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Beyond Access: Specific Learning Disability, Muslim Students, and Educational Equity in Indian Higher Education

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Abstract

Specific Learning Disability (SLD) is increasingly understood as an issue of educational equity rather than merely an individual academic difficulty. In India, the Rights of Persons with Disabilities Act, 2016, recognizes SLD and provides for inclusive education, reasonable accommodation, and appropriate academic support. Muslim educational participation has been shaped by socio-economic disadvantage, unequal institutional opportunities, and regional disparities. This article examines the intersection of minority status and learning disability through secondary data analysis and policy review. The study draws on the All India Survey on Higher Education (AISHE), Unified District Information System for Education Plus (UDISE+), Census of India, National Education Policy (NEP) 2020, RPwD Act, University Grants Commission (UGC) guidelines, and relevant peer-reviewed literature. The review identifies persistent challenges, including delayed diagnosis, stigma, limited disclosure, inaccessible assessment practices, inadequate faculty awareness, and fragmented institutional support. Although AISHE data indicate growth in Muslim higher-education enrollment, UDISE+ data reveal declining Muslim representation between primary and higher-secondary education. These trends do not establish a causal relationship between minority status and disability or indicate higher SLD prevalence among Muslims. Instead, they highlight the need to address overlapping educational barriers. The article proposes an integrated framework encompassing minority inclusion, disability rights, reasonable accommodation, inclusive pedagogy, mentoring, assistive technology, grievance redressal, and institutional monitoring. It argues that educational equity requires institutions to move beyond admission and ensure meaningful participation, progression, achievement, and the fulfillment of educational aspirations.

Keywords: Specific Learning Disability, Muslim Students, Higher Education, Educational Equity, RPwD Act 2016, NEP 2020, Inclusive Education

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1. Introduction

Educational equality is often discussed in terms of access: who enters school, who reaches college, and who is able to obtain a degree. Access, however, is only one part of the educational experience. A student may enter a university through the same admission process as others and still encounter substantial barriers in reading, writing, processing information, completing examinations, communicating learning, or participating in classroom activities. For students with specific learning disabilities (SLD), therefore, formal equality does not necessarily produce equal educational opportunity. The Indian policy framework has gradually moved towards a rights-based understanding of disability. The Rights of Persons with Disabilities Act, 2016, recognizes specific learning disabilities within the statutory framework and provides for inclusive education, reasonable accommodation, accessible facilities, individualized support, and early detection and monitoring of participation and progress (Government of India, 2016). The National Education Policy (NEP) 2020 places inclusion and equity among its central principles and calls for educational arrangements that respond to diverse learning needs (Ministry of Education, 2020).

The policy discussion becomes more complex when disability intersects with other forms of educational disadvantage. Muslim students constitute India's largest religious minority, and their educational participation has been examined in relation to poverty, occupational insecurity, regional inequality, institutional access, and the reach of public policy. The Sachar Committee Report documented disparities in the socio-economic and educational conditions of Muslims and helped establish a major evidence base for subsequent policy discussion (Government of India, 2006). Later research has continued to examine educational participation and group-based inequality (Basant & Shariff, 2010; Desai & Kulkarni, 2008; Varughese & Bairagya, 2020).

Recent official statistics show both progress and continuing inequality. AISHE provides annual national data on higher education and has reported substantial growth in Muslim enrollment over the longer term (Ministry of Education, 2022). The AISHE portal now provides final reports through 2023–24, allowing more recent monitoring of participation (Department of Higher Education, 2026). At the school level, UDISE+ reports Muslim enrolment by educational stage, making it possible to observe differences in representation as students move through the school system (Ministry of Education, 2024). Such statistics should be interpreted carefully because enrollment shares do not, by themselves, establish the causes of participation gaps. Research on SLD presents a parallel concern. Kuriakose and Amaresha (2024), in a scoping review of 26 studies, identified academic concerns, psychosocial experiences, and support systems as major themes in the higher-education literature. Students with learning disabilities reported difficulties involving reading, writing, and spelling, together with stress, anxiety, and lower self-esteem. The literature also points to the importance of academic assistance, technological support, and examination accommodations. Karande (2022) emphasizes that identification, assessment,, and educational support for SLD in India require trained personnel, appropriate tools, and institutional coordination. These two strands of research rarely meet. Studies of Muslim education generally examine religion, socio-economic status, gender, geography, and institutional access. Research on SLD generally examines disability, diagnosis, academic experience, and accommodation. Much less attention has been given to students who may experience both minority-related and disability-related barriers. The absence of evidence should not be interpreted as evidence that such students do not exist. It primarily demonstrates a limitation in the way educational data are currently collected.

