VOICE

GENDER JUSTICE: Raising awareness on social attitudes that lead to violence against women

HAPPINESS IS...

when a girl can learn ABC and not recipes
Oxfam India introduced its revamped newsletter ‘Voice’ with an issue on gender a year ago. With this fifth edition focussed on gender, it has truly come a full circle as we prepare to launch a four year multi-country campaign challenging gender based social norms.

November really is an auspicious month. I hope all of you had a wonderful Diwali. For Oxfam India and worldwide, the month brings the start of the 16 Days of Activism campaign to end violence against women.

November 25, which is International Day for Elimination of Violence Against Women, marks the beginning of the campaign that culminates on December 10, International Human Rights Day.

It is still shocking to note that 60 percent of men in India believe that it is fine to beat their wives - citing trivial reasons like not being served a hot meal on time!

In the past, Oxfam India has worked on reducing violence against women, with special focus on domestic violence. But when we delved deeper, we understood that the core issue is that ‘women and girls in India are not valued’.

One of the symptoms of this devaluation is the lack of mobility and access to education for girls in India. But all is not so gloomy. You must have met Jyoti Devi by now. She is a 12-year-old ‘agent of change’, who is leading from the front and ensuring education is safe and accessible for all children in her village in Uttar Pradesh.

Jyoti is our inspiration as we take the first step towards spreading awareness on these gender-based social norms.

The excitement doesn’t end at Diwali this month. Oxfam Trailwalker was back in Mumbai on November 20-22 and in Bengaluru from January 22-24, 2016. I look forward to your support and participation in the ultimate endurance and team challenge, and to doing your bit by walking for equality.

Nisha Agrawal
Chief Executive Officer,
Oxfam India
What is a Social Norm?
The fact that women are expected to have babies and take care of the home and the family, while men are expected to be the breadwinners is a good example of a gender based social norm. These are unspoken rules prevalent in our society and are often reflected in how people, especially women and girls, are expected to behave. Social norms are constantly defining appropriate or inappropriate ways of acting or thinking for an individual or a group.

Can You Explain How These Norms Came Into Being?
Patriarchy, is a good place to start. Ideally, most decisions are made by the men in the family. If you step outside the family and look at communities or for that matter the polity, the decision making power mostly lies with males. This automatically leads to the assumption that women and girls have lesser value in society, communities and families. Preference for a son through sex-selective abortion, dowry or lack of education and nutrition for girls are just some of the ways this norm is practiced.

Why Is It Important to Address Social Norms as a Problem?
Our textbooks show images of women in the kitchen and men as farmers, but in reality women constitute over 40% of the agricultural labour in India. Our advertisements have shown that women need to be fair skinned to attain success in life. Our films send signals to impressionable young boys that by stalking a girl, they can get a girl to fall in love with them. Such social norms are constantly influencing our thoughts and shaping our behaviour which is why it is important to call them out as a problem. Moreover, if we hope to achieve gender equality, women need to be valued as much as men.

How Can We Change Social Norms?
The first step towards this change is to be aware of these existing social norms. Second would be to acknowledge them as a problem. Third and final step is to tackle them in a constructive manner. All of this is possible if we on an everyday basis question existing attitudes, norms and behaviour. The end result of change in social norms is really a behavioural change of individuals and groups. We at Oxfam India are trying through grassroot programmes and campaigns to not only challenge these norms but at the same time, enable an environment to form new positive norms.

How Soon Can We Hope to Achieve This Change?
A change in social norm is a long term process, as it is a change in behaviours of individuals and collectives. This involves a great deal of self-reflection and honesty, something that is not easy to do in a short span of time. When a critical mass of individuals display changed behaviour that is when social norms will change. That’s our goal.
Melinda Gates, one of the world’s most powerful women, while speaking against the increased spate of rapes in India, said that a survey conducted by her foundation confirms that the menace of domestic violence in India is much higher than estimated by the government. Quick to follow was a report by British medical journal, Lancet, which has pulled up the Indian government about the increasing incidents of rape and domestic violence against women and girls. It touched upon the issue of under reporting of incidents that occur within homes in India and urged the government to allocate resources for victim protection.

