Limerick School of Art and Design - K00235164

Professional Master of Education in Art and Design with Digital Media Module – Schools and Society - Lecturer – Dolores Taaffe

Part Two Assessment: Essay - 60% - SELECT ONE TOPIC and write a 3,000-word essay (+/- 10%)

---

4. Much has been done to redress the balance with regard to equality of opportunity for girls in the school system. Evaluate the steps taken to achieve this

---

APPENDICES:

Introduction……3

Part 1 – *Overview of the Inclusion of Girls in*

Irish Education and Society……5

Part 2 – *Single-Sex Schooling, LGBT+ students, and the influence*

of religion, culture, and socio-economic status on

Education……8

Part 3 – *International, People of Colour, and Disabled*

Women and Girls in Education……11

Conclusion……13

References……15

Bibliography……19

Introduction:

Some steps have been taken to address the balance of equality of opportunity for girls in the school system. However, equality issues encompass numerous aspects of people. It is important to note that one person could be a part of multiple communities or have more than one overlapping identity.

"The concept of intersectionality describes the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination "intersect" to create unique dynamics and effects. For example, when a Muslim woman wearing the Hijab is being discriminated, it would be impossible to dissociate her female* from her Muslim identity and to isolate the dimension(s) causing her discrimination.

All forms of inequality are mutually reinforcing and must therefore be analysed and addressed simultaneously to prevent one form of inequality from reinforcing another. For example, tackling the gender pay gap alone – without including other dimensions such as race, socio-economic status and immigration status – will likely reinforce inequalities among women," (Center for Intersectional Justice, n.d.).

Similarly, education is connected to society and both influence each other. Many projects and initiatives have been introduced by the Irish government to make education and society more equal and inclusive throughout the years. Some of these receive funding from the European Union. One project in the 1990s by the Department of Education provided resources including a video and manual entitled 'Gender Matters'. These were to be used by teachers as guidelines for promoting equality between girls and boys (Department of Education and Science, 2006).

From 1970 to 1996, the Irish Government introduced the Commission on the Status of Women. This strategy, chaired by Dr Thekla Beere, aimed to report on and investigate the status of women in society, and recommend and estimate the costs of the steps needed to ensure women can participate equally in society as men "in the political, social, cultural and economic life of the country." The government also organised three more similar policies and strategies including the 2002 National Plan for Women which came from the "Beijing Platform for Action […] presented to the UN in 2002 in the form of the National Plan for Women," the National Women's Strategy from 2007 to 2016, and the "National Strategy for Women and Girls 2017-2020: Creating a Better Society for All," (Gov.ie, 2021).

The Bejing Declaration states that:

"Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace," (Department of Education and Science, 2006; United Nations Women, 1995).

The 2015 review of this held some beneficial results. In Croatia, the share of illiteracy among women more than halved from 2001 to 2011. "The share of women with primary education or less in 2001 was 48.3%, while the year 2011 was 37.2%," and "the share of women with secondary education increased from 40.5% in 2001 to 45.9% in 2011," (Empowering Women and Girls through Education Interparliamentary Committee Meeting, 2015). In Germany, "equal access to primary, secondary and tertiary education for both sexes [had] been provided during the last decades." The results found that girls were more successful that boys in school

graduation, (Empowering Women and Girls through Education Interparliamentary Committee Meeting, 2015).

This essay will examine the steps taken in Ireland to address issues of inequality between girls and boys in our education system. It will also suggest areas that may need to be looked at for improvement in implementing equality-based policies and strategies.

Part 1 – Overview of the Inclusion of Girls in Irish Education and Society:

"Images of the 'ideal' Irish girl and woman were mobilized through a range of dominant discourses in Ireland from 1831 to 1931: biological, educational, religious and political. Female education was firmly located within the domestic sphere," (Rutherford, 2018). From both outside and inside the education sector girls have been inundated with social signals and rules designed to restrict them into the most favourable and traditional forms of women. During the 19th century, Irish nationalism experienced a resurgence. The connection between Irish nationalism and Catholicism resulted in the expansion of religious orders being the primary source of schooling. Ideas of gender at the time evolved through these lenses. State agencies taught girls and women "home management skills, hygiene, nutrition, sanitation and laundry work." The role of home economic teachers from the early 20th century was to prepare "young girls to deal with the performance of 'woman' in a 'new', independent Ireland," (Rutherford, 2018).

