Objective:
The purpose of the Girls at Crossroads project is to determine society's effect on girls' access to technology in rural Mewat.

Methods:
Data was collected from gender-separated Digital Literacy Centers in three Muslim-majority villages named Ahmadbass, Khalipur, and Badkhel, using purposeful sampling of digitally-literate boys and girls through individual profile interviews and qualitative and quantitative Focus Group Discussions (FGDs). Themes are: mobility, confidence, power, desires, and barriers.

Key Findings:
- Boys have more access to technology and mobility than do girls, but DL classes have increased *for girls*
- All girls interviewed (except for Foram* in Khalipur) feel they have benefitted from DL training and increased in confidence and power; they are now more confident in decision-making, which interviewees say are an underlying difference between the digitally-literate and illiterate, as well as the educated and uneducated.
- Most girls could not practice/apply the DL skills they'd learned, but some have shared DL knowledge to neighbors through word of mouth; there are instances of positive community-wide influence like in Vardah's case.
- Most village girls use DL out of necessity, unlike boys who seem to use tech. largely out of entertainment
- AI interviewed students (boys and girls) sought DL out on their own, displaying a common desire to learn.
- Family finances and outlook on girls' education/ DL/ mobility majorly influence girls' access to technology.
- Location influences boys and girls' access to technology; according to interviewees, village life is restricting.
- Most of the DL students (boys and girls) are interested in furthering their DL in the future.

The Wrap-up:
In conclusion, society does indeed have a profound influence on girls' access to technology in rural Mewat, where divisive gender power relations that govern society are perfectly reflected by the digital gender divide; women are commonly viewed as nameless, domestic servants chained to household duties and childrearing, their voices all too often dismissed as “trivial” or “unworthy.” Judged as a waste of time and monetary investment, therefore, girls’ education—unlike boys—is a heavily-nuanced and sensitive subject typically met with derision in the village, especially among males. Because gender stereotypes are deep-rooted in the studied villages of Ahmadbass, Khalipur, and Badkhel, girls are forced to stray from social conventions in fear of offending men, who are perceived as more powerful simply on the grounds of a birth-given factor such as sex, and facing abuse from others. Consequently, the prevalence of fear and low confidence levels among these girls gives rise to a harmful cycle involving lack of power, mobility, and decision-making ability, among many other things, that continues to preserve the tyrannical patriarchy reigning over the remote, rural region.

Given that gender stereotypes are a keystone of the current and ancient construct of rural Mewat, it is through small, micro-level steps, like those carved by trailblazers such as Mamsar* and Vardah*, that digital literacy can truly begin to benefit rural Indian girls and, in doing so, ameliorate the harmful gender norms of that area.

*Names have been changed to protect identity