The link between domestic violence and rape from the above two instances is in sharp contrast with recent government strategies to address the issue of rape in India. The local and international media’s overexposure of the two gangrapes of young women — the first in Delhi in a private bus in 2012 and the second in Mumbai in a deserted textile mill compound — by lower class men has created a fear psychosis in the minds of our young women in urban cities.

Riding on the insecurity of women and adopting an approach of “make hay while the sun shines”, many private vendors have come out with various gizmos such as pepper strays and mobile apps to instil in our young women a feeling of safety, even as the number of incidents of rape continue to rise. The mobile apps have been promoted as measures of providing safety to women and as a means of promoting participatory democracy where women can help map the areas that are not safe and the police can be alerted at the click of a button.

At the policy level too, various projects have been launched to make our cities safe for women. Initiatives like lighting up the streets, CCTVs in public buses, toilets in homes, etc., have been promoted as preventive measures to counter sexual violence. The underlying presumption that drives these efforts is a generalisation from these two high-profile incidents, that rapes occur in deserted places, unlit street corners, on buses and public transport. This assumption overlooks the hard reality that most cases occur in the private spaces of our homes and neighbourhoods.

For example, the 2014 National Crime Records Bureau (NCRB) report states that of the 36,735 reported rapes in India, 91 per cent are by known persons and 9 per cent are by strangers.

The most disturbing fact highlighted in a study of 644 cases conducted by Majlis was that 74 per cent victims were minors below the age of 18 years. Most were from marginalised sections, poverty-stricken backgrounds and were “out of school”. Many of these young girls were pregnant at the time of reporting the crime.

Family abuse (rapes within the home by family members) constituted 18 per cent of total rapes. What was even more disturbing was that rapes by fathers/step-fathers alone constituted 7 per cent, almost comparable to stranger rapes. The most common place of abuse was the home of either the victim or the abuser (60 per cent) and rapes in public places constituted only

While articulating the need for making public spaces safe, we need to address vulnerabilities of girls within homes and provide them with safe options. The concern is that even if public places are made safe, it will not bring down the incidents of rapes.

>> AUDREY D’MELLO

Audrey is the programme director of Majlis in Maharashtra, a legal center that provides socio-legal support to women survivors of violence

The most common place of abuse was the home of either the victim or the abuser (60 per cent) and rapes in public places constituted only
15 per cent of the total cases. While most cases of stranger rape were reported after a single incident, when it came to family rapes they were reported after the abuse had gone on for a long period of time.

Another important finding was that in rapes by locality boys, neighbours and other known persons, which constituted 43 per cent, the vulnerabilities of these girls within their families were very high. Severe physical abuse by family members, lack of basic care and nurture was the narrative of most of these victims.

Incidents of abuse cannot be examined in isolation without connecting this phenomenon to the vulnerabilities faced by women in general, but young and adolescent girls in particular. Even cases of “rape under promise of marriage”, where a neighbourhood boy is able to entice a neglected girl child and lure her into a sexual relationship and then discards her, needs to be located within the general vulnerabilities of the girl child within her home.

The incident of rape, the stigma, the resultant investigation and trial procedures which are terrifying, only served to push these girls several notches down the socio-economic ladder. In the absence of a viable victim support programme, most cases ended in acquittal which made these girls appear as “liars”, adding to their trauma and depression. What is disturbing is that the ecosystem within which these vulnerable girls are sexually abused is absent in our rape discourse.

Studies have highlighted the low socio-economic and health status of women and girls in India. Apart from sex selective abortions, girls between 0-6 years tend to be more undernourished, susceptible to illness and educationally more backward than boys. Many are married off at an early age, which results not only in early pregnancy, but also intense domestic and sexual abuse in their marital homes. While the girl child campaign addresses some of these issues, seldom have these studies highlighted the high rate of sexual abuse of adolescent girls within their homes and in immediate surroundings.