By the 1960s, Ireland was on the verge of many cultural and economic changes. It was ready to gradually become less Irish and traditionalist, opening its doors to wider influences from the rest of Europe and loosening its grip on such ridged Gaelic and Catholic identities, (Fischer, 2016).

As mentioned in the introduction, with assistance and encouragement from the Bejing Declaration and Platform for Action, and the European Union and Parliament, Ireland initiated many programs to help improve equality for women and girls in schools and society, (Department of Education and Science, 2006; Gov.ie, 2021). The initial Commission on the Status of Women in Ireland was chaired by Dr Thekla Beere, and was established in 1970, giving its first report in August 1971 on the topic of equal pay. Two further reports were published in 1972 and 1973, bringing the total recommendations on equal terms, conditions, and participation in life for women made by the Commission to 49, (Department of Education and Science, 2006; Gov.ie, 2021). The Second Commission was chaired by Justice Mella Carroll. Appointed in 1990, it reviewed the recommendations from the first Commission, and advised on the means such as "positive action measures" needed to achieve these. The second Commission issued 210 recommendations in reports to the government in 1991 and 1993. A monitoring committee to ensure and address the implementation of these recommendations was established, producing its progress reports in 1994 and 1993. This was chaired by Secretary of the Department of Equality and Law Reform, Bernard McDonagh, (Department of Education and Science, 2006; Gov.ie, 2021).

The National Plan for Women in 2002 reported to the Irish government on the steps taken by Ireland to implement the 1995 Bejing Platform for Action. This looked at many different aspects that impacted on the standards of equality for women in Ireland. These included violence, poverty, conflict, decision making, conflict, media, the economy, and positions of power, as well as education, (Irish Government, 2002). Ireland introduced the National Anti-Poverty Strategy and the Programme for Prosperity and Fairness which aimed to counter-act child poverty, racism, health, older people, women's poverty, and housing/accommodation among other issues. The government also claimed that:

"The implementation of School Development Planning, reviews of school plans and Whole School Evaluation will take account of gender in accordance with the equality objectives of the Education Act, 1998, the Employment Equality Act, 1998, the Equal Status Act, 2000, and the Education Welfare Act, 2000," (Irish Government, 2002).

This work was continued in the 2007 to 2016 National Women's Strategy. This followed a lengthly collaboration and a consultative process between government departments and the National Women's Council of Ireland. This strategy included 20 key objectives and 200 plus planned actions. Its main goal was to achieve and work towards: "An Ireland where all women enjoy equality with men and can achieve their full potential, while enjoying a safe and fulfilling life," (Gov.ie, 2021).

The following strategy of 2017 to 2020, The National Strategy for Women and Girls: Creating a Better Society for All, included contributions from the public. The committee from implementing this strategy was composed of "women's groups, civil society actors, the trade

union movement and business representatives, and the Irish Human Rights and Equality Commission, the national equality body," and chaired by the Minister for Children, Equality, Disability, Integration and Youth. This strategy was extended until 2021 (Gov.ie, 2021).

Part 2 – Single-Sex Schooling, LGBT+ students, and the influence of religion, culture, and socio-economic status on Education:

Single-sex schools, set up by the Catholic church in Ireland, are by some seen to be "single-sex schooling ignores the complexity of sex, gender, and sexuality, it sets up a 'separate but equal' system that is anything but," (Jackson, 2009). There is often a lot of controversy around them. They can have a limited set of subjects which are often reinforcing a Catholic and traditionalist view of gender roles, (Jackson, 2009). Though the head of Stonar co-ed school in Wiltshire, UK, Matthew Way, notes that:

"[He is] not sure that single sex v co-ed is the right question or that useful when choosing a school for your child. Arguments on both sides of the debate focus on what limits a young person's agency and development and so, much more important, is to find a school where the ethos and culture allows your child to be themselves," (Way, 2022).

