

PARTICIPATORY GENDER WORKSHOP MANUAL



A Guide for Critical Reflections on Gender Norms, Roles and Relations in
Water, Sanitation and Hygiene (WASH) in Communities

Follow up version of:

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ABBREVIATIONS

CGIAR	Consortium of International Agricultural Research Centers
DFAT	Department of Foreign Affairs and Trade
GESI	Gender Equality and Social Inclusion
GoN	Government of Nepal
IWMI	International Water Management Institute
PwD	People with Disability
MoWSS	Ministry of Water Supply and Sanitation
SDG	Sustainable Development Goal
ToT	Training of Trainers
WASH	Water, Sanitation and Health
WLE	Water, Land and Ecosystems
WFW	Water for Women

Table of Contents

ACKNOWLEDGEMENT	
BACKGROUND: Gender in Water, Sanitation and Hygiene (WASH)	1
MANUAL INTRODUCTION	3
HOW WAS THE MANAUL MADE?	3
WHO IS THIS MANUAL FOR?	3
WHY IS THIS MANUAL IMPORTANT?	3
WHAT IS IN THIS MANUAL?	4
WHEN CAN THIS MANUAL BE USED?	5
WHAT DOES THIS MANUAL ASSUME?	5
PREPARATION	7
WHAT DOES THE FACILITATOR DO?	10
GENDER WORKSHOP MODULES	11
INTRODUCING THE WORKSHOP (10 minutes)	11
THE AGENDA	11
CREATING A SAFE SPACE FOR DISCUSSION	12
PEER INTRODUCTION AS AN ICE BREAKER	12
ACTIVITY 1: Man or Woman (30 MIN)	13
DISCUSSION 1: GENDER VERSUS SEX (20 MIN)	15
ACTIVITY 2 GENDER POSITION BAR (45 MIN)	20
DISCUSSION 2: INCLUSIVE WASH (20 MIN)	23
ACTIVITY 3: BARGAINING ROLE PLAY (35 MIN)	25
DISCUSSION 3: BEYOND THE WORKSHOP (15 MIN)	27
APPENDICES	28
APPENDIX I Workshop Evaluation	28
APPENDIX II Pictures for Activity 1 and 2	30
APPENDIX III Role Plays to Cut for Activity 3	32
APPENDIX IV Annex I: Key Terms and Definitions	37
REFERENCES	39



BACKGROUND:

Gender in Water, Sanitation and Hygiene (WASH)

Sustainable Development Goal Six (SDG6) - Clean Water and Sanitation aims at ensuring availability and sustainable management of water and sanitation for all. Progressively, Nepal has developed several policies and plans to deal with WASH (Water, Sanitation and Hygiene) access and functionality. For instance, improved public health and living standards, through safe, sufficient, accessible, acceptable and affordable water, sanitation and hygiene services is a major development goal of the Government of Nepal (MoWSS, 2016). Aligning with the Sustainable Development Goal (SDG) 6, Nepal has set specific targets for the year 2030 that include basic water supply coverage to 99 percent of households, piped water supply and improved sanitation to 90 percent of households along with the elimination of open defecation (NPC, 2017). Similarly, the 15th National Plan (2019-2023) envisions 'Clean, Safe, Accessible and Sustainable' water and sanitation facilities for all Nepali citizens (NPC, 2019). Yet with only 28% of water supply systems functional, a majority of the rural population lacks access to reliable and safe supply of water (GoN, 2019a). National Multiple Indicator Cluster Survey 2019 shows only 19.1 percent of households surveyed have safely managed water services (GoN 2019b).

Poor women and marginalized sections of the population such as people living with disabilities, female-headed households, pregnant and lactating women, elderly, children, caste/ethnic minorities suffer disproportionately from the lack of and unequal access to water and sanitation facilities. Owing to gender norms, women and girls bear the major burden of inadequate WASH facilities and are particularly vulnerable to water insecurity. Women are very often given responsibility for household water management, hygiene and sanitation – for instance, fetching and ensuring water for household use (cooking, cleaning, etc.); caring WASH needs of children, elderly and family members with disabilities. In addition, in the context of increasing out-migration of men from the rural areas, women are responsible for farming and community work as well. Fulfilling these responsibilities in the face of climate change, drying water sources and irregularities in water supply put women at risk of community conflict, domestic abuse, physical health complications and emotional distress. Similarly, adolescent girls in many households who are expected to contribute to these gendered responsibilities face significant challenges at home and schools. For instance, existing data shows that the inadequate supply of safe drinking water and safely managed sanitation services affect the girl child's education the most. More than half of the schools in Nepal do not have toilets (UNICEF and WHO, 2018). In many instances, female students are compelled to using the same toilet as boys due to lack of their own. This impacts their health, security, and education since they choose to defecate in the open rather than use the common toilet out of shyness, stay absent for days during menstruation, and remain dehydrated and unfocused in school (Loughnan, 2017).

Despite women's visible role in water security and the challenges they face, the water sector remains highly dominated by men (Shrestha and Clement, 2019). Women lack resources, networks, opportunities and spaces in water related decision-making. Researches are indicative of gender-blind policies and programs developed to address equity and access issues in WASH sector in Nepal (Shrestha and Clement, 2019). Less attention is paid to women's needs and priorities in policies and planning which adds to their distress and vulnerabilities. Similarly, women face different barriers than men in terms of their involvement in WASH-related professions, such as utility management. There remains a gendered preference in allocating technical jobs to men, the result being a limited participation by women in programmes, and policy design and implementation of WASH-related projects. Unequal distribution of WASH responsibilities and access to WASH decision-making can reinforce gender roles and vulnerabilities for women and girls. A shift in gender roles and access to decision-making spaces can help women and girls contribute better to WASH planning and consequently to the overall well-being of the household and the community.

While there is a recognition that transformations in gender relations are required to promote efficient and sustainable water and sanitation services, yet gender issues in WASH interventions fail to go beyond business as usual project approaches that simplify and even undermine gender challenges. A conscious and deliberate approach to improve equal gender relations and norms requires participatory facilitation of a process and open dialogue that allow power imbalances to be addressed in the household and public domain (Ivens, 2008). Gender transformative participatory approaches is increasingly gaining popularity in promoting critical thinking on gender constructions and open up spaces to discuss opportunities for socially inclusive water governance (Elias et al., 2016; Leder, 2018; Leder et. al., 2019; Shrestha et. al. 2020). This manual is an effort on similar lines to create reflective, safe and informal spaces for men and women to discuss gender roles and norms in the context of WASH.

MANUAL INTRODUCTION

HOW WAS THE MANUAL MADE?

This manual is a follow-up version of the Participatory Gender Training developed by Leder et. al., 2016. The original version by Leder et. al., 2016 was developed based on participatory research conducted by the International Water Management Institute (IWMI) as part of the CGIAR Research Program on Water, Land and Ecosystems (WLE). Researchers who worked out the adaptation of this manual were involved in the design and implementation of the manual in several districts in Nepal. The manual was developed for discussing gender norms in agricultural settings and was implemented in twelve villages across four districts with community mobilisers and men and women farmers in the West and Far-West Nepal, and in India (Bihar, West Bengal). This version of the manual integrates experiences gained through the implementation of Leder et. al., 2016 and operationalizes specifically in the context of WASH. The manual focuses on creating discussions on the interlinkages between gender norms and WASH at the community level. It provides additional facilitation skills and implementation tips acquired from first-hand implementation of the manual with farmers and community mobilisers in several districts in Nepal. Furthermore, the manual also draws on secondary literature review on gender and WASH, participatory gender training manuals (CGIAR) and primary field data collected through informal interactions, stakeholder interviews and transect walk in the study area. The revised version of the manual was pilot tested on 30 January, 2021 at Gotikhel Rural Municipality in the Lalitpur district of Nepal. The learning from the pilot test was used to improve the manual in WASH context.