While articulating the need for making our public spaces safe, we need to address vulnerabilities of girls within homes and provide them with safe options. The concern is that even if public places are made safe, it will not bring down the incidents of rapes, because the entire campaign is based on an erroneous premise that rapes only occur in public places.

Unless the status of the girl child within her own home improves on all counts — health, nutrition and education, but more importantly to raise girls to be strong and independent, to not make marriage and raising a family her ultimate goal and to ensure men and boys learn to respect women — all other efforts will only be cosmetic and will not yield the desired results.
ARE YOU IN THE SPOTLIGHT?
Do women and men enjoy equal freedoms?
Take this simple quiz and find out your score.

INSTRUCTIONS:
Answer all 10 questions twice.
If you are a female, second time answer the quiz as a male.
If you are a male, second time answer the quiz as a female.
Give yourself 10 points for every answer that reflects your freedom and 0 point when it does not.

1. I am able to walk alone at night and not worry about my safety.

2. I am allowed to study as much as I want to.

3. I can apply for a job and be sure that I won’t be judged whether my clothes make me look ‘too sexy’.

4. I am able to walk in public spaces without the fear of being harassed or groped.

5. I’m expected to take my spouse’s surname when I get married.

6. My right to inherit property is the same as my sister/brother.

7. I am expected to give up my job when I have a child.

8. I am expected to cook for and clean up after my family.

9. My body is my own: my family or society does not decide/influence my sexual choices.

10. I am allowed or encouraged by my peers to cry as a way to express my emotions.

YOUR SCORE

How much did you score as a female as compared to a male?
Compare your scores to know the result.
“My question to women is that since you do all the work on the land, should it not be in your name?”

In a fair world, the answer to this question would simply be a ‘Yes’. Unfortunately, the world is not fair and no one knows that better than Chandra Arya. The youngest of three daughters, Chandra lost her parents when she was just ten years old. Her father’s elder brother raised her.

At the age of 22, she was married to Jagdish, a daily wage labourer. A few years into the marriage, to support her husband Chandra got a job as an Accredited Social Heath Activist (ASHA). Time went by and her family grew. The couple’s earnings could not cater to the needs of a family of five. This is when she decided to ask for her share in her father’s land.

She was told by her uncle’s sons that the money spent in raising her was equivalent to the value of the land. An answer she was not prepared for, as Chandra had always assumed that the land belonged to her and her sisters.

Thus began her unconventional struggle in a society that sees only a son as the true heir of the land. Chandra was not only challenging a social norm by asking to be recognized as her father’s heir but also fighting to secure the future of her children just as any man would.

She faced numerous threats along the way but her husband’s support kept her strong. The real push came when Chandra became a part of Saajha Manch network in Uttarakhand. Here she attended many awareness programmes which led her to examine land records at the tehsil office. She discovered that her cousins had fraudulently declared themselves as heir.

Chandra was determined to get her land back but she did not want to take legal recourse against her family. With her new found knowledge she discovered she could convince her cousins to come to a compromise. She got possession over one third of her father’s land.

So what has Chandra done with her half acre of land? She has planted vegetables that not only supplements the family’s food basket but yields a handsome income.

A farmer and campaigner of women’s property rights, Chandra is asking women to demand their rightful share. Sadly, she has had little success with them but the story at home is different.

Chandra says, “I am so happy when my sons tell me that their sister should get an equal share in everything we have”.

Chandra argues, “If my father had sons, would their names not have continued in the land records? Just because he had daughters, our names were struck off the land he had tilled his whole life. I could not reconcile with this kind of unfairness”.

