

RURAL WATER SUPPLY SANITATION & HYGIENE PROGRAMME
Finn WASH-BG Planning PHASE
BENISHANGUL GUMUZ REGIONAL STATE
(Final Draft)

GENDER TRAINING MANUAL FOR TRINERS



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INTRODUCTION

The Benishangul-Gumuz Rural Water Supply, Sanitation and Hygiene Programme (Finn WASH-BG) is a regional development programme Financed by the governments of Finland (GOF) and Ethiopia (GOE). There are two (2) phases to the programme, the Planning Phase; which is one year, and a proposed Implementation Phase, which will be four (4) years in duration respectively. This is the planning phase which is being undertaken on a pilot basis in the following five woredas in Metekel Zone: Bullen, Dibate, Mandura, Pawe Special Woreda and Wombera.

The main objective of WASH–BG is “universal access to improved water source, sanitation and hygiene in Programme woredas to the extent where protected springs and hand pump wells are feasible”. The purpose of the planning phase is to achieve Universal Access Plan targets through CDF method, a Demand Driven Approach (DDA), where communities take ownership and the initiative to request, plan, construct, finance (through the CDF) and manage their own water points, thus ensuring ownership and sustainability of the water points. With success, the model scaled up, replicated and the best practices as well as success stories documented and shared with other areas within and beyond the Benishangul-Gumuz Regional State.

The Planning Phase of WASH-BG is being undertaken by Niras-Orgut-Pöyry, a consortium of consultants in collaboration with the Regional, Woreda and Kebele staff as well as the rural men and women of the BGNRS.

A Gender Mainstreaming Strategy has been produced. This has been disseminated and consultative workshops were held in both Assosa and Metekel Zone to review the Strategy. The final daft has been produced and will be used as the key Gender Document to mainstream gender issues and concerns into the Finn WASH-BG Programme.

The objective of this manual is to provide a framework training document that will be used in Gender Training for all the key stakeholders working in Finn WASH-BG. The manual offers training in key areas related to Gender in Water Supply, Sanitation and Hygiene.

The manual is divided into five Sections, which are very crucial to understanding the key issues and concepts in WASH as follows:

1. Exploring Gender

This section explores the key concepts and social origins of gender; looking at sex and gender. It further examines Gender Equality as a Development Objective. Each of the topics concludes with trainer notes and handouts for participants.

2. Gender Analysis

The section starts with exploring Gender and task analysis; then access and control over resources. It further explores gender roles and responsibilities as well as gender division of labour.

3. Gender and Culture Analysis

The section explores some of the complex cultural issues that challenge relationships between men and women in society today. It examines the myths that exist in society, creating the notion of men being superior to women, and also explores socio-cultural issues of society that discriminates against women, perpetuating the inequalities between men and women. Two topics in Gender and Myths analysis are explored. The section ends with exercises to develop strategies that deal with cultural barriers that prevent women participating actively in decision making at the household and community levels; in particular to ensure that women participate WASH (planning, especially construction and O&M activities) the CDF process, and other community development activities.

4. Gender and Power Relations:

The section assesses how power affects relationships between men and women. It explores the different forms of power at play within families, communities, organisations and society at large and also how power hinders or facilitates the full participation of men and women in project and other development activities and efforts.

5. Gender in Water, Sanitation and Hygiene:

The section examines the socio-cultural issues affecting sanitation and hygiene practices within the project areas. In addition, it explores some of the bad cultural practices affecting good hygiene and sanitation in the communities, resulting in poor health, and discrimination against one gender, normally women and girls. It concludes with exercises to develop strategies that challenge as well as change cultural practices that inadvertently advocate poor hygiene and sanitation practices and discriminate against women, girls and children.

For effective and best outcomes, the manual recommends the following guidelines:

- Training teams must comprise of between 7 to 15 participants. This ensures participation and interaction especially for group work and exercises.
- As it is a gender training programmes; should women form at least a third of participants for each training section. This will ensure gender perspective and with varied experiences of men and women.