WHO IS THIS MANUAL FOR?

Any organization working in WASH sector – governmental, non-governmental organizations, community organizations, facilitators or researchers - that wants to hold a discussion on gender norms, roles and relations in their communities or project areas can use this manual. It has been designed to implement with communities directly dealing with or impacted by WASH issues. It, however, could be adapted to much larger settings, which demand integration of gender perspectives for inclusive and participatory development. The manual undertakes the Training of Trainers (ToT) approach and orients the facilitator on concepts such as gender, sex, intersectionality and facilitation tips to navigate dialogues and discussions on local gender and social norms in WASH context in the communities. The manual has been translated into Nepali and Maithili languages for easy understanding and implementation by the relevant stakeholders.

WHY IS THIS MANUAL IMPORTANT?

The manual serves two fold objectives. First, it intends to orient local facilitators working in WASH sector to gender concepts and the manual. Secondly, it aims to create spaces of

constructive dialogues on Gender Equality and Social Inclusion (GESI) in WASH in communities. Deeply ingrained beliefs around gender and sexuality form men and women's unconscious decisions and judgements. Understanding unconscious biases require spaces where men and women can explore and understand their own values, attitudes, beliefs and experiences of gender and sex. This manual can facilitate collective learning and support equitable outcomes by discussing experiences, collecting feedback and ideas for specific actions that a project can take to address gender inequities.

This manual aims to achieve the following objectives:

Safe space: This workshop aims to provide Sub-Objectives a safe space to discuss issues on gender and help individuals to evaluate his/her knowledge or experience of gender and power relations. It will help them to reflect on questions such as – the origin and essence of gender norms and relations (i.e. why men and women have been valued differently in different communities? Where do such values come from? And why it is changing?); its impact on his/her daily activities, life decisions and his/her contribution to the gender related outputs in the project and in the communities.

Gender sensitive planning and designing: At the project level, the staff will receive the space to discuss personal and professional experiences on gender and gender related constraints and opportunities and will be able to identify and contribute to gender related programs and planning.

Gender Sensitive implementation: In similar project undertakings, it could help in the gender sensitive implementation of project activities. The project staff could use the learnings from the workshop in their regular project tasks, for instance, while collecting primary social qualitative and quantitative data, selecting the beneficiary groups, forming the user groups and in documentation and reporting of the project progress. This will allow them to see the diverse needs and concerns of men and women, understand how gender and social relationships may constrain engagement of women and the marginalized such as the poor, People with Disability (PwD), Gender Queer groups etc., in project activities and help the project to adapt activities accordingly.

WHAT IS IN THIS MANUAL?

This manual contains detailed instructions and descriptions of a three-hour gender workshop for approximately 6 to 8 participants. In three activities and three discussions, participants:

- 1) are encouraged to reflect on their own internalized perception and understanding of gender

- 2) critically examine and review productive and reproductive tasks, and discuss the social underpinnings on why men and women are relegated to different tasks

- 3) are encouraged to resolve conflicts and evoke empathy, by role-playing and thereby understanding what life is like for the other gender.

Guided discussions supported by facilitators will help connect the activities and provide participants a space to ask questions and talk about related issues in the community. This manual also includes tips for facilitation (page 8) and an appendix section with the paper props that will be required to run a successful and engaging workshop (page 25).

WHEN CAN THIS MANUAL BE USED?

This manual can be used at any time to reflect and discuss on gender and related ideas in a community. It is particularly useful to sensitize the field and project staff working on WASH issues and communities on gender relations at the local level, especially when new projects are initiated at the community level and local groups are formed to oversee them. The manual can also further be used:

- 1) When gender-related tensions in a community become apparent. This could take place for instance when men are rapidly out-migrating and women are routinely left behind and have to shoulder additional responsibilities.

- 2) When hoping to understand how gender affects community relations and practices in villages using participatory research and associated tools.

After the implementation of the activities and discussions, facilitators and the participants can discuss opportunities to repeat these activities to observe whether their perceptions have changed. It is important to view this workshop as an initial tool within a greater development process that can be linked to other project interventions. For this purpose, this manual can identify community-specific challenges regarding gender relations which shape developmental interventions in unpredicted ways.

WHAT DOES THIS MANUAL ASSUME?

It is assumed that the project and the facilitators support gender-related goals and aims for equity in access, participation, and benefits. The facilitators understand that the concept of gender is socially constructed and changes over time and space (rather than being biologically

fixed). Facilitators are expected to be able to enable critical discussions on what social expectations define as being a man and being a woman. Facilitators are also hoped that they are adept at fostering discussions using the skills noted in Table 1.

Table 1 Key Facilitation Skills

Open-ended questions	To enable more responses from participants
Wait for responses	Allow participants to reflect and answer. Do not pressurize them with more questions in the meantime.
Eye contact and names	Encourage participants to contribute, especially to encourage those who are feeling unsure/shy
Active Listening	Understand, rephrase and enable a discussion; Pay attention to body language cues, and better understand what is being said.
Encouragement	To prompt more responses ('this is a good point')
Rephrasing	To paraphrase in simple terms so that more participants can understand the point made; also to show appreciation for responses
Redirecting	To encourage active participation
Probing	Probe regularly to extract more information and views. Ask open-ended questions. Do not provide a clue or answer to the questions.
Observing	To know who is not partaking actively and may need more support
Summarizing	To help participants understand and reach an agreement
	Link each activity to discussions and vice versa. Summarize each activity and discussion. Do not jump from one activity to another without a clear ending/beginning. Do not leave the participants uncertain about the use and essence of the activity.
Patience	Do not jump to conclusions in the beginning or begin with complex ideas (e.g. gender equality, equal division of work etc.). This will confuse the participants. Provide spaces for self-reflection using the activities and follow-up discussion in the manual.
Conflicts and controversy	Encourage diversity of views in a safe space so that participants can learn from each other, but avoid conflicts or controversial discussions.

Logistics	Workshop venue should exclude open and crowded spaces, which attract disturbances. Schedule workshop at a time convenient to the participants, for both men and women.
Language	Use local language or a language, which is comprehensible to the participants. (e.g. Laingik - gender) is a difficult word for non-Nepali speakers, and those with limited literacy. Simplify the words according to the local usage. Using words or language as exactly given in the manual is not recommended.

Source: iDE Zambia (2015: 3); Field Implementation of the manual, 2016 @Gitta Shrestha

PREPARATION

WHAT DO I NEED?