And so began her unconventional struggle in a society that sees only a son as the true heir of the land.
PARTNER’S PERSPECTIVE

Oxfam India’s partners are key to our work. They work with the communities to make a difference every day. In this issue we are sharing some projects designed to challenge gender norms.

Social practice challenged: ‘WOMEN CANNOT DO THE WORK THAT MEN DO’

**WHO:** Humsafar  
**WHERE:** Lucknow, Uttar Pradesh  
**WHAT:** Women E-Rishshaw Drivers

**HOW:** Eight women survivors were identified - they were given lessons in personality development, basic gender training and lessons in self-defence. Thereafter they were trained to drive and were also taught to repair minor faults in an e-rickshaw. Additionally, the Humsafar team helped the women survivors prepare identification papers needed to attain a driving license.

**WHY:** Usually women survivors of violence are compelled to go back to their husbands’ or in-laws’ home because they lack a source of livelihood. It is important for the survivors to have a meaningful livelihood.

**BENEFICIARIES:** Women survivors in Lucknow  
**BENEFITS:** Lucknow’s first e-rickshaw license was issued to a woman survivor of Humsafar. These women are being looked upon as role models. They have become self-dependent as their mobility has been restored. Not to mention their self-esteem has increased too!

**FUTURE PLAN:** Next step is to get permanent licenses for them. The women plan to provide e-rickshaw service to other women and girls in the hopes of reducing eve teasing. After one year of attaining the permanent license for e-rickshaw they will be entitled to a commercial license.

Social practice challenged: ‘IT IS OKAY TO BEAT YOUR WIFE’

**WHO:** Sri Ramanand Saraswati Pustakalaya (SRSP)  
**WHERE:** Uttar Pradesh  
**WHAT:** Chai Par Charcha - Creating an enabling environment (discussions over a cup of tea) to engage men and boys in gender conversations

**HOW:** Meetings were organised at chaurahas (junctions) in villages, where men usually collect after work. SRSP members started discussions on subjects that would interest these men and gradually steered the conversation towards discriminatory practices that reinforce patriarchy and gender based violence.

**WHY:** To sensitise men and boys towards behaviour that perpetrates violence

**BENEFICIARIES:** Residents of Azamgarh city. Villages in Palhani, Haraiya and Azmatgarh block.  
**BENEFITS:** Nine meetings have been organised since July 2015, where over 500 men and boys have participated. Many cases of violence and discrimination have been referred to SRSP after these meetings. The men have also created a Whatsapp group and questions posted here are answered by SRSP team members.

**FUTURE PLAN:** Through the meetings SRSP hopes to form a group of men and boys who will help create an environment of zero tolerance towards violence against women.
WHO: Lok Aastha Seva Sansthan  
WHERE: Gariyaband, Chhattisgarh  
WHAT: Information Centre for Women (Pilot Project). A centre that imparts knowledge to women run by women.  
WHY: Lok Aastha realized women were disempowered and being marginalised due to lack of information. They were also unaware of the fact that wife beating is not only wrong but an offence punishable by law.

HOW: The Centre houses books on gender equality and feminism by prominent publishers. There is information available on various laws, government schemes (MGNREGS, PWDVA), posters on Right To Education, Information and Forest Rights. The Centre is open at all times and allows women to come and go as they please. The reading material can be taken home as well.

BENEFICIARIES: Remote adivasi villages in Chhurra block, Gariyaband district. Particularly Vulnerable Tribal groups (PVTGs).  
BENEFITS: The Information Centre has helped the people in these villages to understand, discuss and analyse social norms, practices and belief systems, now empowered with knowledge.

FUTURE PLAN: Currently, the Information Centre is a pilot project in three villages. In the future, this initiative will be taken to other villages. The emphasis will be on sharing information particularly with the youth to bring about attitudinal changes regarding gender based violence and discrimination.