From 1972 onwards in the US there has been a significant change in attitudes and policies related to gender equality. Despite these improvements, it was noted by LePore and Warren in 1997 that:

“Gender discrimination is a far more subtle and complex problem than is implied by past research. Incidences of sexism occur in all school sectors regardless of gender composition,” (LePore et al, 1997).

A 1998 study by Streitmatter found that in both co-educational and single-sex schooling girls experienced different kinds of sexism and discrimination. Even in all-girls schools there were found to be hierarchies and patriarchal structures as the schools adopted a more traditional view of intelligence and learning focusing on the experiences of men and boys in education, rather than considering women and girls themselves, or encompassing a gender-inclusive view, (Datnow et al, 2001).

Arguments can be found both for and against same-sex schooling. Some sources claim that better academic progress and achievements tend to emerge from single-sex schools, particularly in the case of all-girls schools, possibly due to boys seeming to be on average more outgoing and willing to speak up in class. However, research on this is limited, and there are also many arguments against single-sex schools, (Mael, 1998). Some cite that all-boys schools can foster misogynistic attitudes and re-enforce the patriarchy. It is not reflective of the outside world to have these spaces segregated. A 1997 report by Robinson and Smithers of the Center for Education and Employment Research found

“Evidence from a number of sources demonstrating that single-sex schools, as a group, differ from co-educational schools in a number of important respects besides admitting only either girls or boys. They tend, for example, to: be highly selective since they include survivors of the direct grant and grammar schools, as well as leading public schools; recruit from higher socio-

economic backgrounds; be long established with a fine academic tradition," (Robinson et al, 1997; 1999).

It was due to these exclusionary socio-economic factors and history of academic tradition, rather than the fact that the schools happened to be single-sex, that students sometimes performed better. This seems to support a view that equality and discrimination is multi-faceted and it should preferably be viewed through an intersectional lens (Robinson et al, 1997; 1999).

Women and girls in education or attempting to access education may also be part of the LGBT+ community. As such, they may face extra challenges that may vary in both single-sex and co-educational schools. This can include bullying, exclusion, and loneliness, (BeLonG To, 2022). A 2022 survey on Irish school climates for LGBT+ students by BeLonG To, 35% of respondents identified as cisgender women, and 2% as trans women. Many LGBT+ students experienced feelings of isolation and heard anti-LGBT+ remarks. Others also experienced harassment or assault. The results also found that "76% of LGBTQ+ students feel unsafe at school" and "3 in 10 LGBTQ+ students missed at least one day of school in the past month because they felt unsafe or uncomfortable," (BeLonG To, 2022).

LGBT+ issues is therefore another area where women and girls who fall into this category may experience increased challenges.

Part 3 – International, People of Colour, and Disabled Women and Girls in Education:

The Irish government recognised in their 2002 report after the Bejing Declaration that disabled women "can experience double exclusion; should be enabled to participate at all levels of society; and should be consulted in developing policies that will affect them," (Irish Government, 2002).

Despite some formal rulings in support of disabled women and girls, the United Nations Girls' Education Initiative states that

"Despite having the same rights to education as their male counterparts and non-disabled peers, girls with disabilities are the most excluded group of children from all educational settings from primary school to higher education settings due to multiple and intersecting forms of discrimination on the basis of both their gender and their disability," (UN Girls' Education Initiative, n.d.).

According to the Disability Federation of Ireland, about a quarter of children have Special Educational Needs. About 43% of these children do not proceed beyond primary education. 19% of all adults do not. Furthermore, "Only 24.5% of people with disabilities have completed third-level education, compared to 38.7% of the general population," (Disability Federation of Ireland, 2017).

“The Disability Act 2005 provides an assessment of need for all children. This is an assessment of the full range of the child’s needs associated with his or her disability,” (Disability Federation of Ireland, 2017).

Here we see socio-economic disadvantages interfering again with equality as “parents who can afford a private assessment are more likely to get special education resources than other parents,” (Disability Federation of Ireland, 2017).