- Chart paper, colorful cards and permanent markers
- Locally worn and appropriate men and women's clothing (headscarves, shawls, men's hat, etc.) for roleplaying activity
- Print the following:
 - a. Pictures of the man and the woman, and labor showing activities (Appendix II) for activities 1 and 2
 - b. Workshop Evaluation (Appendix I), to be completed by the observer during workshop
- Audio recording device to evaluate workshop afterwards (optional)

Box I: CONCEPTS

GENDER:

The United Nations (2001) defines gender as:

"(...) the social attributes and opportunities associated with being men and women. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities." (p.1).

EMPOWERMENT:

Empowerment is a process that expands people's consciousness and ability to make choices that result in outcomes they value.

Batliwala (2007) defines empowerment as:

"... as a process that shifts social power in three critical ways: by challenging the ideologies that justify social inequality (such as gender or caste), by changing prevailing patterns of access to and control over economic, natural, and intellectual resources, and by transforming the institutions and structures that reinforce and sustain existing power structures (such as the family, state, market, education, and media)." (p. 560).

The ability to make strategic choices depends on three interrelated dimensions: agency, resources and achievements. Agency relates to decision-making process wherein an individual recognizes their ability to either make a decision, bargain, negotiate, reflect, manipulate, or resist to pursue their own goals and can be exercised individually or collectively. Resources such as physical, social and human resources act as a medium through which agency is exercised. Being able to make strategic choices leading to well-being lead to outcomes we call achievements.

PARTICIPATORY APPROACH:

The participatory approach also known as Participatory Learning and Action (PLA; 1980) and Participatory and Integrated Development (PID; 1990) refers to a methodology that promotes interactive mutual learning between decision-makers, relevant stakeholders

and local communities. It puts people in the Centre and promotes collaboration for mutually defined objectives. It aims at sustainable and better co-ordinated way of development through demand responsive basis support to locals (such as villages, communities, interest groups, associations etc.) and assisting them in getting their interests represented. In addition, it seeks to facilitate broader collaboration of different agencies, sector organizations and different groups of stakeholders within a region. For example, it seeks to build rural people's capacities to analyze their living conditions, to plan for themselves and enabled to act for improved wellbeing. PRA facilitator act more as a learner than an expert on the issue (Chatty, D., Baas, S., and Fleig, A., 2003).

Participants

The recommended maximum number of participants is 8, but the workshop can be effective with as few as 5 or 6 participants. Keep the groups small enough to encourage a good discussion. Try and arrange day-care for children and/or try and keep the location of meeting as accessible and near homes, especially for women. Participant selection should consider diversity in social characteristics such as age, caste, ability, sexual and gender minorities, and class depending on the local contexts. It is also important to form groups where all participants feel comfortable speaking, especially those who are usually marginalized from discussions in the community. Groups should ideally be mixed so that diverse perspectives emerge and are discussed, but it is important to note that gender -segregated groups could make participants feel more comfortable in sharing their views. Choosing an appropriate group will depend on previous interventions in communities and how much women or social minority members feel comfortable speaking about these topics in front of men or the privileged.

Facilitators

It is recommended to have two facilitators for the workshop – one of them could lead the workshop, while the other takes notes and makes observations. Facilitating the workshop alone can be tiring and challenging; co-facilitating will help share the work effectively. The facilitators should be able to speak the local dialect or language. Particularly in groups with women participants, it is necessary to have women facilitators.



WHAT DOES THE FACILITATOR DO?

The facilitator has a variety of very important jobs to make the workshop a success (adapted from the UNDP Afghanistan Gender Awareness and Development Manual). These are:

1. Make discussions participatory

Create a safe space where people can share their thoughts without fear of retaliation. Build some idea beforehand on what responses may look like so you can engage better with participants. The facilitator should not promote teacher-student like hierarchies. Facilitators should sit with the participants in a circle on the ground, and be mindful of local etiquette, behavior, and language.

2. Directing the conversation

Discussion questions for each session will be used to stimulate conversation; they would be useful in directing the conversation. Participation of all should be actively encouraged, especially of those who may be shy. Facilitators also need to direct the conversation away from negative themes (such as reinforcing stereotypes about gender, or insulting other participants, or discussing themes that may incite conflict in the community) and towards a positive, productive discussion that people discuss their biases and become reflective.

3. Time management

The facilitator must respect the participants' time in attending the workshop; this is especially important when trying to engage people who could be missing important work to be there. Plan required breaks. Sticking to the agenda and time-limit will ensure people are more attentive during the session.

4. Participating in activities and discussion

Participants should be the core drivers of the activities and discussion but the facilitator can also share observations and thoughts during the activities. Although this participation is infrequent, it helps show that the facilitator does not have all the answers and is also here to learn from the discussion.

5. Involving the group in responsibilities

Just as the facilitator does not need to pretend to know everything about gender equality, he or she also does not need to do everything. Participant volunteers could help take notes if no other facilitators are available, or even hold up props while you talk and support in activity management. This can also help keep quieter participants involved, and louder participants busy.

DO and DON'TS balancing power divides between facilitators and the participants

Don'ts	Do
Intolerance	Mutual Respect
Inflexibility	Acknowledgement of Each Other's Needs, Rights, And Abilities
Top-Down-Attitude	Validity of Each Other's Opinions as Well as the Connected behavior
Passive Attitude	
Dominant Communication behavior	
Poor Listening behavior	

Chatty, D., Baas, S., and Fleig, A. (2003).

GENDER WORKSHOP MODULES

INTRODUCING THE WORKSHOP (10 minutes)

This part of the manual will talk about how to introduce the workshop before activities begin. There are three topics to cover:

- 1) The agenda
- 2) Creating a safe space for discussion
- 3) Introductions and ice breakers

THE AGENDA

Present the agenda at first so that the participants know what kind of discussion and conversation to expect. Begin by explaining that the workshop consists of 3 activities and 3 discussion sections that focus on gender. Then go through the agenda point by point. The time periods mentioned throughout this manual are from the tentative agenda which is printed below. Take care to explain that the activities and discussions require participants to share and discuss actively. A long introduction to the workshop is not recommended, as participants are already familiar with the agenda. Explaining the purpose of the workshop and how it is connected to their lives will suffice.

Table 2

Phase	Time	Activity
Introduction	10 minutes	Introducing the workshop
Activity 1	30 minutes	Man or Woman
Discussion 1	20 minutes	Gender and Sex

Activity 2	45 Minutes	Gender Position Bar
Break		
Discussion 2	20 minutes	Visioning inclusive WASH governance
Activity 3	35 Minutes	Bargaining Role Play
Discussion 3	15 Minutes	Beyond the Workshop

CREATING A SAFE SPACE FOR DISCUSSION

Discussing gender issues may not always be a comfortable experience for many, especially as it may touch upon sensitive and potentially conflicting viewpoints. Thereby, the facilitator needs to let participants know that it is fine to not always fully agree with each other, and diverging viewpoints will allow everyone to examine each other's positions. Inform the participants that the main aim of the workshop is not to create conflicts but to learn to listen and understand each other's perceptions on everyday life around WASH.

At this point, the facilitator should briefly discuss his or her role in the group about how they will facilitate discussions. Openly state that you are also here to learn from the participants and solutions to issues raised need to come from the group itself. This discussion will be constructive and aim at supporting each other in the community.