It is the hope that the manual will contribute positively to ensuring gender is mainstreamed and making Finn WASH-BG a more gender responsive programme.

1. EXPLORING GENDER



Photo credit: Judith OFORI, Gender Adviser

1.1 CONCEPT AND SOCIAL ORIGINS OF GENDER LOOKING AT GENDER AND SEX

Purpose: To explore gender, its meaning and concepts in particular the difference between **sex and gender**, the social origins and construction of gender. This will ensure that participants will have a better understanding of gender, its key concepts and issues, enabling them to address some of the issues that they may confront them in their work or every day interactions within their respective communities. The need for gender equality and key reasons for Gender mainstreaming especially within the WASH sector will be better understood.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Pictures, flip charts, pens, markers, paper

Procedure:

1. Introduce the subject of Gender and explain to participants that you are going to explore Concept and social origins of Gender, the differences between sex and Gender through some drawing, exercises and discussions.
2. Ask participants what happens when a child is born? What do they do? What questions do they ask; especially when they first hear of a new birth in the family or a friend has delivered? **From the time the baby is born even before being named, the child is identified as a boy or girl; that is the child is defined by its sex at birth.**
3. Explain to participants the meaning of sex

Sex refers to the biological difference between women and men.

Sex is biologically determined, universal and static/unchanging.

4. Show participants pictures depicting the differences between men and women, ask them to state the differences.
5. Ask participants to take a moment and reflect, go back into their earliest memories when they first noticed they were different as boys and girls. How old were they, what was happening around them; who was there with them; what message did they get that make them realise they were different from the opposite sex? Give participants a moment or two to reflect and observe their reactions.
6. Give each participant some flip chart/drawing paper and pens, and ask each participant to draw their own experiences. Explain that their drawings should show the message that was communicated to each person, the source of the message.
7. Either group participants in smaller groups or come back together in the large group and discuss the meaning of their pictures. Ask them to identify the message, the source of the message, and how they felt about the message.
8. Ask what the messages were. Using the flipchart and the format identified below, write down the messages, sources and feelings.

Sex	Message	Source	Feelings

9. Ask the participants to define gender. Ask them their views on sex and gender. Allow the participants to give their definitions and understanding of gender and sex. Note their definitions on the flipchart and give the definition of gender as:

Gender refers to the socially constructed roles of women, men, girls and boys. Is it learned, dynamic – changes over time, multi-faceted – differs within cultures and societies, in some cases, age

10. Re-visit the flipchart with the messages/sources and feelings, and ask participants whether the messages relate to sex or gender roles.
11. Go through the key Gender concepts to participants to ensure that their participants' awareness is raised and they understand the issues relating to gender, sex and other related issues.
12. Emphasise that the training will be analysing the relationship between genders. As these relations are socially determined, they can change and are even changing.
13. Explain to participants that the key reasons for gender mainstreaming in the WASH sector, ask participants for their views on the need for gender mainstreaming especially in WASH.

SUMMARY POINTS

Sex:

- Biologically determined
- Universal
- Unchanging

Gender roles are:

- Socially constructed
- Learned
- Dynamic – they change over time
- Multifaceted – they differ within different societies, cultures and ethnicities.

Gender relations:

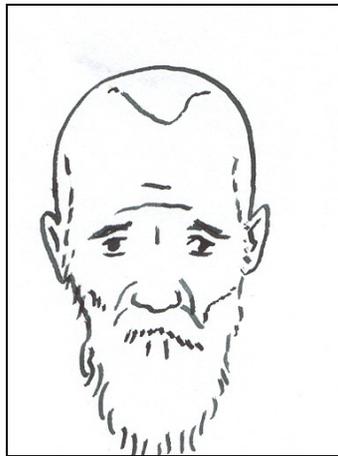
- Ascribed – Through a network of kinship and affinity
- Achieved – through work in economic, political and social spheres
- Influenced – by tribe, community, age, religion and cultural norms and beliefs.

