# BARRIERS IN EDUCATE THE GIRLS IN DEVELOPING AND UNDER DEVELOPED NATIONS

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### Abstract

*Education today has become a competitive arena where oppressed aspirations reside. These disputes involve caste, but more importantly, gender, class aspects; girls make up a higher proportion of India's deprived child population. The paper seeks to clarify the method of intersection to exclude the various girls from the school system. The methods the state adopted to solve these problems appeared to be disconnected and scattered. The mere presence of girls in schools is an insufficient indication of the challenges they face in schools or the gendered world outside, due to gender inequality. A systematic, multi-sectoral development needs to fix their particular vulnerabilities. Investing in girls' education affects communities, nations and the world at large. Girls' education boosts economies and breaks down inequalities. It contributes to more stable, inclusive societies that provide all people, including boys and men, with opportunities to realize their potential. Yet, education for girls is about more than access to school..*

***Keywords:*** *Education, girl child, marginalized, development discourse, disparities.*

## I. INTRODUCTION

Though education is given high priority in India's policy statements, adequate funding or participation in national programmes has not always been guaranteed for all deprived groups. As a consequence, India has considerably lower levels of female literacy than in sub-Saharan Africa, accounting for almost 25% of the total number of illiterate people in the world. India also has the largest number of out-of-school kids in the world, and a vast majority of them are girls. The gender gap remains high at the level of primary enrollment. These girls are starting to pass on food, medical care and school education to their brothers for their livelihoods. Also

initiatives that only involve the participation or absence of girls in school offer insight into facets of gender discrimination in schools or the gender-specific world outside schools [1].

It is important to interpret these inequalities as part of social integration in the sense of the idea of advancement and the fundamental right to education. As for progress, some scholars have argued that this is not an ancient debate, but a 'controversial one' place where individuals discuss their rights and rights and raise important questions of justice and equality, and in such a debate, education often becomes a field of conflict in which marginalized struggles often take place with regard to caste, class or gender aspects. This is because, as many have noted, advancement in technology and growth around us has failed to affect the lowest half of the world's population and the real lives of the poorest have not changed dramatically in absolute terms, by challenging hegemonic conceptions of progress seen mainly in terms of economic development [2].

According to the 2014 Human Development Report (UNDP, 2014), over the last few years, progress over human development programs have slowed. The index of human development (HDI), a metric derived from life expectancy, educational rates and employment, barely grew from 0.700 in 2012 to 0.702 in 2013. India's HDI inched from 1.4 percent in the past two decades by a meagre 0.5% (less than half a percent) between 2012 and 2013. India was ranked at 135 among 187 countries worldwide ranked in terms of HDI. At present, Indians 25 years of age or older have received an average of 4.4 years of schooling compared to an average of 7.7 years in the world.

Although the expenditure for education as a whole has increased by 11 per cent in the 2014–15 budget, higher education, especially elite establishments such as the IITs and IIMs, earned a quarter of the outlay ('71 billion outlay of '687.28 billion), while the real requirement is for primary education expenditure [3]. Public health and education investment in India is just 4.7 percent of the gross domestic product (GDP), as some researchers have noted, compared to 7 percent in sub-Saharan Africa. Even the rate for "least developed countries" is 6.4 per cent. According to the Transparency Initiative of the Center for Policy Analysis, spending on SarvaShikshaAbhiyan (SSA) was cut in half between 2012 and 2014. While the right to work, jobs, food and knowledge have been championed, the emphasis on building physical capital is enormous in comparison to building human resources. The weak human clues to India's story are indicative inequities pervading other fields, in particular health and education [4].

When we look at the state provision of education as a public good, there is ample evidence to understand the intersecting cycle of exclusion from the education system of the disadvantaged, particularly the many girls who are unable to attend or drop out of school due to extremely difficult circumstances or particular vulnerabilities. A large proportion of out-of-school children in India are also made up of girls; their official statistics and an awareness of the socio-economic constraints they face are invisible in current legislation, policies and government documents. In school exclusion, the above constraints also affect girls' daily lives and their schooling choices especially the struggle of a family for livelihood, parental illiteracy, negligible academic support at home and societal prejudices  and their traditions. Gender bias, for example, resulting in a greater burden of domestic responsibilities on girls or

social sanctions against education or in favor of early marriage, all impede girls' full participation in school education [5].

The 2011 census reveals that there are 38 million missing people. The gap between boy and girl over the last few decades has grown to such a degree that there were 7.1 million fewer girls in 2014 compared to 4.2 million in 1991. Group of 0–6 years, the dropout rate for girls in Class 5 was 24.4%, while in Class 8 it was 41.3%. At the secondary level, the attendance rate for girls was 42.3% compared to 52.7% for boys. By itself, 10% is a telling reflection on girls' status by India. Discrimination applies to education and health care. The proportion of fully immunized male children is 4% higher than female children. Because of the predominantly patriarchal structure of Indian society, irrespective of castes, sects and socio-economic factors, the roles that girls are assigned and women in a household perpetuate long-held mentalities that perceive them as natural careers going to school in a number of cases is not seen as having any apparent benefits and is also considered a waste of time.

