Learner's Learning Diversity: Through a Social Justice Lens

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Abstract—**Learning is a universal process that happens differently, relying on learners' socio-economic, cultural, linguistic and perception of ground reality. The diversity of students in the education system added so many challenges to get equitable learning, mostly in mixed-ability classrooms. The provision of inclusive education to ensure the rights of the underprivileged learners, which is nationally and internationally implemented and practiced, however, remains inconsistent. Diversity in education policies and practices exists in various education policies and practices that are set up and run in a good number of countries to shape the standard of the various students. So, this thematic paper examines how diversity among the students is addressed in government schools through the lens of social justice and the theory of equity, as well as critical pedagogy. It explores how educational structures, cultural contexts, and socio-political factors influence teaching practices and learners' experiences. The paper assumes that a socially just educational system must not only accept diversity, but it can also use it as a source of change as well as empowerment. Results indicate the necessity of systemic changes that go beyond the perception and understanding of diversity as an issue and focus on equitable and inclusive practice to address diverse student needs. This research contributes to current discussions on inclusive education by providing insights into how schools can foster valuable learning experiences within mixed-ability classes**

Index Terms—**Learning, diversity, inclusiveness, identity, equity, transformation**

I. LEARNING DIVERSITY IN CONTEMPORARY CLASSROOMS

There is a popular saying, Learning begins from cradle to grave. It never stops, but there might be a fast and slow learning pace. It illustrates the diversity in their learning process. Learning can be done through different hands-on activities, such as audio, visual, rote learning, listening, reading, observation, repetition, and trial and error. Learning process is usually affected by diverse learners' habits and other factors. The socio-cultural backgrounds, neurodiversity, and individual learning ways. The learners inside the classroom possess different learning styles, but the traditional education system is based on instructional methods that do not advocate for inclusive learning that accommodates individual differences. This thematic paper applies the social justice theory to discover its different complexities and biases in the education system of its structure, grading system, curriculum designs, and evaluation models. The modality and system of education have changed globally than in the past. It has been a basic need for people. The teaching modality determines the learners' learning process. In teaching modality, there should be equity-driven techniques that can include all the students inclusively. It is regarded as a significant counterweight that can uplift transformation in individuals and societies by imparting knowledge, skills, and opportunities. Despite its value and significance, it is a basic right of everyone that the International Human Rights Commission guarantees. One of the features of modern classes is diversity. There are cultural, linguistic, economic, geographical, learning, social, and emotional. Various factors, including globalization, migration, inclusive education policy, social interaction, and educational dimensions, shape this diversity. The classrooms today are full of challenges and complicated. The pedagogical complexity and learners' diversity show how learners' learning diversity is in contemporary classrooms. The global educational environment for inclusive education. This provision led to the integration of students despite their diversity

(UNESCO, 2020). Every child can get his or her first basic right, the right to education, the right to equality for holistic development. Inclusion promotes equal opportunity regardless of their various diversities. The small classroom resembles the microcosm of our human society with lots of identities and features.

The advancement of technology across the world has made the concept of a global village. People are commuting from one part to another. There are rapid migration phenomena, and the composition of multiple identities is found (Banks, 2015). It presents both opportunities and challenges in addressing the learning needs based on cognitive, psychological, economic, and socio-cultural factors.

II. UNDERSTANDING DIVERSITY BEYOND DIFFERENCE

The notion of diversity is narrowly perceived as the simple recognition of people's differences-differences in color, language, or obvious culture. Although acknowledging these superficial differences is a necessary starting point, appreciating diversity, at least in the educational setting where social justice is the driving force, requires going beyond this initial perspective of difference to a more profound grasp of its underlying worth, its highly complex interconnection, and the historically established power relations it so often represents. Societal diversity is one of the features of modern society. This diversity is found everywhere. Diversity in the education sector presents numerous challenges. It is more devastating in traditional classrooms. The challenge of recognizing diversity in education involves a shift beyond a merely superficial recognition of difference to one that more closely acknowledges the social, cultural, and political contexts that learners (and their identities and experiences) are shaped by. Historically, diversity has been constructed using categorical differences, such as race, language, ability, and gender, which in many cases leads to other students who do not fit in the central norms. But socially just framing requires us to ask questions about how power works through these differences. The concept of diversity ought not to be viewed as variations between students, but as an indicator of structural inequalities and social hierarchies that are ingrained in the education structure. Multicultural education, according to James Banks (2010), is not merely a journey or a celebration