Gender relations are:

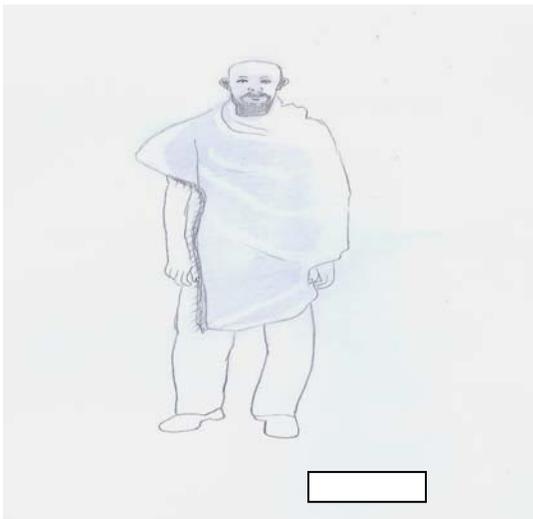
- Ascribed – through relationships, family and societal values, associations and environment
- Achieved - through economic, political, social and spheres
- Influenced - by tribe, community, age, religion and cultural norms and beliefs.

Adapted from Gender Relations Analysis: A guide for Trainers (Save the Children)

Pictures



These two pictures above are adapted from RWSEP Gender manual



man



woman

PICTURES (by Ato Girma Gertinet, Assosa March 2009)

1.2 GENDER EQUALITY AS A DEVELOPMENT OBJECTIVE

Purpose:

- To further explore gender, as a concept in development.
- To explore and focus on gender equality, and explore the reasons why it is important as a development objective; in the Millennium Development Goals, and especially within WASH activities
- To analyse the reasons why gender as a concept is difficult to deal with in development interventions

Method: Trainer lead input and discussion, group work, questions and answer sessions, trainer notes and handouts.

Tools: Flip charts, pens, markers, paper

Procedure:

1. Revisit the definition of Gender and explain to participants that you are going to further explore Gender; this time **Gender Equality** as a **Development Objective**,
2. Ask participants their understanding **Gender Equality**?
3. Refer to the trainer notes and explain to participants what Gender Equality is.
4. Ask participants their understanding of development goals/objectives?
5. Write down their answers on the flip chart and explain to participants what a development goal and/ or an objective is.
6. Ask participants if they know of the Millennium Development Goals (MDGs)? With their input list the MDGs on the flipchart.
7. Focus on **MDG Goal 3: Promote gender equality and empower women**, ask participants to present their views on what this goal means.
8. Ask participants how this MDG Goal, can be applied to WASH activities? Ask participants whether the availability of adequate WASH facilities helps women and

let them to give examples of situations where there are adequate facilities, and vice versa, and the effect on women/families. Go through their answers and give examples of add to the examples (if not given by participants) the list provided in the trainer notes/handout below.

9. Now tell the participants you are going to explore why Gender as a concept is at times difficult to understand, deal with.
10. Divide the participants into different small groups and ask each group to give at least 2 reasons why they think dealing with gender as a concept is difficult.
11. Let each group present their answers, and note them on the flip chart, go through and discuss with the groups; using the trainer notes provided below, summarise the session.
12. Conclude the session by returning to the objectives of the day, summarise them and stress the importance of the need for gender equality in all development interventions, and that each everybody is personally responsible to contribute to achieving the goal.

What is Gender? Further exploration!!

Gender refers to socially and culturally constructed differences between females and males in a particular society or country. These perceived differences are ascribed and learned, and are expressed in cultural expectations in terms of behaviour, character attributes, aptitude, rights, and needs and abilities of females and males respectively. Gender definitions and inequalities are reflected in female male differences in economic opportunities and access to resources; in access to social and public services; and in access to public representation, political authority and decision-making.

- Gender NOT just focused on women – but an approach based on the recognition that men and women are not treated equally, and the conviction that they should be
- Gender is a key determinant/linking factor to other forms of disadvantage (e.g. poverty, HIV/AIDS, WASH activities ...) – females are treated unequally, so they lose out
- ... so unless gender issues are addressed, half the people in the in the world, especially the poor African countries are likely to be denied access to resources, power and processes in every area of life

What is Gender Equality?