This article therefore asks a broader question: how can educational equity be understood when minority status and specific learning disability intersect? The purpose is not to claim that Muslim identity produces disability or that Muslim students have a higher prevalence of SLD. Instead, the study brings together separate evidence bases to identify points where minority inclusion and disability rights can be connected

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more effectively.

2. Review of Related Literature

The literature relevant to this study can be organized into three connected areas: educational inequality among Muslims, experiences of students with learning disabilities, and the development of inclusive educational policy in India. These strands help clarify why access should not be treated as the final measure of equality.

The Sachar Committee established an influential empirical and policy foundation for understanding Muslim educational disadvantage. Its report documented differences in literacy, educational attainment, employment, and access to public institutions and drew attention to the uneven position of Muslims within India's wider development process (Government of India, 2006). The importance of the report for the present study lies in its structural perspective: educational outcomes cannot be explained solely by individual motivation when economic and institutional conditions differ between groups. Desai and Kulkarni (2008) provide a broader perspective on educational inequality and affirmative action. Their analysis of national survey data found that educational expansion and affirmative-action policies did not eliminate all group-based inequalities, particularly at higher levels of education. Their findings are useful here because they caution against equating system expansion with substantive equality. Basant and Shariff (2010) brought together empirical and policy perspectives on Muslims in India and situated educational outcomes within wider socio-economic conditions. This approach remains relevant because educational participation is influenced by household resources, occupational structures, geography, gender, and institutional opportunity rather than by a single variable.

Recent research confirms that group-based inequality persists. Varughese and Bairagya (2020) reviewed major education policy interventions and used national survey evidence to examine educational attainment and inequality. Their findings indicate that policy intervention alone has not removed group-based gaps and that secondary and higher education require sustained attention. The study is particularly relevant to the present article because it includes Muslims among groups for whom educational inequalities remain a policy concern. The disability literature addresses a different form of inequality. Karande (2022) describes the recognition of SLD within India's disability framework as an important development but notes the practical importance of early identification, assessment, remedial support, and trained professionals. These requirements become especially significant when students reach higher education after years of adapting to academic difficulties without formal recognition.

Kuriakose and Amaresha (2024) provide particularly relevant evidence for higher education. Their scoping review searched multiple databases, screened 3,729 titles and abstracts, and included 26 eligible articles. Three broad themes emerged: academic concerns, psychosocial experiences, and support systems and accommodations. Academic concerns included difficulties in reading, writing, and spelling; psychosocial experiences included stress, anxiety, and lower self-esteem; and institutional responses included academic, technological, and examination support. The authors concluded that existing support systems do not consistently address the needs reported by students. The policy environment has also developed. The RPwD Act recognizes SLD and establishes obligations concerning inclusive education and reasonable accommodation (Government of India, 2016). UGC accessibility guidance extends the discussion to higher-education institutions by emphasizing barrier-free participation. UGC has also issued guidance on pedagogical aspects of teaching students with disabilities and specific learning disabilities, indicating that faculty capacity is part of institutional inclusion rather than a separate concern.