of differences but a way of changing the unfair systems that discriminate against some groups of people. Likewise, the idea of intersectionality, as introduced by Kimberle Crenshaw (1991), cautions us not to forget that various and intersecting experiences of oppression and privilege occur in the lives of learners. Therefore, diversity awareness implies the recognition that difference is not the problem per se; it is how institutions arrange to deal with the difference that matters: either entrenching inequities or cultivating inclusion and equity. Beyond difference involves developing empathy, critical reflection, and systemic consciousness in both educators and learners. Diversity can be obtained as not a problem to control, but as a valuable source of collective development, strength, and change in education when approached with a justice-based mindset.

III. DIMENSIONS OF LEARNER DIVERSITY

Learners' diversity refers to the different aspects or dimensions of learner diversity, the distinctive features, characteristics, and uniqueness of each learner in mixed-ability classrooms. The multi-faceted and multi-level approach, with different angles and lenses, helps to recognize and correctly identify in depth. Various dimensions are crucial to know and encompass diversity. Here are some of the most common dimensions of learners.

IV. LINGUISTIC DIVERSITY

Linguistic diversity means a language or a spoken dialect. Generally, there are two main languages: the mother tongue, which is spoken and learned from the family, and the second is the national language. Multilingualism is generally found in every society due to different origins, cultures, religions, and migration. Similarly, it is found in the classrooms. The language is officially decided and used to communicate with each other, ensuring uniformity and understanding. However, students face different challenges in the classroom that hinder their understanding of the lesson. They feel uncomfortable learning, so we do not find active and engaging participation. These difficulties directly and indirectly affect their academic performance and achievements, along with their confidence. Learners who are not good at the language that is used as instructions and

the medium of learning the text often struggle; they are poor, less intelligent (Jim Cummins, 2001). In this issue, to address these obstacles, well-managed classrooms are needed with a translanguaging method of teaching. If the classroom teaching language is changed, then it encourages us to use our mother tongue, which allows us to learn by using our mother tongue and gives us our own identity. Likewise, another key approach is support or scaffolding, where teachers support and guide them step by step. For this, teachers can use various teaching resources like audio-visual aids, charts, and real objects, which help to link language to meaning. These tools encompass all the differently abled students through the approach of inclusiveness and equity in the education field if it is done in that way.

V. CULTURAL DIVERSITY

The practice of ritual, norms, values, beliefs, behaviors, and traditions in our day-to-day life. Culture refers to the language, dress, habits, and beliefs of a group of people, such as students. These components influence and shape the students' perception of the outer or inner world. The culture of each other should be known to have social solidarity. Cultural identities affect the learning activities of learners. Teachers should be aware of the culture of their learners. Cultural understanding avoids misconception about each other, which causes disconnection or a link with education. We have multicultural classrooms that resemble a garden that has many flowers. If the cultural knowledge is integrated into education and culturally responsive pedagogy, where each learner pays respect to all (Geneva Gay, 2010). The norms and values of culture are embedded in cultural elements. These components support the teachers to address the needs of learners with enriching knowledge to value each other's cultures.

VI. EMOTIONAL AND SOCIAL DIVERSITY

The feelings, sentiments, social well-being, state of mentality, happiness, motivation, meditation, anxiety, depression, and relationships have come under emotional and social diversity. These inherent qualities directly and indirectly affect the ability, performance, and potentiality in academic achievement. The high positive emotion pushes the learners to perform well academically. It is a foundation for learning. Learning depends on the state of mental and emotional well-being. If the learner's social and emotional state is good, then he/she might have good, gained, and fruitful learning. It also connects with holistic development. When the relationship among the learners becomes sound and more intimate, they can learn by sharing (CASEL, 2020). It also teaches how to control personal egos, selfishness, hatred, arrogance, and a proud nature. This kind of learning pedagogy always promotes mutual respect, empathy, and inclusion. They also need self-respect, dignity, exposure, and motivation, which drag them towards learning and a positive path. The learners become more mature and experience behavioural changes.