Students with different racial and ethnic backgrounds face yet another layer of discrimination and inequality. According to the Irish Human Rights and Equality Commission,

“An educational establishment shall not discriminate on the grounds of race, colour, nationality or, ethnic or national origins in relation to: the admission or the terms or conditions of admission; the access of any student to any course, facility or benefit; any other term or condition of participation; or the expulsion of a student or other sanction,” (IHREC, n.d.).

However, due to being predominantly Catholic-orientated, this is something that single-sex schools in particular have often excluded on the basis of while simultaneously discriminating based on sex and/or gender in the past. This is due to the allowance of them to give preference in admissions procedures to Catholic families, which coincidently excludes many students from countries where Catholicism is not a major religion. The Irish Human Rights and Equality Commission states that

“Catholic schools can no longer prioritise Catholic students over students who have a different, or no, religion. A school's admission policy must state that it will not discriminate, on the religion ground,” (IHREC, n.d.).

This shows progress. However, it may take time to undo attitudes learned from past admittance protocols, (IHREC, n.d.).

Conclusion:

To conclude, it is evident that Ireland has taken some substantial steps forward in terms of equality of opportunity for girls in the schooling system. Both international and national efforts have investigated and introduced measures to enhance equality for women and girls in both education and society in general. Some projects including the 'Gender Matters' project to promote gender equality between boys and girls in the 1990s were funded by the European Union, (Department of Education and Science, 2006). The Irish government also holds longer programmes of research and intervention every few years. These included: 'Irish Government introduced the Commission on the Status of Women' from 1970 to 1996, 'The National Plan for Women 2002' (after the 'Beijing Platform for Action' was presented to the UN in 2002), 'The National Women's Strategy 2007-2016', and 'National Strategy for Women and Girls 2017-2020: Creating a Better Society for All,' (Gov.ie, 2021).

Ideological perceptions of what a woman could be often influence both society and schooling, (Rutherford, 2018). Changing the structure of schooling included facilitating "reviews of school plans and Whole School Evaluation" that take into account gender equality objectives from "the Education Act, 1998, the Employment Equality Act, 1998, the Equal Status Act, 2000, and the Education Welfare Act, 2000," (Irish Government, 2002).

However, religious influences and single-sex institutions inevitably have caused and continue to be the source of much controversy, as inherently these schools exclude potential students on the basis of gender, and in the past have also discriminated against non-Catholic potential pupils (Robinson et al, 1997; IHREC, n.d.).

Many other factors may also affect women and girls achieving equality of opportunity in the schooling system. This includes having different racial or ethnic backgrounds (IHREC, n.d.), being disabled, having a poor or disadvantaged socio-economic background (Disability Federation of Ireland, 2017), or being LGBT+ (BeLonG To, 2022), among others.

Though Ireland has come far, the government, organisations, institutions, and all of society needs to continuously work on improving equality across all sectors including the schooling system. They need to take into account intersectional identities and the many different aspects that can contribute to discrimination and inequality for all students and staff including women and girls studying or working in the education sector in order to truly balance the equality of opportunity for women and girls in Ireland, (Robinson et al, 1997; Center for Intersectional Justice, n.d.).

REFERENCES:

BeLonG To and Teachers College Columbia University (2022) "The 2022 Irish School Climate Survey —Key Findings: Experiences of lesbian, gay, bisexual, trans, and queer young people in Irish second-level schools." Available at: https://www.belongto.org/wp-content/uploads/2022/11/2022-School-Climate-Survey_Key-Findings.pdf (Accessed: January 15, 2023).

Datnow A., Hubbard L., Woody E. (2001). *Is single gender schooling viable in the public sector? Lessons from California's pilot program. Final report*. Toronto, Ontario, Canada: University of Toronto. Retrieved from http://www.eric.ed.gov/ERICWebPortal/contentdelivery/servlet/ERICServlet?accno=ED471051.

Department of Education and Science, T.G.E.U. *et al.* (2006) *Equal measures*. Dublin, Dublin, Ireland: The Stationery Office, Dublin.