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WHO: Institute for Social Development & Indira Social Welfare Organisation  
WHERE: Bhubaneswar, Odisha  
WHAT: SPEAK UP - An initiative attempting to end violence against women in Bhubaneswar.  
WHY: 42% women in Odisha face domestic violence. People interpret domestic violence as a ‘private affair’ and avoid intervening. Those affected have no avenues to access help.

HOW: The Bhubaneswar Auto Mahasabha helped in taking the message to the roads. Auto drivers were oriented on the issue. The Odisha Government had initiated women only, ‘Pink Autos’ in the city, which helped leveraging the issue. Posters were created with messages targeting the community and pictures of the auto drivers were posted on Facebook using #Bhubaneswar.

BENEFICIARIES: Residents of Bhubaneswar  
BENEFITS: Many are now aware of the helpline numbers and the support provided under the PWDVA 2005. Our partner discovered the potential and reach of the auto as a messaging tool.

FUTURE PLAN: They plan to strengthen the initiative with follow ups using the toll free number. They have worked with the auto drivers to develop a before and after analysis of the initiative. They plan to initiate a second phase of the campaign in November.

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Social practice challenged: ‘WOMEN DON’T KNOW ANYTHING AND NEVER ARE IN A POSITION TO’

Social practice challenged: “LET’S NOT INTERVENE IN ‘DOMESTIC’ MATTERS”
GENDER CAMPAIGNS THAT MADE WAVES ACROSS INDIA >>

2003

BLANK NOISE
It began as a student project at Srishti School of Art Design & Technology, Bengaluru. A community driven public art project, Blank Noise seeks to confront eve teasing in India.

2004

WE CAN
We Can, an NGO that launched a campaign to end violence against women. It was a six year initiative that reached about 2.5 million people. We Can India believes that changes in perceptions and practices have the potential to bring on a social revolution and end violence against women.

2008

BELL BAJAO
Every time a man’s voice joins those of women in speaking out against violence, the world becomes safer for us all. Breakthrough’s Bell Bajao campaign called on boys and men to take a stand against violence against women. The campaign had Boman Irani as its ambassador.

#LIKEAGIRL

MESSAGE: ACTING ‘LIKE A GIRL’ SHOULD NOT BE AN INSULT
Always, the feminine hygiene brand owned by Procter & Gamble rolled out #likeagirl ad campaign that challenged what it means to be a girl. A short film by Lauren Greenfield that asked older girls, boys and young girls what it is to run, throw and fight like a girl went viral online.

“I am a girl and that is not something that I should be ashamed of.” - A girl from the video

#HEFORSHE
Origin: United States of America, 2014

MESSAGE: GENDER EQUALITY IS AN ISSUE FOR ALL
HeForShe is a solidarity movement for gender equality that brings together one half of humanity in support of the other half of humanity, for the benefit of all.

“How can we affect change in the world when only half of it is invited or feel welcome to participate in the conversation? Men—I would like to take this opportunity to extend you a formal invitation. Gender equality is your issue too.” - Emma Watson

50-50 PARLIAMENT
Origin: United Kingdom, 2015

MESSAGE: ASK PARLIAMENT FOR BETTER GENDER BALANCE
About 70 countries have proportionally more women in their Parliaments than the United Kingdom. 50:50 Parliament is a Petition asking the UK Parliament to debate all the solutions for better gender balance and take action to get approximately 50-50 men and women within their lifetime. The petition talks about how they require 177 more female MPs from a population of 32 million women to achieve that balance.

“Ka-ching ka-ching, this is interesting! They get it at primary school that girls and boys have some different experiences. And I start talking to people about it, and saying, well, hey, wouldn’t it be quite nice if we had 50-50 parliament?” - Frances Scott, founder 50:50 Parliament
Safecity
This campaign developed after the Nirbhaya rape case in Delhi. A crowd sourced map built on individual stories of harassment and abuse in public spaces. The map helps identify hotspots of harassment within the city and also lets one see trends in major cities of India.

Must Bol
The online campaign was started by ComMutiny, a youth collective. A 5th Space (world wide web) experiment as they called it, was designed to develop youth leadership against gender based violence.