VII. THE SOCIAL JUSTICE FRAMEWORK IN EDUCATION

The different perspectives and approaches always offer significant work for criticising the education system's theoretical lens. How can educators, policymakers, and administrators address the various aspects of learners in the learning process? Learning should be equal in resources and participation in learning. If there are inequalities in the classrooms, it can affect their overall achievement. That is why the social justice lens believes that the purpose of education should transform every learner into qualified, skilled, and productive human resources. Therefore, it should be an agent of transformation for their equity, inclusion, and democratic participation. The social justice model or theory is appropriate for recognition, redistribution, and representation of learners in educational settings (Fraser, 2008). If these components are left to touch and implement, they might cause injustice in educational systems. Every learner has a distinct identity, such as race, ethnicity, gender, language, or a marginalized background, which represents a cultural and emblematic prejudice of the learners. The dominant nature of some learners from aristocratic or elite families might have been ignored, and biases towards the contribution of identity-less learners. Hence, we should focus on implementing the culturally responsive teaching pedagogies, which may maintain the diverse learner identities (Gay, 2010). The fair and equal distribution

of resources for their holistic development, where physical, mental, and social needs are met, enables their performance and achievement. Whereas unequal, unfair distribution of economic and other material resources in the context of under-resourced public schools directly affects successful life. All learners need these resources for equal opportunities, so that they can be competent under the same roof, where there should be legal, authentic, and policy-level support to reduce the gap between resourceful learners and under-resourced learners (Apple, 2012). Equal representation and inclusiveness show political dimensions of justice and provide a robust platform where they can access or participate in decision-making processes in the educational field. The curriculum, education system, governance, and policy determine the learners' development through the learning environment (Freire, 1970). In social justice, every learner's needs and dignity are valued and respected, where poor and marginalized learners also get equal space and rights. The policy should be applied to all equally to avoid misunderstanding, maldistribution, and misinterpretation. Nepal is a multi-cultural, multi-lingual, multi-ethnic country. Learner diversity is the main feature of our classrooms. They are from different diversities like linguistic, socio-economic, and cultural backgrounds.

VIII. CRITICAL PEDAGOGY (PAULO FREIRE)

The learners' diversity through the lens of social justice encompasses three main foundational educational theories. These theories and perspectives support understanding learner diversity and how to achieve equity and equality in the availability of different resources in education. The pioneer of Critical Pedagogy is Paulo Freire (1970), who critically opposes conventional learning, where the teacher is seen as the center and students appear as passive listeners. This model of education reinforces passive listeners who are under dominance and marginalization. Education should be free to all. It should be a practice of freedom through equal access and be accessible to every child, regardless of their diverse background. Critical thinking means awareness of one's own rights, realities, and self-empowerment to transform. Critical pedagogy focuses on dialogue, reflection, and action, which ensures the voices of the backwards, underprivileged, and marginalized are not heard by academic institutions that could do better in their real life. The

A classroom is not just a place; rather, it is a place where power dynamics are found within classrooms and curriculum. The educators identify such power dynamics in the classroom. Knowledge is constructed. The lived experiences of students can be useful for the agency. This critical pedagogy theory emphasizes equitable education for those passive learners who are not only passive receivers. All learners have equal rights to get the same amount, where the diverse needs of students are fulfilled democratically. It makes the learners critical and better thinkers. Education is a tool which has the power for holistic transformation in society. Education should be used to make life meaningful rather than being used to dominate learners. It should be the weapons of learners who fight against social injustice. In his theory, he has said that education is a means to keep and be free from ignorance, oppression, and inequality, instead of controlling. It should make the learners aware, active, critical, questioning, and acting. In traditional education, learners were expected to be more disciplined, silent, just like a yes man. The teacher was in the center, and students and teachers decided anything other than what the learners wanted. It is a practice of having freedom, maintaining fair relations between students and teachers, mutual understanding, and harmony. Learning should be sustainable and practically useful in our day-to-day lives. It fights against poverty, racism, sexism, and injustice. It is a medium for raising consciousness.