The 2024 UGC guidelines for socio-economically disadvantaged groups are particularly relevant to this article. They identify religious minorities and persons with disabilities among groups requiring attention

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and provide for institutional SEDG Cells, mentoring, monitoring, support, and grievance redressal (University Grants Commission, 2024). This creates a practical institutional space in which minority inclusion and disability support can be considered together, while still recognizing that students' needs are not identical. The literature on Muslim women in higher education also demonstrates the usefulness of an intersectional perspective. Rahiman (2023) shows how religion, gender, family context, and educational aspirations can interact in shaping women's higher-education experiences. The lesson for the present study is not that all forms of disadvantage are equivalent, but that a student's educational experience may be shaped by several social and institutional conditions at once.

Work by Ahmad, Khatoon, Ayat, and Gardia (2026a) examines social inclusion and equity in Indian higher education with particular reference to Uttar Pradesh, while Ahmad, Ayat, and Gardia (2026b) examine Muslim student enrollment and participation in Indian higher education. These studies provide recent context for the minority-education dimension of the present article. They also reinforce the importance of considering access, participation, and institutional conditions together.

The literature therefore reveals a clear evidence gap. There is substantial research on Muslim educational participation and a growing literature on students with learning disabilities, but little direct empirical work examines students who belong to both categories. The present article addresses this gap conceptually and identifies the data and research requirements needed for future empirical testing.

Table 1: Selected literature relevant to Muslim educational participation, learning disability, and inclusive education.

Author/Source	Year	Focus	Relevance to the present study
Government of India, Sachar Committee	2006	Socio-economic and educational status of Muslims	Provides foundational evidence on Muslim Educational disadvantage.
Desai & Kulkarni	2008	Educational inequality.... and affirmative action	Shows that educational expansion does not automatically remove group-based inequality.
Basant & Shariff	2010	Muslims in India: empirical and policy perspectives	Situates educational participation within wider socio-economic conditions.
Varughese & Bairagya	2020,	Group-based educational inequalities	Demonstrates persistence of group-based educational gaps despite policy intervention.
Government of India, RPwD Act	2016	Disability rights and inclusive education	Provides the statutory basis for SLD recognition and reasonable accommodation.
Karande	2022	SLD in India	Highlights identification, assessment,,,,, and institutional support needs..
Kuriakose & Amaresha	2024	Learning disabilities in higher education	Identifies academic, psychosocial,,, and accommodation-related challenges.
UGC	2024	SEDG inclusion,,, in HEIs	Connects religious minorities and persons with disabilities within an institutional inclusion framework.
Rahiman	2023	Muslim women and higher education	Demonstrates the value of intersectional analysis.
Ahmad et al.	2026a	Social inclusion and equity under NEP 2020	Provides recent higher-education context for Uttar Pradesh.
Ahmad et al.	2026b	Muslim enrollment in Indian higher education	Provides recent evidence for the minority participation dimension.

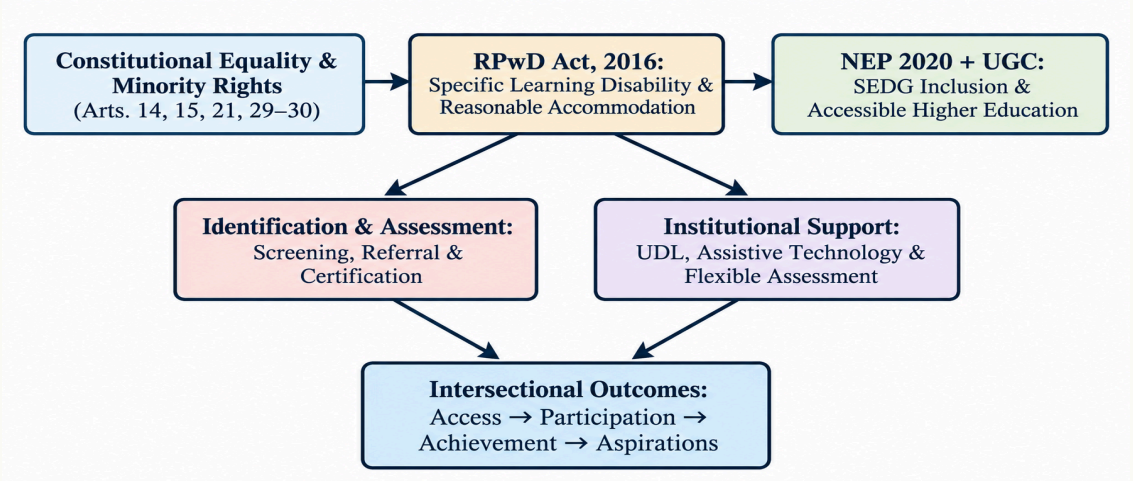
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3. Conceptual and Policy Framework