Disability Federation of Ireland (2017) *Disability and education: The facts*, *Disability Federation of Ireland*. Disability Federation of Ireland. Available at: https://www.disability-federation.ie/publications/disability-and-education-the-facts/ (Accessed: January 15, 2023).

Empowering Women and Girls through Education Interparliamentary Committee Meeting (2015) "Empowering Women and Girls through Education Interparliamentary Committee

Meeting." Empowering Women and Girls through Education Interparliamentary Committee Meeting.

Fischer, K. (2016) *Schools and the politics of religion and diversity in the Republic of Ireland: Separate but equal?* Manchester, UK: Manchester University Press.

Irish Government (2022) "Report to the United Nations on the National Plan for Women 2002 on the implementation of the Beijing Platform for Action." Dublin: Irish Government.

Irish Government, D.of C.E.D.I.and Y. (2021) *Gender equality: National policy and strategies*, *Search for services or information*. Irish Government, Department of Children, Equality, Disability, Integration and Youth. Available at: https://www.gov.ie/en/publication/a70fc-gender-equality-national-policy-and-strategies/ (Accessed: January 15, 2023).

Irish Human Rights and Equality Commission (n.d.) *Education & Race Discrimination*, *Irish Human Rights and Equality Commission*. Irish Human Rights and Equality Commission. Available at: https://www.ihrec.ie/your-rights/education/race/ (Accessed: January 15, 2023).

Irish Human Rights and Equality Commission (n.d.) *Education & Religion Discrimination*, *Irish Human Rights and Equality Commission*. Irish Human Rights and Equality Commission. Available at: https://www.ihrec.ie/your-rights/education/religion/ (Accessed: January 15, 2023).

Jackson, J. (2009) "'Dangerous presumptions': how single-sex schooling reifies false notions of sex, gender, and sexuality." Available at:

https://www.tandfonline.com/doi/abs/10.1080/09540250903359452 (Accessed: January 15, 2023).

LePore, P.C. and Warren, J.R. (2016) "A Comparison of Single-Sex and Coeducational Catholic Secondary Schooling: Evidence From the National Educational Longitudinal Study of 1988." Available at: https://journals.sagepub.com/doi/10.3102/00028312034003485 (Accessed: January 15, 2023).

Mael, F. A. (1998). Single-sex and coeducational schooling: Relationships to socioemotional and academic development. *Review of Educational Research, 68*(2), 101–129. https://doi.org/10.2307/1170751 (Accessed: January 15, 2023).

Raftery, D. (2011) "The 'mission' of nuns in female education in Ireland, c.1850–1950." Available at: https://www.tandfonline.com/doi/abs/10.1080/00309230.2011.568624 (Accessed: January 15, 2023).

Robinson, P. and Smithers, A. (1997; 1999) "Should the sexes be separated for secondary education -- comparisons of single-sex and co-educational schools?" Available at: https://www.researchgate.net/publication/248995410_Should_the_sexes_be_separated_for_secondary_education_--_comparisons_of_single-sex_and_co-educational_schools (Accessed: January 15, 2023).

Rutherford, V. (2018) "Girls and the formation of modern Ireland." Available at: https://www.tandfonline.com/doi/abs/10.1080/17585716.2018.1447231?journalCode=ycip20 (Accessed: January 15, 2023).

UN Girls' Education Initiative (n.d.) *The right to education for women and girls with disabilities*, *UNGEI: UN Girls' Education Initiative*. UN Girls' Education Initiative. Available at: https://www.ungei.org/publication/right-education-women-and-girls-disabilities (Accessed: January 15, 2023).

United Nations, U.N. (1997) *Fourth World Conference on Women, Beijing 1995*, *United Nations Women*. United Nations. Available at: https://www.un.org/womenwatch/daw/beijing/platform/plat1.htm (Accessed: January 15, 2023).

Way and School Guide Blog (2022) *Single sex vs co-ed schools*, *School Catchment Area Checker To Compare Schools*. School Guide Blog. Available at: https://www.schoolguide.co.uk/blog/single-sex-vs-co-ed-schools (Accessed: January 15, 2023).