IX. CULTURALLY RELEVANT PEDAGOGY

This theory, introduced by Gloria Ladson-Billings, aims to teach students through their cultural identities how to achieve academic performance. The diversity of students enhances academic success through cultural assimilation. The diversity of students can make a store of knowledge which can be useful for each other. It connects the culture of society and the school's culture. Social justice, under this theory, recognizes the value of learners' differences. When the teacher knows their students' economic, social, and political backgrounds, they can maintain and avoid systematic inequalities, promoting equal engagement and identity creation and development.

X. INTERSECTING LEARNER DIVERSITY WITH SOCIAL JUSTICE

Learning from learners depends on their triangular relationship. The intersection of diverse learners and social justice in academia marks a critical juncture for conducting investigations that benefit learners, educators, and policymakers. Learner diversity comprises different races, ethnicities, cultures, languages, abilities, gender identity, socio-economic status, and learning patterns. These are not just inherent qualities of learners but also social identifiers that connect with systemic patterns of concession and repression (Florian & Black-Hawkins, 2011). Observations and methods through a social justice lens aim to highlight the learners' differences to avoid inequalities, promoting equity and inclusive teaching, where barriers to learning can be identified effectively. This section thoroughly assesses the in-depth understanding of learner diversity and its improvement in educational settings through equitable and responsive needs of students (Grant & Sleeter, 2007). Social justice is not merely viewed as a pedagogical activity but also enhances the foundational principles of educational transformation and empowerment (Sen Soy & DiAngelo, 2017). The intersectionality in the social dimension comprises economic, cultural, and political components. When equity, inclusion, and power are balanced, social justice exists. The inclusive and fair implementation of these components in the classroom ensures that all students experience equity, fairness, and transparency, breaking down barriers to learners' learning. They are at the center of pedagogical activities. Active participation by learners in classroom activities co-constructs knowledge (Paulo Freire, 1970). The dialogic approach is a learning and communication process that focuses on meaningful dialogue to create knowledge and meaning. It is founded on the principle that learning occurs when people interact, discuss, and share their views, as opposed to passive information reception. This approach also develops and operates within multicultural education (Banks, 2006). It particularly supports students from diverse racial, ethnic, religious, economic, and social backgrounds in acquiring the knowledge, nature, attitudes, and skills that embody the essence of a democratic society. In a democratic society, no one acts as an oppressor or suppressor. It emphasizes respect for the voices of most students. It does not narrow down the students. The diversity inside the classrooms should be acted upon within a social justice framework. In contexts like Nepal, this is a uniqueness of each class. However, there has been massive inequality in every dimension of social justice in the past (Bhatta, 2005). In this matter, there should be cultural awareness and consideration of etiquette. The flexible environments, curriculum, textbooks, and teaching techniques enable all learners to feel comfortable and participate equally in the learning process. Generally, there is a trend of targeting bright and rich students, and in assessment, those bright students only get better outcomes than the poor. Under the social justice framework, it avoids such bias, acts, and materials to provide the right to equal education. In conclusion, the intersectionality of learner diversity and social justice claims a reconsideration of pedagogical, curricular, and institutional norms, which require educators to identify well as an integral quality to examine the overall existing systems.