The conceptual framework is based on the proposition that educational disadvantage is shaped by the relationship between students and institutional environments. The focus therefore moves from individual deficit to the conditions that either reduce or intensify barriers. The first component is constitutional equality. Articles 14 and 15 establish equality and non-discrimination principles, Article 21A recognizes the right to education for children within the constitutionally specified age group, and Articles 29 and 30 provide important protections concerning cultural and minority educational rights. These provisions form the constitutional background for understanding educational inclusion. The second component is the RPwD Act, 2016. The Act expressly includes specific learning disabilities within its definition of specified disabilities and describes conditions involving difficulties in processing spoken or written language, reading, writing, spelling, or mathematical calculation. It also provides for reasonable accommodation and inclusive education (Government of India, 2016). The third component is NEP 2020. The policy identifies equity and inclusion as central to educational development and calls for special attention to socio-economically disadvantaged groups and learners with disabilities (Ministry of Education, 2020). The emphasis on curriculum, pedagogy, and assessment is important because students can experience barriers even when admission itself is not restricted. The fourth component is the UGC SEDG framework. The 2024 guidelines explicitly identify religious minorities and persons with disabilities among SEDGs and propose institutional mechanisms for increasing participation and supporting students. The guidelines therefore provide a policy bridge between two areas that have often been treated separately (University Grants Commission, 2024).

The framework developed here can be summarized as constitutional equality → disability rights and minority inclusion → identification and accommodation → institutional support → meaningful participation → achievement and educational aspiration. This sequence shifts attention from whether a student has entered an institution to whether the institution enables that student to learn and progress.

Figure 1. Conceptual framework linking constitutional equality, disability rights, minority inclusion and educational outcomes.



Note. Author-developed synthesis of constitutional equality, disability rights, NEP/UGC inclusion policy, and the Muslim higher-education/affirmative-action lens.

The figure presents the proposed framework. Constitutional equality provides the normative foundation; the RPwD Act supplies enforceable disability-related duties; NEP 2020 and UGC guidance establish an educational policy environment; identification and accommodation are the institutional mechanisms; and the expected outcomes are participation, achievement, dignity, progression, and strengthened aspirations.

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4. Research Questions

RQ1. What academic, psychosocial, and institutional challenges associated with specific learning disabilities are reported in the existing literature, and what educational protections are available under the Indian legal and policy framework?

RQ2. What do official secondary data indicate about Muslim participation in Indian education, and how can these patterns be understood in relation to disability-inclusive education?

RQ3. How can minority inclusion, affirmative action, and disability rights be integrated into institutional and government approaches to address the educational needs of Muslim students with specific learning disabilities?

5. Methodology

The study uses a descriptive secondary-data and policy-analytic design. It is neither a prevalence study nor a primary empirical investigation. Its purpose is to bring together evidence that is generally distributed across separate policy and research domains. Three forms of evidence were considered: official educational statistics, Indian legal and policy documents, and peer-reviewed or scholarly literature on SLD, inclusive education and Muslim educational participation. Official sources include AISHE and UDISE+, while policy sources include the Constitution of India, the RPwD Act, NEP 2020 and relevant UGC guidelines.