PEER INTRODUCTION AS AN ICE BREAKER

Use peer introduction with a fun game before the actual workshop begins. This can be done creatively: participants can introduce themselves by sharing the meaning of their name and why do they think they were tagged with that particular name? Provide an example and few minutes to the participants to think and prepare introductions. Try to discuss how specific names with specific characteristics are given to male and female children in the local context or how it has been changing with changing gender roles in contemporary times.

“My name is Namrata. The meaning of my name is modesty or politeness. Namrata is generally a feminine/female name. My parents provided this name because they expected me to be polite in my actions and behaviors.”

You can also think of other locally appropriate and interesting ice-breakers to help develop a friendly and understanding atmosphere for the workshop to take place.

ACTIVITY 1: Man or Woman (30 MIN)

WHAT IS THIS ACTIVITY?

Participants describe what gender (man or woman in the context of this activity) they identify with.

WHY IS IT IMPORTANT?

Participants get an opportunity to discuss their perception and values of themselves in relation to gender. These will be critically reflected upon and explained as the socially constructed gender perceptions in the discussion following this activity.

WHAT DO I NEED?

Picture of man and woman (Appendix II), cardboard/index cards and markers for note-taking.

STEPS:

Step 1: Two facilitators will hold the pictures. One will hold the picture of woman and other will hold the picture of man.



Step 2: Ask the participants: “what do the pictures represent”? and what gender do they identify themselves with.

Step 3: Participants would identify themselves as a man or a woman (*Facilitators are advised to be prepared to modify the steps and discussions if there appears to be someone who does not identify with given categories. Considering the time and complexity of the issue to understand in few hours of the workshop, this manual intends to keep the content and discussion to a basic level of discussions on gender roles and responsibilities that are embedded in local context socio-cultural norms and beliefs*).

Step 4: Once the participants identify themselves as a man or a woman, ask them to share stories about how they learned what it meant to be a man or a woman. How do their experiences compare with each other? How do their stories demonstrate the ways in which the specific context in which gender socialization takes place is important?

Table 3

Time	Objective	Content	Method	Material
Phase 1: Warm-Up, 5 Minutes	Identification of gender identity – a man or a woman	“What difference can you detect from pictures?”	Warm-up activity: show the pictures of a man or a woman	Laminated pictures of a man or a woman
Phase 2: Group discussion, 15 min	To identify gender constructions	The two different groups discuss about how they learned what it meant to be a man or a woman.	Group work & Brainstorming: facilitators write down the reasons for identifying an individual as a man or a woman raised in the discussion	Index Cards and permanent markers
Phase 3: Presentation, 10 min	To exchange each other’s perspectives	Present 3- 5 reasons mentioned in your group for why you identify yourself as a man or a woman	Presentation of group results	

FACILITATION TIPS:

- Probing questions “When did you first become aware of being a ‘girl’ / ‘boy’? What’s the very first thing you remember? How old were you and what were you doing? Can you remember what you were wearing or who you were with? Is gender an important

part of your first memory? Did it matter that you were a little boy or a little girl, or do you think that, at that point, you were aware of yourself as a boy or girl—as a gendered human being? Can you remember the first time you thought of yourself as having a gender? Can you remember the first time someone treated you in a way that was obviously related to your gender? Do you remember a time when you did not understand what gender was and could not necessarily tell the gender of the people around you? What was the gender makeup of your friends in childhood? In adolescence? Today? What kinds of games did you play on the playground, and were there gender differences in those spaces? Can you remember little boys or little girls who didn't seem to hang out with others of the same gender or did not always act in ways appropriate to their gender? How did other kids and adults treat those children? Were you a “sissy” or a “tom-boy,” or did you know other kids who were? What was the gender of the adults in your life when you were younger, and how did that affect your interactions with them? What lessons did grown-ups seem to teach you about gender? What are other ways in which you learned about gender as a child? Has the shape and form that gender takes in your life changed over the course of your life? Is being masculine different when you're 13 as compared to when you're 22? What about when you're 40, and then 65? Does gender become more or less important throughout your own life? Is there ever a time when you get to stop being gendered?

Sourced from: Ryle, Robyn, 2020. (Pp.119 -165).

- Let the participants develop their own reasons; do not interfere with this process.
- Try to be creative with locally fit usage of words and questions. Summarize and link it to the discussion 1

DISCUSSION 1: GENDER VERSUS SEX (20 MIN)

WHAT IS THIS DISCUSSION?

The discussion will focus on the difference between gender and sex.

WHY IS IT IMPORTANT?

The discussion will show how society and culture play a large role in what it means to be a man or a woman, and that there is a difference between what we are born as and what society tells us to be.

STEPS:

Step 1: The facilitator describes the difference between sex and gender. Refer to the chart showing examples of sex and gender as well as the sample introductory speech for ideas on how to best introduce participants to this difficult concept. Starting out with the following questions and definitions may be helpful:

Do you know what the difference is between sex and gender? SEX is the biological characteristics of men and women. GENDER is the socially defined characteristics and roles of men and women.

Step 2: Prepare a table on a poster with two columns, one labelled “Sex” and the other “Gender”. Ask the participants about their experiences in what defines being a man, or being a woman. If their examples are related to character traits or tasks, write them in the “Gender” column. If they relate to biological traits, write them in the “Sex” column (see example below). Explain to them the difference again.

Table 4

SEX	GENDER
Biological—Men and Women	Social attributes – Masculine and Feminine
Inborn/innate Cannot be changed	Not inborn/innate, Can be changed
Examples:	Examples:
<ul style="list-style-type: none">• Women become pregnant and give birth.• Men can supply sperm Women breastfeeds child	<ul style="list-style-type: none">• Women take care of household work (e.g. Fetching water, cooking, maintaining cleanliness and hygiene etc.); Men take jobs outside household and support family with earned income.• Men wear shirts, pants while women wear kurta, sari.• Men work on repair and maintenance of water pipes and drainage systems• Mostly men are plumbers/engineers, women are teachers.• Men don't cry; Women are kind-hearted• Men sit in the tea shop and chat

A SAMPLE OF A 5-MINUTE INTRODUCTION TO THE CONCEPTS OF “GENDER” AND “INTERSECTIONALITY”:

GENDER IS LEARNED

“Gender” refers to a range of socially constructed characteristics attributed to men and women in any society. Individuals learn how a specific gender (men/women) should perform from socially constructed institutions such as family, community, school, religion, culture etc.

For example: New born babies learn from their parents if they are a girl or a boy. By the age of 2 or 3 they are able to classify who is men or women around them. Specific words, tones and gestures are used to address baby boy and baby girl by elders in the family and in the community. Babies observe and imitate gender related behaviors, for which the family, the society, and the community reward them. For instance, Girls should speak in low voice, girls should help mothers in doing household chores etc. Similarly, boys should take part in animal sacrifice or hunting, boys should not cry or show emotions etc. If they exhibit expected behaviors they are rewarded by tags such as – Sushil (good character), Gyani (intelligent), Ramri (beautiful), Sahasi (brave) etc. However, if a boy or a girl imitate behaviors of other gender, they are ridiculed and tagged as – Chakka/Hijada. By observing family, friends and elders, a girl or a boy learns what to wear, with whom to play, and whom to avoid.