XI. JUSTICE PEDAGOGICAL PRACTICES

Going beyond the stage of acknowledging the presence of diversity among the learners, the idea of social justice in English Language Teaching implies integrative pedagogical practices. These strategies are not only meant to accommodate the differences, but to actively eliminate inequities, build on the strengths of the students, and empower all students to succeed. The three practices that are interrelated and very topical in this aspect are Culturally Responsive Teaching, Anti-Bias Education, and Critical Pedagogy. Culturally Responsive Pedagogy, commonly expanded to Culturally Responsive and Sustaining Pedagogy, is a framework that identifies and honors the diverse cultural, linguistic, and experiential backgrounds of all students as resources towards learning, as opposed to viewing them as deficits (Gay, 2010; Paris & Alim, 2017). It deliberately draws on the funds of knowledge that students bring with them to school, including skills, experience, and cultural knowledge that can be a part of the curriculum and teaching plans. This is further emphasized by highlighting the need to preserve the cultural aspects and language practices of

students, rather than anglicizing them into a mainstream culture. Related to Social Justice: Recognition: The CRSP is the direct reflection of the social justice principle of recognition. It recognizes the dignity, identity, and distinct cultural capital of all students, especially those who belong to historically marginalized groups whose cultures may be ignored or undermined by mainstream education. It helps overcome cultural imperialism because students are validated in their home languages and cultural practices, which in turn fosters a sense of belonging. Inclusion: By making curriculum and instruction culturally relevant, students feel recognized, appreciated, and better connected to learning, which leads to actual inclusion as opposed to forced assimilation. Strengthens the initial assets and cultural awareness of the students and empowers them, which enhances self-efficacy and motivation. It reverses the power relation where the teacher is the only person with knowledge to a position where they are the learner. The experiences of the students are also valid sources of knowledge. An ELT teacher in Kawasoti need not stick to Western-centric texts only. He or she can use local folk tales translated into simple English, the discussion of Nepali festivals, community issues, such as the subject of English discussions, debates, or writing tasks. This helps learning to be relevant and relatable to the lives of the students, making use of the knowledge they already possess. Translanguaging: Proactively permit and profile students to utilize their initial language as a resource to learn English. In, e.g., a vocabulary exercise, students could quickly explain in Nepali or their native language. What a new English word means, to be sure they understand it before they use it in English sentences. That confirms their language heritage and helps with understanding (García & Wei, 2014; Subedi, 2017). Recognize different ways of communication. Students of some Nepali cultures may be less eager to interrupt or to ask a teacher a question directly, or they may value learning as a group rather than as individuals in competition with one another. A culturally responsive educator would provide a chance to engage in different modes of participation, small group discussion before whole class sharing, by using think-pair-share, or providing written responses as an option to quieter students. Have students connect to the real world by using the English language to discuss issues important to the community of students or Nepal in general.

These could include the effects of climate change on local agriculture or the value of cultural preservation, which will help develop not only language skills but also critical thinking. As another instance, students might study and report in English about the role of community forests in Nawalpur. Excellent! These three pedagogical approaches are central to enacting social justice in the classroom and are perfectly aligned with your thematic paper. They would form a crucial part of your "Pedagogical Implications.

XII. PEDAGOGICAL PRACTICES FOR JUSTICE

Moving beyond merely acknowledging learner diversity, a commitment to social justice in English Language Teaching (ELT) necessitates the adoption of transformative pedagogical practices. These approaches are designed not just to accommodate differences but to actively dismantle inequities, leverage students' strengths, and empower all learners to thrive. Three interconnected and highly relevant practices in this regard are Culturally Responsive Teaching, Anti-Bias Education, and Critical Pedagogy. Culturally Responsive Pedagogy, often expanded to Culturally Responsive and Sustaining Pedagogy, is an approach that recognizes and values the rich cultural, linguistic, and experiential backgrounds of all students as assets for learning, rather than as deficits (Gay, 2010; Paris & Alim, 2017). It actively incorporates students' "funds of knowledge" the skills, experiences, and cultural understandings they bring from their homes and communities into the curriculum and instructional strategies. CRSP goes a step further by emphasizing the importance of sustaining students' cultural identities and linguistic practices, rather than assimilating them into a dominant culture. It is a direct manifestation of the social justice principle of recognition. It affirms the dignity, identities, and unique cultural capital of every student, particularly those from historically marginalized groups whose cultures might be overlooked or devalued by mainstream education. By validating students' home languages and cultural practices, it challenges cultural imperialism and promotes a sense of belonging. When curriculum and instruction are culturally relevant, students feel seen, understood, and more connected to their learning, fostering genuine inclusion rather than superficial assimilation. By building on students' existing strengths and cultural knowledge, CRSP

empowers learners, increasing their self-efficacy and motivation. It shifts the power dynamic from the teacher as the sole knowledge-holder to one where students lived experiences are legitimate sources of wisdom.