The literature component was examined thematically rather than through a statistical meta-analysis. Priority was given to studies directly addressing higher education, learning disability, educational inequality, inclusion, minority participation and institutional accommodation. The purpose was to identify recurring patterns rather than calculate a pooled effect size. The evidence was organized under four analytical themes: educational participation and progression; academic and psychosocial barriers; institutional accommodation and support; and policy convergence and implementation. The study then considered how the disability-rights framework and the literature on Muslim educational participation can inform one another. A deliberate distinction was maintained between documented evidence and analytical inference. For example, Muslim enrolment figures can be established through AISHE, but the causes of participation differences cannot be inferred from enrolment data alone. Likewise, the possibility that students with intersecting identities may encounter compounded barriers is treated as a research proposition, not as an established causal finding. Because nationally representative public datasets do not provide a sufficiently detailed and consistent religion-by-SLD cross-tabulation for higher education, the article does not estimate the prevalence of SLD among Muslim students. This limitation is central to the interpretation of the findings.

6. Findings and Discussion

6.1 Muslim participation: growth does not mean complete equality

Official higher-education statistics show substantial growth in Muslim enrolment over time. AISHE 2021–22 reported 21.1 lakh Muslim students in higher education, compared with 15.34 lakh in 2014–15 (Ministry of Education, 2022). The AISHE portal subsequently released final reports for 2022–23 and 2023–24, making it possible to update the statistical picture as new data are incorporated into future research (Department of Higher Education, 2026). An increase in the number of students, however, should not be read as proof that all dimensions of educational inequality have disappeared. Enrollment does not show whether students complete their programs, receive adequate academic support, experience discrimination, or obtain comparable outcomes. Group-based inequality can remain even during periods of overall educational expansion (Desai & Kulkarni, 2008; Varughese & Bairagya, 2020). School-level

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evidence makes the issue of progression particularly visible. UDISE+ provides Muslim enrolment data across educational stages and allows researchers to examine changes in representation from primary through higher-secondary education (Ministry of Education, 2024). A decline in representation across stages may have several explanations, including economic, social, geographic, and institutional factors. The data alone cannot establish which explanation is dominant.

6.2 SLD creates barriers that conventional access indicators may miss.

SLD may not prevent a student from obtaining admission, but it can influence how effectively the student reads, writes, processes information, completes assignments, or demonstrates knowledge under conventional examination conditions. This is why access indicators are insufficient when the aim is to assess educational equality. Kuriakose and Amaresha (2024) found recurring academic and psychosocial difficulties among students with learning disabilities in higher education. Their review also found that institutional support does not always correspond to the actual needs reported by students. These findings suggest that the quality and suitability of accommodation matter alongside the existence of a formal support provision. The RPwD Act offers a rights-based alternative to treating academic difficulty as a personal failure. Its provisions on reasonable accommodation and inclusive education place responsibility on institutions to remove avoidable barriers (Government of India, 2016). For higher education, this means that accessibility should include teaching, learning materials, assessment and communication, not only physical infrastructure.

6.3 Identification and certification

Identification is a central issue because students may reach higher education without a formal diagnosis. Karande (2022) emphasizes the importance of early identification, appropriate assessment and trained professionals. In practice, some students may have developed compensatory strategies or may avoid disclosure because they fear stigma. Others may not know that their difficulties could be linked to SLD. This creates a tension between the need for documented eligibility and the need for accessible support. Institutions should maintain appropriate certification procedures while ensuring that referral and assessment pathways are clear, affordable, and respectful. A certification process should not itself become an additional barrier to educational participation.

6.4 Minority status and disability are not competing identities

A student can simultaneously experience several dimensions of social and educational disadvantage. Religion, gender, class, locality, first-generation status and disability may interact, although the presence of one category does not automatically determine the experience associated with another. An intersectional approach therefore asks how institutional systems respond when more than one form of support is relevant. The 2024 UGC SEDG Guidelines are important in this regard because they place religious minorities and persons with disabilities within a wider framework of disadvantaged groups. They also propose institutional SEDG Cells with responsibilities that include mentoring, monitoring, support and grievance redressal (University Grants Commission, 2024). This creates an opportunity for coordinated rather than fragmented institutional support.