M.A.R.D.
In March, Farhan Akhtar began a social campaign called MARD (Men Against Rape & Discrimination). It called upon men work towards ending violence against women. The moustache became its symbol.

Pink Chaddi
A group of women were attacked at a pub in Mangalore in January by members of Sri Ram Sena. They claimed that the women were violating traditional Indian values. In February of the same year a group of women, who called themselves ‘Pub-going, loose, forward women’ responded to the incident and started the Pink Chaddi online campaign.

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#GirlsAtdhaba
Origin: Pakistan, 2015
MESSAGE: MAKING PUBLIC SPACES ACCESSIBLE TO WOMEN
Karachi-based Sadia Khatri posted a photo of herself on Instagram at a dhaba. The intention, to reclaim dhabas as a safe space for women.

“We’d like to see more women on the streets and in spaces we are not traditionally thought to occupy. It’s not just what spaces we occupy but how we occupy them, and social media is also an extension of that public space.” - Sadia Khatri

Project Dhee
Origin: Bangladesh, 2015
MESSAGE: I AM KNOWLEDGE. I AM DHEE
Bangladesh launched its first comic strip featuring a young lesbian discovering her sexuality. “Dhee” is a Bangla word which translates to knowledge, wisdom, or comprehension. With her stories, Boys of Bangladesh are set to conduct 15 campaigns aimed at educating people about gender and sexuality.

“By creating Dhee, we want to shape perception of LGBT (lesbian, gay, bisexual and transgender) people, because we should be free to choose whom to love, it’s about carrying the message to all” - Mehnaz Khan, Content Developer
GENDER JUSTICE

• Learning Workshop for Partners, August 28, 2015
Gender Justice team organized a workshop in New Delhi, which was attended by partners from all target regions, Gender Justice regional team personnel and the Delhi team. The purpose was to brainstorm on the future development of the gender programme, and also to build documentation skills of participants. This was facilitated by Aanchal Kapur, a senior documentation expert.

HUMANITARIAN AND DRR (DISASTER RISK REDUCTION)

• Emergency Response Training, August 19-22, 2015
A four-day workshop by the Humanitarian & DRR team took place in August 19-22, 2015. Thirty-five people participated from the head office as well as the regions. The workshop concluded with a disaster simulation exercise which helped to develop a strong sense of preparedness for when a disaster strikes.

• Gujarat Flood Response, July - August 2015
Patan and Banaskantha are not prone to flood disasters. Though unpredictably heavy rains caused sudden floods. This disrupted structures and also led to heavy losses for the community. Since August 2015 Oxfam India reached about 6600 people with humanitarian assistance and provided cash transfers.

• Manipur Flood Response, August 2015
Oxfam India responded to the crisis in Thoubal district in Manipur. We provided clean water to over 10,000 displaced. Over 1200 most vulnerable persons were provided with cash transfers. Over 3000 people were provided with solar lamps for lighting and as part of the protection initiative.

• Assam Flood Response, September 2015
Oxfam is providing water and sanitation support to over 9000 residents of Kokrajhar and Bongaigaon districts in Assam. In coordination with other humanitarian actors Oxfam has set up prototype latrines for the displaced. Public health promotion activities were organised to ensure that no outbreak of disease takes place. Soap and clean water were provided to the affected communities. In addition, hand pumps which were inundated have been chlorinated and rehabilitated.

INDIA RESPONSIBLE BUSINESS FORUM

October 27, 2015
Oxfam India in collaboration with Corporate Responsibility Watch, Praxis and Partners in Change launched India Responsible Business Forum (IRBF) on October 27th, 2015. It is a platform to promote adoption of inclusive and responsible business policies and practices by Indian companies. IRBF launched an index ranking the top 100 companies listed on the Bombay Stock Exchange on inclusive policies.