XIII. CURRICULUM INTEGRATION

Instead of relying solely on Western-centric texts, an ELT teacher in Kawasoti could incorporate local folk tales translated into simple English, discuss Nepali festivals (Dashain, Tihar, Eid, Chhath) or community issues (e.g., local farming practices along the Narayani River, the challenges of youth migration from the region) as topics for English discussions, debates, or writing assignments. This makes learning relevant and authentic to students' lives and utilizes their existing knowledge base.

XIV. TRANSLANGUAGING

Actively allow and encourage students to use their first language (L1) as a resource for learning English. For instance, during a vocabulary lesson, students might briefly discuss the meaning of a new English word in Nepali or their native language (e.g., Tharu, Magar) to clarify their understanding before attempting to use it in English sentences. This validates their linguistic heritage and supports comprehension (García & Wei, 2014; Subedi, 2017 - Illustrative Nepali citation).

XV. CULTURALLY INFORMED PEDAGOGY

Acknowledge diverse communication styles. Some Nepali students from specific cultural backgrounds might be less inclined to interrupt or question a teacher directly or prefer collaborative learning over individual competition. A culturally responsive teacher would create opportunities for various participation modes, such as small group discussions before whole-class sharing, using think-pair-share, or offering written responses for quieter students.

XVI. CONNECTING TO REAL-WORLD ISSUES

Use English to explore issues significant to students' communities or Nepal as a whole, such as the impact of climate change on local agriculture or the importance of cultural preservation, thereby fostering both language skills and critical thinking. For example, students could research and present in English on the role of community forests in their surroundings.

XVII. TOWARD JUSTICE-ORIENTED CLASSROOMS

Diversity in learning is an unavoidable fact and a characteristic of the modern classroom worldwide. With growing globalization, migration, and social-cultural change, classrooms are no longer single-block learning environments; however, they are micro-reflections of society, encompassing a wide diversity of identities, experiences, and abilities. This thematic investigation has shown that education systems should not just recognize but go further to accept and respond to this diversity by adopting inclusive, equitable, and fair practices that focus on fairness and justice. A constellation of differences follows the learners to the classroom: cognitive styles, linguistic background, cultural heritage, socio-economic status, emotional reality, and many more. When these differences are not taken into consideration, they may result in systemic marginalization, misrepresentation, and underachievement, especially among individuals with disadvantaged backgrounds or those who have been historically excluded. Therefore, it is not merely a pedagogical issue how we meet the diversity of learners: it is a moral and political requirement. As guided by the concept of social justice, this paper has supported the embeddedness of critical pedagogy, culturally responsive teaching, and anti-bias education as the frameworks that question the established power foundation in the classroom and the curriculum. These pedagogical models enable teachers and students to engage in reflective and transformative practices that challenge inequality, affirm identity, and foster mutual respect. Underpinnings of theory that include Paulo Freire, Gloria Ladson-Billings, and Geneva Gay, among others, point to the fact that meaningful learning occurs when learners are viewed, listened to, and cared about in all their complexity. The application of these principles is even more crucial in multilingual, multicultural countries like Nepal. Policies and practices in education should show the realities of having diverse students in classrooms. Translanguaging, local cultural reference, universal curriculum construction, and a differentiated