Gender equality refers to a situation in which there is an absence of discrimination on the basis of a person's sex. As a development goal it is achieved when females and males have equal rights, obligations and opportunities to life, security and good health; to respect and dignity; to a viable livelihood; to participate in the care of the home and of dependent family members; and to take an active part in public and political life.

Why is Gender Equality important?

Sustainable human resource development can be achieved only if the potential and promise of all the people in a society or country are fulfilled – the contributions, knowledge, experience, capacities, perspectives and values of both females and males are required. Gender equality concerns both economic effectiveness and social and political justice. Thus, its achievement encompasses sustainability of livelihoods, issues of governance, and issues of equality of distribution with respect to the benefits and costs of development. The following are the new major emphases:

- A shift in emphasis from women as a target group to gender equality as a development objective;
- An emphasis on mainstreaming to influence policy formulation, methodologies for planning and evaluation, institutional structures and decision-making procedures;

Why is gender so difficult?

- It is about power & resources – and since the male half of the population is likely to experience benefits from existing inequalities, there are a lot of people with something to lose from addressing gender disparities
- ... and because there are just as many people with something to gain, it can look a lot more threatening than dealing with other equality issues (e.g. disability, sexuality ...)
- Many societies (all?) have deeply embedded sexist cultural norms, so it can be a very sensitive area – change would affect the whole set up of society
- It is also vitally important to focus on our own behaviour (as individuals and within organisation) – we are all gendered, and we can either reinforce or challenge inequality
- This is even more sensitive – most people certainly do not want to acknowledge their own sexism
- Gender is therefore both political and personal – it affects everything.

MDG Goal 3:

Promote gender equality and empower women

Eliminate gender disparity in primary and secondary education, preferably by 2005, and to all levels of education no later than 2015.

With adequate access to WASH facilities:

- Women and girls enjoy private, dignified sanitation, instead of embarrassment, humiliation and fear from open defecation
- The burden on women and girls from water carrying is reduced as time gained could be used in other productive activities or resting; and girls can spend more time on education, social activities or just rest!
- The burden on women and girls from looking after sick children and other members of the family is reduced, with improved health of the family

Without access to WASH facilities:

- The workload of women and girls increases within the house hold
- Women and girls face harassment and/or sexual assault when defecating in the open
- Women in rural areas spend up to a quarter of their time drawing and carrying water – often of poor quality.

The MDGs at a glance

Goal 1: Eradicate extreme poverty and hunger

- Halve, between 1990 and 2015, the proportion of people whose income is less than one dollar a day. Halve, between 1990 and 2015, the proportion of people who suffer from hunger

Goal 2: Achieve universal primary education

- Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling

Goal 3: Promote gender equality and empower women

- Eliminate gender disparity in primary and secondary education, preferably by 2005, and to all levels of education no later than 2015.

Goal 4: Reduce child mortality

- Reduce by two thirds, between 1990 and 2015, the under-five mortality rate

Goal 5: Improve maternal health

- Reduce by three quarters, between 1990 and 2015, the maternal mortality ratio

Goal 6: Combat HIV/AIDS, malaria and other diseases

- Have halted by 2015 and begun to reverse the spread of HIV/AIDS
- Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases

Goal 7: Ensure environmental sustainability

- Halve by 2015 the proportion of people without sustainable access to safe drinking water
- Integrate the principles of sustainable development into country policies and programmes and reverse the loss of environmental resources.

Goal 8: Develop a global partnership for development

1.3 DEFINITIONS AND KEY CONCEPTS

- **Gender** refers to the socially constructed roles of women, men, girls and boys. Everywhere in the world the roles of women and men are different from each other, but they are differently different depending on where you are.
- **Sex** refers to the biological difference between women and men. There are some activities that women and men are engaged in that are the same world over and throughout history that are based on this biologically defined difference. An example would be child birth. However, in understanding the complex organization we call society, sex is a very limited concept. While it is important to understand and to consider roles that derive from the biological distinction, it does not begin to explain roles that vary from one context to another.
- **Gender Approach:** Is an approach in programme development and delivery that focuses on women and men and not on women in isolation. It highlights different interest of men and women; the conventions and hierarchies, which determine the position of women and men in the family, community and society at large.
- **Gender Equality** refers to the equal rights, responsibilities, opportunities, treatment and valuation of women and men - in employment and in the relation between work and life. Gender equality means that different behaviour, aspirations and needs of women and men are considered, valued and favoured equally, and that the way women and men are treated and their work is valued should not depend on whether they are born male or female.