Household tasks like cooking , washing, sibling treatment, fodder fetching and water take up a large part of a girl's child's time. Since boys are seen as potential breadwinners in families, even the allocation of food, health care, schooling and leisure time in households is strongly tuned to benefit males. Girls are perceived to be less an asset, and more a liability. For Karnataka, the study was conducted on the state of primary education based on collecting primary data from 93 schools, as well as non-school-going children, focusing on the gender factor impeding access to the education. In the interviews conducted, 74 of the 103 (71.84 percent) out-of-school girls found out that they were kept away from school apart from the fact that they came from low-income backgrounds, domestic work, child care, and parental apathy. And 41 such girls (39.8 per cent) also said their brothers attended schools while they were forced to stay home [5].

However, the research study found that day care centers, i.e. pre-school aanganwadis, operated between 9:30 a.m. and 1 p.m. Even after these hours, someone at home was still expected to care for younger siblings when the parents were both working. The elder daughter was generally to blame. Thus, 95 of the 144 enrolled girls interviewed in government schools (65.97 percent) seemed to only know what stage their parents would encourage them to stay in school. The economically deprived, women-headed households, even in urban slums, prioritised their sons' education over their daughters 'because sons stay in the family and will take care of us, but daughters will marry and leave.' Ironically enough, the work of the daughter was seen as crucial to running the household [6].

## II. STRATEGIES

**Beyond the first Hurdle:**

The report above also suggested that enrolling girls in school is just the first hurdle. Ensuring consistency is a more challenging challenge where development is limited by several factors that are related to family commitments and other issues. The focus of the research was briefly, on the shortage of school toilets as an obstacle. This observation needs to be viewed in the broader context of parents in both rural and urban areas increasingly feeling no safe

environment. The lack of basic civics facilities like toilets have a serious effect on the schooling of girls and lead to a large number of number falling out, particularly when puberty is reaching [7].

**Contrasting Policy Intentions and Ground Reality:**

The strategies adopted so far have tended to be somewhat isolated and fragmented given the complex and chronic nature of inequality and exclusion. The Right to Education Act (RTE) provides for a justiciable policy requiring free and compulsory education for all children aged between 6 and 14 years. Policy recommendations such as providing schools within walking distance, appointing more women teachers, have not been lacking. Introduction of flexible timetables and funding for alternative forms of education [8]. The Kasturba Gandhi BalikaVidyalaya (KGBV) scheme provides upper primary residential schools for girls from SC, ST, other backward class (OBC) and minority groups, for instance. The MahilaShikshanKendras are residential schools run by the MahilaSamakhya program initiated by the Indian government in the mid-1980s, with the goal of awakening and empowering adolescent girls by education as a dynamic learning process in which girls and women gain access to relevant knowledge and also access to basic / vocational training living skills.

**The social mindset:**

Therefore the gender divide is still persisting. Despite positive legislation, the emphasis on changing the social mindset, in particular the belief that girls and boys are equal, has been seriously neglected [9]. The female foeticide is serious, and girls' early marriage hinders their further access to education. The sex ratio in Delhi itself has been dismal. In 2011, there were 866 females and 1000 males. In 2011, India averaged 940:1000. The laws on marriage and job opportunities during childhood are gender-blind and inconsistent and, as Kumar says, there is an urgent need to examine how economic circumstances, cultural ethos and poor schooling work together: 'Schools are too poor themselves, especially at the elementary level, to provide an alternative to home ethos.'

**Intersectionality of Gender: From Girlhood to Womanhood**

Gender does not behave in isolation, but in tandem with other social categories, leading to many kinds of drawbacks for girls to face. In order to create a more complex reality, place dimensions (rural / urban), caste, age, faith, ethnicity, disabilities etc. interact with gender. It is also difficult to view gender solely in quantitative terms. As has been noted, gender has so far been treated as just the number of boys and a girl advancing through a school system. This approach to 'measure gender' does not include information about how equity or inequality interacts with other facets of human well-being, such as health, decision-making access, the labor market or employment. However, gender is not a stand-alone category that does not correlate with other forms of discrimination. The disparities a girl's child faces extend in different ways to adult life [10].

## III. CONCLUSION

Given the effect of gender inequalities created by unequal access to education, curricula and textbooks, the entire network of social and economic links and the role of an individual in the social reality that shapes the experiences of the lives of girls must be captured by pedagogical practise. There is, and needs to be discussed, a gendered climate that goes beyond classrooms. Gender campaigns have concentrated on women, but it would be equally important to include men and boys more in this process if such divisions are to be viewed as structural problems in order to change unequal gender relationships. Sensitizing teachers to issues of cultural and religious diversity is also significant. Local and civil society initiatives and alliances between the private sector (including corporate social responsibility) and NGOs and regional bodies, school parent oversight, partnerships, including local and national authorities, and an emphasis on access and quality education can all serve as measures and help initiatives to improve participation and inclusion.

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