Gender is performed unconsciously through repeated habits, responding to context-specific social norms that prescribe how men and women should be and act’. Individuals learn to behave in particular ways to fit into society. The idea of gender is an act, or performance (Butler, 1990).

GENDER ROLES ARE UNQUESTIONED

Gender roles ascribed by the society is usually accepted and followed without questioning them.

- Examples:
 - In certain regions, women are exclusively relegated responsibility of fetching water for the household. Water fetching is often seen as supportive work for the household and not productive (in this case that which brings in money) which has been the cultural domain of men. At this point, ask participants to

think of more examples of roles that we do without questioning? Examples may include: cooking, dealing with money, cremation, drinking tea in public, etc.

GENDER ROLES VARY BY REGIONS, LOCATIONS AND OVER TIME.

Gender roles and responsibilities vary across regions, caste, ethnicity, religions and over time.

For example: Gender roles and responsibilities may not be the same in the hills and Tarai of Nepal. Women in the hills are responsible for grass collection. It is opposite in Tarai where men is responsible for the same task. Similarly, Women from Tibeto-Burmese ethnicity may enjoy more freedom in speech than women from Indo-Aryan ethnicity. Gender roles and responsibilities are not static; they change over time. For instance, in some communities, Women have started ploughing lands, taking parts in cremation ceremonies, taking jobs outside households, driving cars, flying aeroplanes etc., which was not possible perhaps 50 years ago. Even in the same place or communities and at the same time, gender roles can vary within and across different cultures, religions, and castes.

Ask participants: Can you think of one example of yourself trying to fit into the societal expectations? What has CHANGED over time in their community, in terms of the responsibilities of men and women?

INTERSECTIONALITY: Gender intersects with other social identities such as caste, class, age, physical ability, remoteness and shape experiences of exclusion and inclusion.

TIPS: Facilitators are advised to use best possible creative methods to explain 'intersectionality', to the participants for e.g. Using graphs, charts etc.

Step 3:

Ask the participants to identify biological and social attributes that could fall into the sex and gender category. List them as shown below in table 5. Ask them to share contextual examples. Ask the participants if they are determined by someone's gender or someone's biological identities. This can lead to a group discussion on gender and sex.

Table 5

SEX (e.g. biological characteristics)	GENDER (e.g. social characteristics)
<ul style="list-style-type: none"> • Menstruation • Being pregnant • Giving birth • Lactating (breastfeeding babies) • Providing sperm 	<ul style="list-style-type: none"> • Wearing a sari/pants • Driving motorbikes • Fetching water • Child and elderly care • Washing clothes, dishes • Irrigating farms

FACILITATION TIPS:

1. The conceptual part may turn lengthy, difficult and boring. Try different materials to make the activity interesting and participatory. For example: use colorful meta cards to list the differences and ask the participants to place them under each category; provide meta cards to the participants and ask them to write what they could think of differences in roles of men and women in the local context and place them under each headings.
2. Keep the discussion on track. The manual does not intend to cover discussion on other gender or technological advancement in changing sex of a person.
3. Keep track of time; the discussion takes time.
4. Summarize and link it to activity 2.

ACTIVITY 2: GENDER POSITION BAR (45 MIN)

WHAT IS THE ACTIVITY?

In this activity, the participants reflect on roles and responsibilities carried out by men and women and their reasoning behind that.

WHY IS THIS IMPORTANT?

The activity will help the participants to see how roles and responsibilities have been divided on the basis of gender, who does what, and why it is important to recognize gender roles and responsibilities for better WASH planning.

WHAT DO I NEED?

The facilitators will need pictures of men and women standing in different positions next to each other; pictures of roles carried out by men and women in the community (examples are provided in Appendix II, and others can be created).

STEPS:

Step 1: Follow the picture arrangement as shown below. Cut the photographs from Appendix II.



Step 2: Explain what each picture represents, saying how it represents men labor, mostly men labor, labor shared by both genders, mostly women labor, or women labor.

Step 3: Make a circle, spread the pictures in the middle of the circle of participants. Ask the participants to pick one picture representing a particular role.

Step 4: Ask the participant to show their picture to other participants and describe the activity shown in the photo. After that, ask the participants to place the picture beneath the picture arrangement - the picture of a men and women that they think it applies to: men labor, mostly men labor, labor shared by both genders, mostly women labor, or women labor (pictures in Appendix II).

Step 5: Ask why he or she thinks that that picture fits in that category.

Repeat steps 3-5 until all pictures have been placed in a category.

Step 6: Ask participants: “Does this look like an equal workload for men and women? Who is involved in what type of roles (household, decision making, income generation etc.) and why? “What problems might this create at the individual, household or community level?” Probe for example, impact on single woman headed household, a household with a disable person, a Dalit household, a migrant household etc.

Step 7: Ask: “How the current gender roles and responsibilities could shape inclusive and sustainable WASH”? E.g. For discussion focus on type and nature of division of work between men and women as represented by gender position bar activity.

Step 8: Ask: “How would you like to change who does what job in the future, maybe in ten years? Please re-arrange, if you would like to balance the labor differently.” Help participants realize how changing which gender is responsible for a certain job can help make work more equal for everyone.

FACILITATION TIPS

- Strictly follow the instructions to arrange the photographs. (step 1). Remind the participants that this activity will help to understand the existing local gender division of roles, so place the picture based on their everyday experience and not based on assumption or heard facts from some other place.
- Do not mention the term workload in the beginning. Just mention that the objective of the activity is to place the activities based on who is currently performing those tasks in the village or community.

- Probe and find out why they think that the specific activity is only done by men/women.
- Challenge participants to think beyond “it has always been like this” when they describe why a certain labor activity is for that gender. In our workshops, we heard participants describe tasks as “dangerous”, “heavy”, “takes time”, “safe and at home”, among other things.

It may also be helpful to the participants if they think that the division of labor has changed over time, which may help participants realize that it can change in the future.

- Ask them what activity could be changed in 10 years from now in their place (not somewhere else). Do not confuse them that everything should come at the Centre which signifies balanced division of work.
- Don’t put away the pictures after this activity! It will be helpful to be able to look at the pictures during Discussion 2.
- Summarize and link it to discussion 2

IDENTIFYING GENDER ROLES

In any society, work has been divided into three main categories: productive, reproductive and community. With changing social, economic and political situation, women has been involved in all three types of work, popularly defined as triple work burden.

Three types of work:

- 1) Productive Work:** Production related activity or work, aimed at income or family consumption, comes under productive work category. For instance, agriculture, fishing, or weaving. Usually when people are asked about their job, their response is related to productive work, especially work which is paid or generates income. Both men and women can be involved in productive activities, but for the most part their function and responsibilities will differ according to the gender division of labor. Women’s productive work is often less visible and less valued than that of men’s. Women are generally paid less than men for performing same work.
- 2) Reproductive Work:** Reproductive work consists of care roles and responsibilities particularly in domestic sphere e.g. bearing children, taking care of them, taking care of elderly in the household, taking care of energy, food, fetching water for domestic use and maintain sanitation and hygiene for the household etc. Reproductive work is crucial to human survival, yet it is seldom considered ‘real work’. In most of the poor communities, reproductive work is done manually and is labor intensive and time consuming. Most of the time, it is the responsibility of women and girls.