What is Intersectionality (n.d.) *Intersectional Justice*. Intersectional Justice Organisation. Available at: https://www.intersectionaljustice.org/what-is-intersectionality (Accessed: January 15, 2023).

BIBLIOGRAPHY:

Australian Research Alliance for Children and Youth (ARACY) (n.d.) *Same sex or co-ed? social and educational outcomes explored*, *Blog - Australian Research Alliance for Children and Youth (ARACY)*. Australian Research Alliance for Children and Youth (ARACY). Available at: https://www.aracy.org.au/blog/same-sex-or-co-ed-social-and-educational-outcomes-explored (Accessed: January 15, 2023).

BeLonG To and Teachers College Columbia University (2022) "The 2022 Irish School Climate Survey —Key Findings: Experiences of lesbian, gay, bisexual, trans, and queer young people in Irish second-level schools." Available at: https://www.belongto.org/wp-content/uploads/2022/11/2022-School-Climate-Survey_Key-Findings.pdf (Accessed: January 15, 2023).

Clarke, M. (2021) "Education for the country girls: vocational education in rural Ireland 1930–1960." Available at: https://www.tandfonline.com/doi/full/10.1080/0046760X.2020.1856944 (Accessed: January 15, 2023).

Council of Europe (2022) *Addressing the invisibility of women and girls with disabilities - commissioner for human rights - publi.coe.int*, *Commissioner for Human Rights*. Council of Europe. Available at: https://www.coe.int/en/web/commissioner/-/addressing-the-invisibility-of-women-and-girls-with-disabilities# (Accessed: January 15, 2023).

Darby, F. (2022) “Inclusion and Belonging in Irish Higher Education for Black and Minority Ethnic Students.”

Darling-Hammond, L. (1998) *Unequal opportunity: Race and education*, *Brookings*. Brookings. Available at: https://www.brookings.edu/articles/unequal-opportunity-race-and-education/ (Accessed: January 15, 2023).

Datnow A., Hubbard L., Woody E. (2001). *Is single gender schooling viable in the public sector? Lessons from California’s pilot program. Final report*. Toronto, Ontario, Canada: University of Toronto. Retrieved from http://www.eric.ed.gov/ERICWebPortal/contentdelivery/servlet/ERICServlet?accno=ED471051.

Davis, S.N., Jacobsen, S.K. and Ryan, M. (2015) “Gender, Race, and Inequality in Higher Education.” Available at: https://www.jstor.org/stable/26505348 (Accessed: January 15, 2023).

Department of Education and Science, T.G.E.U. *et al.* (2006) *Equal measures*. Dublin, Dublin, Ireland: The Stationery Office, Dublin.

Disability Federation of Ireland (2017) *Disability and education: The facts*, *Disability Federation of Ireland*. Disability Federation of Ireland. Available at: https://www.disability-federation.ie/publications/disability-and-education-the-facts/ (Accessed: January 15, 2023).

Empowering Women and Girls through Education Interparliamentary Committee Meeting (2015) “Empowering Women and Girls through Education Interparliamentary Committee Meeting.” Empowering Women and Girls through Education Interparliamentary Committee Meeting.

Fischer, K. (2016) *Schools and the politics of religion and diversity in the Republic of Ireland: Separate but equal?* Manchester, UK: Manchester University Press.

Irish Government (2022) “Report to the United Nations on the National Plan for Women 2002 on the implementation of the Beijing Platform for Action.” Dublin: Irish Government.

Irish Government, D.of C.E.D.I.and Y. (2021) *Gender equality: National policy and strategies*, *Search for services or information*. Irish Government, Department of Children, Equality, Disability, Integration and Youth. Available at: https://www.gov.ie/en/publication/a70fc-gender-equality-national-policy-and-strategies/ (Accessed: January 15, 2023).

Irish Human Rights and Equality Commission (n.d.) *Education & Race Discrimination*, *Irish Human Rights and Equality Commission*. Irish Human Rights and Equality Commission. Available at: https://www.ihrec.ie/your-rights/education/race/ (Accessed: January 15, 2023).