6.5 Accommodation should respond to functional needs

Reasonable accommodation should be understood as a practical mechanism for removing barriers, not as a symbolic concession. Depending on assessed needs, support may include additional examination time, assistive technology, accessible digital materials, structured mentoring, alternative methods of demonstrating learning where academically appropriate, or flexible arrangements for assignments and assessments. The precise form of accommodation should be individualized. Kuriakose and Amaresha

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(2024) report that students may need assistance with academic tasks, note-taking and learning technologies, while institutions may offer examination time and other adjustments. A uniform package is therefore unlikely to address every student's circumstances.

6.6 Faculty awareness is essential.

Even a well-designed policy may have limited effect if teachers are not familiar with SLD and reasonable accommodation. Faculty members need practical knowledge of how learning disabilities may affect reading, writing, note-taking, information processing, and examination performance. They also need guidance on how to maintain academic standards while removing disability-related barriers. UGC initiatives concerning pedagogical aspects of teaching students with disabilities and specific learning disabilities point toward faculty development as part of inclusive education. For Muslim students, institutional sensitivity should also avoid assumptions about religious identity and instead provide mechanisms through which students can communicate their needs confidentially.

6.7 Institutional coordination

A common implementation problem is fragmentation. Disability support, counselling, financial assistance, minority-related services, academic departments and grievance mechanisms may function independently. Students with multiple needs may then have to navigate several offices to obtain support. The SEDG Cell model can provide a coordination point, provided that it works with existing statutory and institutional bodies rather than replacing specialized disability services. A confidential referral mechanism could reduce duplication and make it easier for students to obtain academic, disability, financial, and psychosocial support. Privacy is particularly important. Students should not be required to disclose religious identity or disability to individual teachers unless that information is genuinely needed for an educational accommodation. Institutional support should be based on need, consent, and clearly defined procedures.

7. Proposed Policy Framework

The evidence supports a five-level framework for institutional action.

- Level 1 Rights: Institutions should clearly connect constitutional equality, the RPwD Act, NEP 2020, and relevant UGC requirements in their inclusion policies.
- Level 2 Identification and Referral: Universities should provide clear routes for students who suspect learning difficulties to seek professional assessment and guidance without stigma.
- Level 3 Academic accommodation: Once functional needs are established, students should receive suitable adjustments in teaching and assessment. Accommodation should be individualized and periodically reviewed.
- Level 4 Institutional Support: Academic accommodation should operate alongside mentoring, counselling, financial assistance, assistive technology, and grievance redressal. SEDG Cells can help coordinate these services while maintaining specialized disability support.
- Level 5 Monitoring and outcomes: Institutions should monitor not only the number of students receiving accommodation but also retention, progression, completion, participation, and student feedback.

The framework can be summarized as Rights → Identification → Accommodation → Support → Participation → Progression → Achievement → Aspiration. The sequence emphasizes that admission is the beginning of inclusion, not its endpoint.

8. Implications for Research on Muslim Students

The framework has direct relevance to research on Muslim students as beneficiaries of government

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affirmative-action and inclusion policies.

1. Educational aspiration should be examined beyond admission. Students require realistic opportunities to convert aspirations into academic achievement and later employment.
2. Minority-focused policy should not be separated from disability inclusion. A student may require financial assistance because of socio-economic circumstances and academic accommodation because of SLD. Addressing only one dimension may leave another barrier intact.
3. National data systems need improvement. AISHE can identify Muslim enrollment and disability-related categories separately, but publicly available data do not presently provide a sufficiently detailed and consistent religion-by-SLD cross-tabulation to estimate the number or proportion of Muslim students with SLD in higher education.
4. Future studies should examine whether support is equally accessible to students across gender, locality, socio-economic background, and institutional type. Such research should use careful ethical procedures and should avoid assuming that religious identity determines disability experience.