3) Community Work: Community work consists of collective organization of social, cultural, religious, economic, political events, services, ceremonies, services, celebrations, community improvement activities where community members are expected to participate and contribute. Community work is usually unpaid and done voluntarily. Volunteer time is important for the spiritual and cultural development of communities and as a means of community organization. It is equally important space to take decisions in water systems construction and management. Both men and women engage in community activities, although a gendered division of labour also exists here. For example, men are present and influential in natural resource groups such as water user and sanitation committees or forestry committees, despite an obligatory minimum attendance of 30% of women in such groups.

THE GENDERED DIVISION OF LABOR

Women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women do almost all of the reproductive and much of the productive and community work. Development projects must remember that women's workload can prevent them from participating in ways that men may be able to. Additionally, any disruption in one area of work will affect the other areas. Extra time spent on farming, producing, trainings or meetings means less time for other tasks, such as child care or food preparation and finally rest. For these reasons, it is important to understand the gendered needs for better planning and decision making.

DISCUSSION 2: Inclusive WASH (20 MIN)

WHAT IS THIS DISCUSSION?

Participants imagine opportunities and challenges to access and contribute to local water governance.

WHY IS IT IMPORTANT?

Participants can reflect on everyday WASH challenges or opportunities. This will prepare participants for the gender-swapping role play in Activity 3. In addition, it will create space to reflect on varied experiences of access and capabilities to WASH services and opportunities for women and members from minority groups.

STEPS:

Step 1: Divide the participants into groups (e.g. men, women, or group as per special characteristics such as age, locations, occupations etc.). Choose a participant to take notes in the chart paper in each group.

Step 2: Provide participants some time to reflect on everyday WASH related challenges and opportunities they face at the household, at the community or at the workspaces.

Step 3: Ask groups –

- What opportunities or constraints they face in terms of access to WASH, WASH related opportunities and services (e.g. trainings, resources, decision-making platforms)?

Step 4: Ask one group member to present the opportunities and challenges for the group they discussed.

Step 5: As a larger group, discuss the differences between what different groups described.

- Example: Could access be different for e.g. along line of gender (men/women/ gender queer identities), age, physical ability, caste/ethnic lines? How?

Table 6

CHALLENGES FOR WOMEN	OPPORTUNITIES FOR WOMEN
<ul style="list-style-type: none"> • Unhygienic mensuration practices • Unsafe locations and infrastructure for bathing and cleaning • Inaccessible mensuration and hygiene services • Lack of awareness on safe and hygienic WASH • Household workload and time constraint • No information on meetings • No access to training on operation and maintenance • Access to water sources • Summarize and link it to activity 3 	<ul style="list-style-type: none"> • Access to knowledge on hygienic WASH practices • Access to mensuration and health products • Inclusion in planning meetings and decision making • Say in budget and water infrastructure and distribution plans and priorities • Networking with women’s groups • Capacity building (e.g. Maintenance and operation training) • Livelihood opportunities (e.g. MUS) • Summarize and link it to activity 3

Table 6 provides an example of challenges and opportunities for women. Similar discussion could be raised in case of another group e.g. Men, PwD, youths, gender queer identities etc.)

FACILITATION TIPS

- Discussion 2 prepares the participants for activity 3 and help the participant to reflect on differences in experiences and needs with regard to WASH as per intersecting social identities.

ACTIVITY 3: BARGAINING ROLE PLAY (35 MIN)

WHAT IS THIS ACTIVITY?

Men and women participants switch to the other gender and prepare a role-play in discussion with other participants.

WHY IS THIS IMPORTANT?

Women and men participants receive an opportunity to feel what it is like to be the other gender, and understand what challenges that other gender faces.

WHAT MATERIALS DO I NEED?

Clothes for instance scarves, sari, shirts, caps etc. that are worn by men and women in the community; household utensils and equipment that is used in the context of everyday WASH. Cut out the situation and role cards from Appendix III.

STEPS:

Step 1: Explain briefly about the role play, encourage the men and women participants in the group to act creatively by using different props (clothes, utensils, equipment's, make-ups etc.) in order to role play as the other gender; explain them to take it as a fun activity where they can experience how to bargain as the other gender.

Step 2: Divide the participants into groups wherein a group ideally has maximum of 5 participants; provide participants the situation card (Appendix III) or if they feel comfortable, ask them to role-play WASH situation from their community which they have experienced. Facilitate each group to distribute suitable role cards among themselves; read the situation to the participants if necessary. Not all roles in each situation need to be used, and if a group happens to have more than five members, you can add “community member” roles.

Step 3: Provide 15 minutes to each group to prepare a 3-4-minute role play based on the situation card they received. The funnier and more spontaneous the play, the better!

Step 4: The groups perform their role plays. After each group performs, ask participants how they felt playing the other gender. Ask the participants what they thought of the stereotypical gender roles. The question should not be about how they felt playing the role play, but how they felt playing the role they were in (for e.g. father, daughter-in-law, landlord etc.)

FACILITATION TIPS:

- With a little help from the facilitators, this may be the participants’ favorite activity. Having random props (such as water carrying jars, kitchenware, etc.) may help generate ideas. In our workshops, women were excited to get a chance to tell men to bring them food and tea constantly, while men enjoyed covering their heads with a scarf and playing an obedient housewife. We found that participants have lots of ideas once they realize that this is supposed to be a fun and light-hearted exercise.
- Ensure equal number of men and women and pre-arrangement of the props (clothes, utensils etc.) to save time and avoid confusion.
- Summarize and link it to discussion 3

Table 7 **ACTIVITY TIMELINE**

Time	Objective	Content	Method	Material
Phase 1: Introduction, 5 minutes	To explain that everyone will participate in a role play in a small group, where they will dress up and pretend to be the opposite gender	Describe the role play and divide participants into 2-4 small groups, with a maximum of 5 participants in each group	Short oral introduction	Props: head cover, scarves, pheta, towels, situation and role cards from Appendix III
Phase 2: Group discussion and role-play practice, 15 minutes	Each group prepares for their 3-4 minutes role play	Groups distribute role cards and read their situation card. They then plan their role play	Group work and practice	
Phase 3: Presentation of role play, 15 minutes	To present the play	The groups present role play in front of everyone, followed by discussion by both participants and audience	Presentation	

DISCUSSION 3: BEYOND THE WORKSHOP (15 MIN)

WHAT IS THIS DISCUSSION?

This will be the final wrap-up of the workshop. It will help to exchange insights from the workshop in the group and into the wider community.

WHY IS IT IMPORTANT?

Participants share their learnings and insights from the workshop. The discussion also entails what learnings they would like to implement in themselves, in family or in the community. If it is an organized group, they can also plan as a group how to continue discussing gender after the workshop.

STEPS:

Step 1: Provide the clarity that this workshop is not supposed to fix the problems in one day. Also unlike some trainings, the facilitators do not have all the answers. Emphasize that the workshop was only the first step, and now it is time for the participants to share what they learned with their friends and families and continue the conversation.

Step 2: Ask a volunteer to take notes while participants share ideas.

Step 3: In a circle, ask each of the participants to share how they felt playing role of the other gender.

Step 4: In a circle, ask each of the participants to share one way that they will use something they learned in the workshop.

