boys because of the multiplied barriers they face within various cultural, economic and institutional frameworks, which make them have low enrollment, high dropout, and the overall poor performance as compared to their male counterparts.

Conclusion

The gender perspective on education in Ekiti State shows that the gender differential in educational availabilities is still highly marked between boys and girls. There are various social, economic, and organizational factors that persistently work against the achievement of girl children at school even when there are policies in place promoting gender equity in education? Socio-cultural factors such as traditional gender roles still dominant in the societies especially in those with a patriarchal nature, favour education for male children and limit the female children's education to the domestic world. These norms result in early marriage and childbearing for girls, as well as increased domestic duties, which in turn hinder academic endeavours. Other factors make these inequalities worse because despite the existence of some values and principles in the constitution as mentioned above, economic constraints prevent families from educating girls as they do for boys. This is due to the fact that boys are expected to be the breadwinners in the future while girls are expected to contribute to the family through wage earning or through marriage. This is because Girl Child education is hindered by issues like; financial costs such as school fees, uniforms, and other necessities related to education. This is attributed to cultural practices and the fact that institutions also encourage gender inequality by implementing policies that hinder women's progress. Lack of female teachers and mentors, poor and poor washroom facilities, violation of rights where female students are faced with gendered violence and or harassment hinders the successful education of girls.

Further, it was also realized that most of the formulated educational policies do not consider the needs of female students especially on issues such as transportation and measures that may be put in place to ensure that girl child does not drop out of school due to early pregnancies, among other reasons. This not only limits the girls' chances of attaining a better quality education and earning higher grades than boys, but it also narrows down their opportunities to pursue their goals and fight for their rights. As the educational changes continue to unfurl, girls sit in substandard classroom, with low enrollment, high dropout rates and poor academic performance. The theoretical frameworks used in this study included the feminist theory, and critical theory which have provided a rich understanding of the gaps of gender inequalities in regard to education. According to Feminist theory girls are marginalized

by institutions and structures that are Patriarchal and Gendered; Critical theory reveals hidden injustices of social and institutional kind.

Recommendations

In order to address gender inequality in education, policies that promote inclusive laws and practices, challenge established power structures, and subvert patriarchal norms are needed. It is important to give priority to intersectional approaches that take into account the diverse needs and experiences of girls from different backgrounds. Fundamentally, enforcement goals should include public education, community mobilisation, and the transformational processes of education system in addressing imbalance of gender power. In this manner, stakeholders can strive to bring about change in both education policy and practice, can help to foster a learning community that is fair and just for all people of both genders and enable men and women to achieve their full potential. From the perspective of ethical concerns, it is, therefore, only right and proper that this matter of gender disparities in school education be addressed also as a matter of efficiency the community stands to gain in the long run by promoting equity in education.

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