9. Research Gap

The most important gap identified by this study is empirical. The policy architecture is becoming more inclusive, but the data infrastructure remains fragmented.

10. Limitations

This study relies on secondary evidence and cannot estimate SLD prevalence among Muslim higher-education students. Differences in datasets, definitions, and population denominators limit direct comparisons. Existing literature is also geographically and methodologically diverse. The legal discussion is policy-focused rather than legal advice. No causal or prevalence claims are made; the study identifies an under-researched intersection between minority inclusion and disability rights. A further limitation is that enrolment statistics cannot by themselves establish the reasons for participation gaps. Changes in enrolment may reflect several interacting economic, institutional, demographic and policy factors. Accordingly, the statistical evidence is interpreted descriptively rather than causally.

11. Conclusion

Specific learning disability raises a fundamental question about what educational equality means after admission has been secured. India's policy architecture has moved substantially towards inclusion through the RPwD Act, NEP 2020, UGC accessibility provisions and SEDG guidelines. Yet formal rights do not automatically produce equal educational experiences. Muslim participation in higher education has expanded, but disparities in educational progression remain visible. At the same time, students with SLD continue to face academic, psychosocial and institutional barriers, particularly when identification and accommodation are weak. These two bodies of evidence point towards a neglected area of educational research: students whose minority status and learning disability may intersect. The article does not claim that Muslim identity causes SLD or that SLD is more prevalent among Muslim students. Such conclusions require direct empirical evidence. The argument is narrower: existing inclusion frameworks provide policy grounds for examining how overlapping barriers might be addressed. The most appropriate response is to connect existing systems. Universities should combine rights protection, identification, reasonable accommodation, inclusive assessment, mentoring, assistive technology, financial support, faculty development, and confidential grievance mechanisms. The objective should be meaningful participation rather than symbolic inclusion. For research on Muslim students and affirmative-action policies, disability should therefore be considered alongside social, institutional and governmental dimensions of educational

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opportunity. Future empirical studies can test whether this intersection influences educational experience, achievement and aspiration. Such evidence would help translate constitutional equality into a more tangible educational reality.

12. Policy Implications for Higher-Education Governance

Policy evaluation should include student voice. Anonymous feedback, carefully designed qualitative interviews, and periodic review of support arrangements can reveal barriers that administrative statistics cannot capture. Such feedback should inform faculty development, accessibility planning, and the design of institutional support. In this sense, inclusive governance is not only about providing facilities; it is also about creating institutional processes through which students can explain what prevents them from participating fully.

Minority inclusion and disability support should be coordinated without collapsing their distinct requirements. A Muslim student with SLD may need disability-related academic accommodation as well as financial or social support. The institution should not assume that one category explains the student's entire educational experience. Coordinated services can reduce duplication while preserving specialized expertise.

Institutional monitoring should move beyond counting beneficiaries. A university may report that accommodations are available while students still experience difficulty accessing them. Monitoring should therefore include whether students know about available provisions, whether requests are processed within a reasonable period, whether faculty implement approved accommodations, and whether students can progress without unnecessary administrative obstacles.

Universities need a clear referral pathway. A student who reports persistent difficulty with reading, writing, calculation, or examination performance should be able to approach an appropriate institutional unit without being labelled or dismissed. The purpose of referral is to facilitate professional assessment and support, not to lower academic expectations.

The evidence reviewed in this article has several implications for institutional governance. First, inclusion should be embedded in routine academic administration rather than treated as a special service available only through a separate disability office. Admission, registration, teaching, assessment, hostel services, digital learning, and grievance procedures should all be examined for avoidable barriers.

Declarations

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Data availability: This article synthesizes published and publicly available secondary sources; no primary participant dataset was generated.

Ethics statement: Ethical approval was not required because the article uses publicly available secondary literature and institutional reports.

AI-use statement: The authors declare that Grammarly and Consensus AI were used during the preparation of this manuscript. These tools were used to support language refinement and literature organization; the author remains responsible for the interpretation, analysis, and final content of the manuscript.

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