TIPS:

- Give at least two examples of answers before the participants share. One example can be a simple discussion with your family, while the other example should be an action, such as “I will help my wife prepare and cook food.”
- Encourage participants to try not to repeat anyone else’s answer. You can also remind participants that this is a team exercise, which is why one participant should be taking notes. If a participant gets stuck and cannot think of an answer, encourage other participants to help him or her come up with something.

APPENDICES

Appendix I Workshop Evaluation

Workshop Evaluation with Participants

Workshop Evaluation should be carried out after the workshop. It can help to establish:

- what was good or bad within the workshop (for example, facilitation, the topics discussed, the logistics, etc.);
- an analysis of why it turned out as it did;
- conclusions about what has been learned and how it can be applied in future work.

You can ask the participants to comment on activities and discussions in terms of its organization, content, style or

- What did you find most useful about the workshop?
- What did you dislike about it?
- What was your key takeaway? How will you apply the learning in your life/work?
- If you were organizing a workshop of this kind, then what would you do differently? (Only for trainers/facilitators)
- What would you do the same way? (Only for trainers/facilitators)

Leave space for any additional comments the participants would like to make.

Evaluation of the facilitation process (Only for trainers/facilitators)

Observation as a basis for feedback should address facilitators' performance in supporting: a positive group process and working atmosphere, a well-structured working process (keep the group on track and reach certain results within the given time)

Guide Questions for Observation of Group Processes

- Was the working environment/sitting arrangement positive, - if not, did the facilitator try to improve it?
- Do you have the impression that all group members were clear about the task/exercise/tool they were to carry out?

- Did all group members participate equally?
- Did the facilitator try to encourage quieter participants?
- Were there persons dominating the discussion - did the facilitator try to reduce their influence?
- Were all ideas taken up and discussed - were they all equally taken into consideration?
- Was there any tension within the group, was there a sense of achievement or disappointment, or frustration?
- Did the group look after the less experienced/less well-informed persons?
- Were there factions emerging or opposing subgroups? - did the facilitator attempt to bring about a general rapprochement?
- Did all participants seem to be following the topics being discussed?
- Did the facilitator succeed in balancing guidance with low profile management? How?

Guide Questions for Observing the Working Process

- How did the facilitator explain the activities to be undertaken?
- Was there an agreement on the steps to be taken and the timeframe?
- Did participants start work immediately or was there some reluctance, - if so, how did the facilitator respond?
- What did the facilitator do to enhance progress (e.g. technical hints, examples)?
- Were there deviations or side-discussions which did not contribute to the actual objectives of the task - if so, how did the facilitator resolve the situation?
- Were there problems within the working process - if so, what kind of solutions did the facilitator offer?
- Did the facilitator help participants to keep an overview on the process, e.g. by summarizing different opinions or common achievements?

Feedback-Rules

- Feedback is preferably just between two persons
- If you provide feedback, imagine yourself in the position of the receiver
- Watch the other person carefully and try to make sure that you are not upsetting him/her
- Give personal messages, so called "I-messages". In other words, make it clear that

what you say is just your personal opinion. Start your statements with “I have the impression that...” or “It seems to me, as if...”

- Avoid statements like “you always do...” - refer to concrete situations instead. For example, “when you were talking about xy, you did...”
- Try to avoid adjectives that have a strong negative connotation, like “bad”, “boring”, “wrong” as they will probably hurt the feelings of the other person and thus distract attention or create a defensive reaction. Rather talk about effects on yourself. For example, instead of saying “Your presentation was boring” you could say “In my opinion, your presentation could have been more lively - therefore, it was difficult for me to concentrate at times”
- Adapt your feedback to the personality of the other. For example, a very self-confident person may tolerate stronger words and clearer messages, while a person who is already very critical and unsure about his/her own style of facilitation, might feel defeated if you come up with strongly adverse comments.

Sourced from Chatty, D., Baas, S., and Fleig, A. (2003).

APPENDIX II Pictures for activity 1 and 2

Provided pictures could be used as a sample. If possible, it is highly recommended to use contextual photographs.

Pictures for Activity 1 & 2





APPENDIX III Role Plays to cut-out for Activity 3

<p>Setting 1: Daughter-in-law lives with her parents-in-law. The husband works abroad. Daughter-in-law obeys her in-laws and is responsible for managing household, carrying out domestic tasks (including water collection, cleaning house/kitchen) and agricultural tasks. A WASH project that includes adding more taps in the community has been introduced in the village, which could ease her water fetching responsibilities. However, she is not able to save time yet. On the other hand, WASH interventions have added to her workload because of having to attend meetings, etc.</p> <p>Task: Prepare a 3-4-minute skit showing how the household can work together to reduce the burden and well-being of the household.</p>	<p>Daughter-in-law</p>	<p>Father-in-law</p>	
	<p>Mother-in-law</p>	<p>WASH Project officer</p>	<p>Community Member</p>
<p>Setting 2: A family in which the husband and wife both share household responsibilities of cooking, water-related work (fetching water, cleaning) and childcare. They are both comfortable in their situation but the husband is ridiculed by the community for helping his wife manage the household.</p> <p>Task: Prepare a 3-4 minute skit on how the husband and wife can change the community's mind-set.</p>	<p>Husband</p>	<p>Wife</p>	
	<p>Community Member</p>	<p>Community Member</p>	<p>Community Member</p>

<p>Setting 3: A family with a young child owns a tube well. However, water quality is very poor and has high levels of iron and arsenic. It often leads to the family being sick and they have to frequent hospitals. This creates an increasing financial burden on the family. Because of poor health, the child is also often unable to attend school, while the husband forces himself to continue working even when feeling ill.</p> <p>Task: Prepare a 3-4 minute skit on how she can gain support from community members to solve her problem.</p>	Wife	Husband	
	Water User Group	Community Member	Local government
<p>Setting 4: The springs are drying and population has increased in the village. Water for household use(drinking/sanitation/hygiene) and agriculture is scare. A young wife needs to walk an hour to collect water. The long distance travel makes her vulnerable to unwanted attacks from strangers. At the water source, she experiences fighting with fellow villagers due to long water queue. At home, she is blamed for the lack of water leading to beatings from family members. In addition, with only one spring source for the entire village, and household responsibilities, she is left with no time to participate in communal meetings, or being able to access information, knowledge and services and share her experiences in the water community.</p> <p>Task: Prepare a 3-4-minute skit on how she can receive family support, make water community inclusive and add her experience in local water planning.</p>	Husband	Wife	

	Mother-in-law/father-in-law	WASH Project officer/ Community mobiliser	Community Member
<p>Setting 5: Girls and women bathe in the open as there are no private bathrooms and no communal public bathrooms for women. They face harassment and threat of rape.</p> <p>Task: Prepare a 3-4-minute skit on how the community and family can support girls and women from risk (violence linked to sanitation, hygiene and water) of open defecation during menstruation.</p>			
Wife	Husband	Village head	
Mother/ Father in law	Sister-in-law	Community mobiliser	

<p>Setting 6: A WASH engineer is hired for bio-physical and social assessment for the instalment of water taps in the village. He travels to the project area, consults with men in the market area, that includes men leaders of the village, however, does not consult or discusses with single women households, PwD, young girls, poor men and women. Consequently, the taps get installed near market area alongside the main road, mostly benefitting the men leaders and households located there.</p> <p>Task: Prepare a 3-4-minute skit on how the WASH engineer could have been inclusive and participatory in his consultations on design and location of tap; what could be the possible adverse consequences of his gender blindness on women, poor and disadvantaged; what role men leaders could have played to make the process inclusive and participatory?</p>		<p>WASH Engineer (man)</p>
<p>Man (Local leader)</p>	<p>Man (Shop Keeper)</p>	<p>Woman (Shop keeper's wife)</p>
<p>Young girl with Disability</p>	<p>Single woman</p>	<p>WASH Community mobiliser</p>

Setting 7: A mid age man peeing in a pond openly. A young woman passes by. At first she tries to avoid it, however, after a while confront him. She questions about his shameful and unhygienic behavior. This creates a conflict between them. He tries to abuse the woman verbally. A man health volunteer enters the scene and take the issue to village head and WASH engineer.