Irish Human Rights and Equality Commission (n.d.) *Education & Religion Discrimination*, *Irish Human Rights and Equality Commission*. Irish Human Rights and Equality Commission. Available at: https://www.ihrec.ie/your-rights/education/religion/ (Accessed: January 15, 2023).

Jackson, J. (2009) "'Dangerous presumptions': how single-sex schooling reifies false notions of sex, gender, and sexuality." Available at: https://www.tandfonline.com/doi/abs/10.1080/09540250903359452 (Accessed: January 15, 2023).

LePore, P.C. and Warren, J.R. (2016) "A Comparison of Single-Sex and Coeducational Catholic Secondary Schooling: Evidence From the National Educational Longitudinal Study of 1988." Available at: https://journals.sagepub.com/doi/10.3102/00028312034003485 (Accessed: January 15, 2023).

Mael, F. A. (1998). Single-sex and coeducational schooling: Relationships to socioemotional and academic development. *Review of Educational Research, 68*(2), 101-129. https://doi.org/10.2307/1170751 (Accessed: January 15, 2023).

Mickelson, R.A. (2018) "Education and the Struggle against Race, Class and Gender Inequality." Available at: https://journals.sagepub.com/doi/abs/10.1177/016059768701100403?journalCode=hasa (Accessed: January 15, 2023).

Raftery, D. (2010) "Mapping the terrain of female education in Ireland, 1830–1910." Available at: https://www.tandfonline.com/doi/full/10.1080/09540250903446895 (Accessed: January 15, 2023).

Raftery, D. (2011) "The 'mission' of nuns in female education in Ireland, c.1850–1950." Available at: https://www.tandfonline.com/doi/abs/10.1080/00309230.2011.568624 (Accessed: January 15, 2023).

Robinson, P. and Smithers, A. (1997; 1999) “Should the sexes be separated for secondary education -- comparisons of single-sex and co-educational schools?” Available at: https://www.researchgate.net/publication/248995410_Should_the_sexes_be_separated_for_secondary_education_--_comparisons_of_single-sex_and_co-educational_schools (Accessed: January 15, 2023).

Rutherford, V. (2018) “Girls and the formation of modern Ireland.” Available at: https://www.tandfonline.com/doi/abs/10.1080/17585716.2018.1447231?journalCode=ycip20 (Accessed: January 15, 2023).

Salomone, R.C. (2004) “Feminist Voices in the Debate over Single-Sex Schooling: Finding Common Ground .” Michigan. Available at: https://repository.law.umich.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1099&context=mjgl (Accessed: January 15, 2023).

Salomone, R. (2016) “Rights and Wrongs in the Debate over Single-Sex Schooling.” Available at: https://www.researchgate.net/publication/251342025_Rights_and_Wrongs_in_the_Debate_over_Single-Sex_Schooling (Accessed: January 15, 2023).

UN Girls’ Education Initiative (n.d.) *The right to education for women and girls with disabilities*, *UNGEI: UN Girls’ Education Initiative*. UN Girls’ Education Initiative. Available at: https://www.ungei.org/publication/right-education-women-and-girls-disabilities (Accessed: January 15, 2023).

United Nations, U.N. (1997) *Fourth World Conference on Women, Beijing 1995*, *United Nations Women*. United Nations. Available at:

https://www.un.org/womenwatch/daw/beijing/platform/plat1.htm (Accessed: January 15, 2023).

Way and School Guide Blog (2022) *Single sex vs co-ed schools*, *School Catchment Area Checker To Compare Schools*. School Guide Blog. Available at: https://www.schoolguide.co.uk/blog/single-sex-vs-co-ed-schools (Accessed: January 15, 2023).

What is Intersectionality (n.d.) *Intersectional Justice*. Intersectional Justice Organisation. Available at: https://www.intersectionaljustice.org/what-is-intersectionality (Accessed: January 15, 2023).

Williams, J.A. (2016) *The separation solution?: Single-sex education and the New Politics of Gender Equality*. Oakland, CA, California: University of California press.