assessment model are the required strategies of a justice-based education. The end is never academic work alone but also involves shaping learners into critical thinkers, compassionate citizens, and empowered individuals who can and will make a difference in their communities. This means that learner diversity and social justice are intertwined. A Social justice education system acknowledges the value of all learners, eliminates structural constraints to learning, and rebuilds learning settings wherein difference is not merely tolerated but praised. Educators, policy makers, and institutions should henceforth abandon the tokenistic representation of a realistic, equitable, and human vision of education, where all learners are not left unseen, unheard, and unsupported. The different past literatures are also relevant to social justice. There is one critical pedagogy of learning. The renowned scholar Henry A. Giroux (1988) is recognized as a founder of critical pedagogy, whose philosophy is closely aligned with teaching and learning activities, educational rights, and various educational agencies. Traditional education and schooling models had massive inequality and marginalization.

XVII. CONCLUSION

It can be stated that the importance of normative recognition and management of staff diversity not only generates the requirements of academic necessity but also involves the context of social justice. When combined with critical pedagogy, inclusive and culturally responsive teaching and learning, education can pose as such a powerful instrument of change that is best at catering to everyone, even the learners coming to class with disadvantaged backgrounds. There are mixtures of cultures, languages and socio-economic classes in Nepalese classrooms. They demand mechanisms that save identities and not those that destroy them. The process of equity in education, at it point of admissions, will be minimized to structural barriers and formulated classrooms promoting dignity, engagement and empowerment. We are supposed to have such a vision as that where all students, irrespective of their origins, feel seen, heard, and supported and make education the way it is, come to their senses. The diversity of learners cannot be discussed as a marginal problem of education, but, on the contrary, it is a core point and role of schooling

in the modern globalized, multicultural, and socio-politically dynamic world. As evidenced in this thematic analysis, today's classrooms can no longer be regarded as a homogeneous space. They are playful and multifaceted spaces that are constituted by how the students understand and experience themselves in many ways concerning language, culture, socio-economic background, gender, emotional and mental abilities. On the one hand, this diversity is abundant in potential, but, meanwhile, educational structures are still working by the old pattern of one-size-fits-all, which was based on standardization, deficit-thinking, and exclusion. Within the visualization of social justice, the current paper has introduced how the holistic development of disadvantaged learners can be damaged by established systems of inequality, either in terms of fixed curriculum structure or linguistically restrictive pedagogical approaches to learning or based on unequal resources. Using the critical theories in terms of one of the methods of challenging existing educational practices based on critical pedagogy by Paulo Freire, the culturally relevant pedagogy with references to works of Gloria Ladson-Billings, and the concept of intersectionality, diversity should no longer be recognized, but reacted to by deliberate, justice-seeking approaches. Translanguaging, integration of cultural knowledge among other students into the curriculum, and provision of emotionally responsive classes are not additions to inclusive education, but its main pillars. In Nepal, the cultural setting of community schools consisting of students with diverse linguistic, cultural and financial backgrounds, the necessity of transformational pedagogical practices is acute. The social justice framework provides a very powerful means of redesigning the classrooms by which all learners are affirmed, offered support and empowered. It requires policymakers, teachers, schools and universities to understand the systemic and structural basis of educational inequalities and to go beyond token responses to diversity. This entails transforming the system of assessment based solely on the advantage of the minority, reallocating affordable resources equally in education, and the inclusion of the marginalized groups in curriculum design and policy formulation. Moreover, diversity cannot be treated as a problem, which is to be dealt with, but rather as a power which is welcomed and needs to be encouraged and supported in the learning process as something which enhances the situation of all. The pedagogy of

justice does not attempt to eliminate the difference, but to embrace and immerse it in the beauty of the learning process. It also promotes students to become critical thinkers, engaged learners and socially engaged citizens who are not only knowledgeable with academic activities, but also with emotions and enactment powers to change their societies. In the real sense, social justice and diversity of learners are codependent. The equitable education system must be founded on the principles of recognition, redistribution, and representation. The classrooms will be liberating and growth spaces of common humanity only when this is done. The paper, therefore, urges teachers and decision makers to look beyond diversity as a challenge but to appreciate it as the beginning of a more just educational future.

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