Task: Prepare a 3-4-minute skit on how the men and women leaders in the community work together to eliminate open defecation culture practiced by mid age and elderly men in the community and support girls and women from associated violence and shame.

<p>A mid age man</p>	<p>A young woman</p>	<p>Man health Volunteer</p>
<p>Woman Village head</p>	<p>Man WASH engineer</p>	

APPENDIX IV Annex I: Key Terms and Definitions¹

- “Gender” refers to the socially constructed roles and identities of men and women as well as the relationship between them.
- “Gender Relations”, are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another.
- “Gender Roles”, are the ‘social definition’ of women and men. They vary among different societies and cultures, classes, ages and during different periods in history. Gender-specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions.
- “Excluded Groups” refer to women, Dalit, Indigenous ethnic groups, Madhesi, Muslim, persons with disabilities, elderly people and people living in remote areas. who have been structurally excluded over a long time due to economic, caste, ethnic, gender, disability, and geographic. Excluded groups also includes sexual and gender minorities (i.e. Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI)).
- “Gender Equity” refers to the process of being fair to women and men. Gender equity means steps taken to achieve fairness and justice in the distribution of benefits and responsibilities between women and men.
- “Gender Equality” refers that all human beings are free to develop their personal abilities and make choices without the limitations set by strict gender roles. The different behaviours, aspirations, and needs of women and men are considered, valued and favored equally.
- “Gender Equality and Social Inclusion (GESI)” refers to a concept that addresses unequal power relations between women and men and between different social groups. It focuses on the need for action to re-balance these power relations and ensures equal rights, opportunities and respect for all individuals regardless of their social identity.
- “Social Exclusion” describes the experience of groups that are historically disadvantaged because of discrimination based on income, gender, caste, ethnicity or religion or location.
- “Social Inclusion” refers to a process that ensures that those at risk of poverty and social exclusion gain the opportunities and resources they need to participate fully in

1 Adapted from (1) Ministry of Urban Development. Gender Equality and Social Inclusion (GESI) Operational Guidelines 2013. Singhdurbar, Kathmandu, Nepal. (2) Ministry of Physical Infrastructure and Transport. Gender Equality and Social Inclusion Operational Guidelines 2017. Singhdurbar, Kathmandu, Nepal. (3) Ministry of Health. 2016. National Strategy for Reaching the Unreached 2016–2030. Kathmandu, Nepal. (4) The-Act-Relating-to-Rights-of-Persons-with-Disabilities-2074-2017. (5) “Building on Gender, Agrobiodiversity and Local Knowledge”. FAO, 2004. (5) CGAIR (tools, methods and manuals).

economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they participate more in decision making on matters that affect them and on access to resources, opportunities and services to enjoy their fundamental rights.

- “Gender Norms” The expectations of what it means to be a man or woman, including social and political roles, responsibilities, rights, entitlements and obligations, and the power relations between men and women.
- “Gender-based violence (GBV)”, Any form of violence that is directed at an individual based on biological sex, gender identity (e.g., transgender), or behaviors that are not in line with social expectations of what it means to be a man or woman, or a boy or girl. It includes physical, sexual, and psychological abuse; threats; coercion; arbitrary deprivation of liberty; and economic deprivation, whether occurring in public or private life.
- “Gender transformative approaches”, is a methodology that, instead of burdening women with the responsibility for equality, engage men and women together as agents of change. Where “business-as-usual”, accommodative gender approaches try to work around barriers, and are often focused solely on women, gender transformative approaches have broken new ground by transforming structural barriers and constraining gender norms, meaning the unwritten rules about who can do what kind of work, control what types of assets and make what level of decisions.

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Web links on Workshop Materials

Gender Training Manual: (LINK) <https://cgspace.cgiar.org/bitstream/handle/10568/77585/ultra%20compressed%20final%20gender%20manual.pdf?sequence=1>

Gender training website on WLE: (LINK) <https://wle.cgiar.org/solutions/participatory-gender-training-community-groups>

Gender Training Documentary on You tube: {LINK} https://www.youtube.com/watch?v=ir0snUnE4mc&feature=emb_logo

(Graphic illustrations):

1. Men drinking tea in the market



2. Men and women attending community meetings



3. Fetching Water



4. Cleaning Utensils



5. Cooking



6. Doing laundry



7. Carrying water for sanitation



8. Watering Vegetables



9. A female mayor conducts a meeting with members of the municipality.



10. A woman taking shower



11. A girl child using soap and water to wash her hands.



12. Irrigating fields



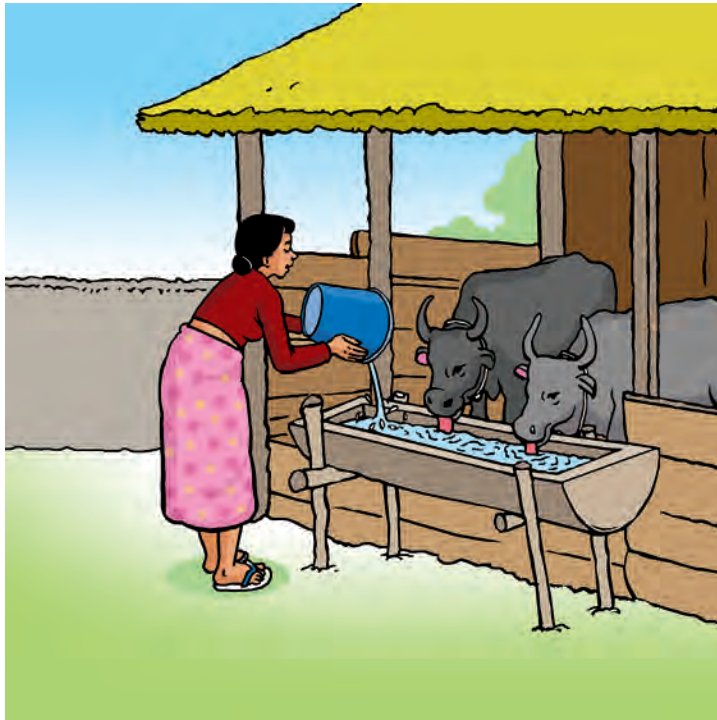
13. Maintenance of drinking water tap



14. Cleaning water tank



15. Water for livestock



16. Cleaning toilet



17. A woman assisting a disabled elderly into health post



18. Men counting money



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