EDUCATION

• ‘Back To School’ Drive, September 19-24, 2015
Oxfam India along with partner EFRAH (Empowerment for Rehabilitation, Academic & Health) conducted back to school enrollment drive at Madanpur Khadar in Delhi. The drive engaged 25 communities through door to door campaign, street plays and concentrated work by Aangan Samooh (community group). The efforts resulted in enrolment of about 200 children. Apart from the drive, the week of September 19 - 24 saw special focus on girl child education. We visited godowns to have a dialogue with rag pickers to send their girls to school. As a result we identified and enrolled 107 girls in government schools.

HEALTH

• Access to Essential Medicines, October 17, 2015
Access to essential medicines in Bihar and Odisha campaign was launched in Odisha on October 17, 2015 (International Day for Eradication of Poverty).

OXFAM TRAILWALKER

Oxfam India conducted the third Mumbai Trailwalker on November 20-22, 2015. The fifth Bengaluru Trailwalker will take place on January 22-24, 2016. Funds raised from the event support projects focussed on fighting poverty and inequality. The registrations for Trailwalker in Bengaluru will close on December 1, 2015.
Have you ever wondered why women are expected to take their spouse’s surname after marriage? That’s because it is common practice which has been prevalent in the Indian society for a long time. These practices are known as social norms. They are different for different countries. Unfortunately, in India they are responsible for devaluation of women and are the root cause of violence against women and girls.

Oxfam India wanted to raise awareness about these very norms that shape our everyday thoughts and behaviour. ‘These Indians are under the Spotlight for all the Wrong Reasons’ was our very first attempt towards questioning norms that create inequality. We also challenged netizens to step into the spotlight by taking the ‘Are You in the Spotlight’ quiz.

As of November 15, 2015 over 500 people engaged with the quiz and over 45,000 people watched the video online. Leading websites such as Buzzfeed, Huffington Post, ScoopWhoop, Indiatimes, Indian Express and CNN IBN featured the video.

“I can study as much as I want to.” This was one of the many YES/NO statements in ‘Are You in the Spotlight’ Quiz. While it may seem like a simple answer, it is not as simple for many children in India.

But all hope is not lost. Meet Oxfam India’s 12-year-old agent of change, Jyoti Devi, who is in the spotlight and is making sure that every child in her village goes to school.

As president of the Bal Panchayat in her village Badalewa, Hamirpur in Uttar Pradesh, every week Jyoti leads tracking. An activity where she and her team members look for school children who have enrolled but are not coming to school. They counsel the parents and children to attend school and offer solutions if required.

To know more about this brave little Right to Education (RTE) warrior, visit our website and YouTube channel. #MeetJyoti
HAPPINESS IS...

when a girl is born

when a girl is loved

when a girl feels comfortable in her own skin

when a girl can wear her favorite dress

when a girl feels safe
Girls take care of babies, boys have jobs.

Girls play with dolls, boys play with footballs.

Girls are a burden, boys are a blessing.

Girls cook and clean, boys change light bulbs.

www.oxfamindia.org/gendernorms
Not every boy plays with a ball just like not every girl plays with a doll. The police force in India has only 6% women. The number is not very high given 12 states have passed rules setting 30% or more quota but it's a start.

In our country boy's birth is celebrated as they are seen as the future heir. In our country, boy's birth is celebrated as they are seen as the true heir.

It's a fact that women bear children, it's a fact that their contribution to the unpaid care economy in India is worth about ₹1.75 lakh crore as compared to men who contribute only about ₹43,000 crore. While it's a fact the women bear children, it's also a fact that their contribution to the unpaid care economy in India is worth about ₹1.75 lakh crore.

Many believe women are meant to do domestic work but statistics show women constitute 15.4% of the urban work force. It is nowhere close to the 55.7% men. Many believe women are meant to do domestic work but statistics show women constitute 15.4% of the urban work force.

To know more about gender based social norms, go to www.oxfamindia.org/farq.