- **Gender Equality and Women's Empowerment:** refers to a **goal** subscribed to by OECD/DAC and some other international organizations and agencies. This concept combines a focus on gender concepts and relations and on the roles and responsibilities of men as well as women, with a recognition of persistent gender imbalances whereby females in most if not all societies and polities in both North and South continue to be the discriminated, underprivileged sex in terms of rights, obligations and opportunities relative to males.
- **Gender Empowerment Measure:** indicates the extent to which women are able to actively participate in economic and political life. It focuses on participation, and measures gender inequality in key areas of economic participation (formal labour force participation or employment), political participation and decision-making (e.g. seats in national parliaments), and professional participation (administrators, technical professionals and academicians).
- **Empowerment:** refers to access to decision-making authority or power which enables individual and collective problem-solving with respect to processes that shape the lives and life situations of people in a particular development intervention context. Empowerment involves both personal (self-awareness and recognition of how power operates in the circumstances of concerned individuals) and collective dimensions. In its collective sense, empowerment involves people - especially poor and disadvantaged people - organising themselves with a common understanding and purpose to achieve specific economic, political and social development goals.
- **Promotion of gender equality** does not mean that women and men need to become identical as women and men are and can be different; it means men and women should have equal rights, responsibilities and opportunities. All human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Equality between women and men is both a human rights issue and a precondition

for sustainable people-centred, social and economic development and includes the same human and workers' rights; equal value and fair distribution of responsibilities and opportunities, workload, decision making and income.

- **Gender mainstreaming** is a strategy for promoting gender equality. It is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. In WASH, gender mainstreaming is therefore a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal issues, so that women and men benefit equally in accessing WASH services.
- As an **institutional strategy**, gender mainstreaming in programme (WASH-BG) is aimed at giving equal opportunities and rights to men and women as beneficiaries, participants and decision-makers through such processes as integrating gender equality into the mainstream of policies, programmes, projects, institutional mechanisms and budgets and through addressing gender inequalities through gender-specific measures for and with women, men or both.
- Gender mainstreaming requires action particularly in undertaking a **gender analysis** to review the WASH needs of men and women and to assess the impact of programme (WASH-BG)'s activities on the men and women and its impact on service delivery and to identify possible imbalances between the positions of men and women. Of crucial importance here is the **disaggregation of data gathered by sex**.
- **Gender specific actions** help to ensure provision of equal chances and opportunities to all. This involves targeting each group specifically or exclusively with a view to address the different needs, responsibilities, capabilities and to help avert any existing inequalities. The idea is not to treat everyone equally in a situation of inequality.

- **Institutional change** at the level of policy, design and planning of programmes and activities should be able to show the deliberate move to incorporate critical gender concerns into all levels of programme (WASH-BG)'s activities and institutional processes. Institutional change should enable participation of both men and women in decision-making processes and give the disadvantaged groups a voice.
- **Gender Needs:** As men and women have different roles and responsibilities, they also have different needs (gender needs). These are practical needs (related with role performance) and strategic needs (related with status).
- **Gender Sensitive Indicators:** These are indicators with the special function of pointing to gender-related changes in society overtime. Gender sensitive indicators are used to point to changes in the status and roles of women and men and therefore to measure the extent to which gender equality has been achieved.
- **Gender Monitoring and Evaluation:** Is the assessment of whether development initiatives are meeting gender mainstreaming goals and objectives. It is the establishment of gender specific measurable indicators (qualitative and quantitative) against which the assessment of project progress and impact can be made.
- **Gender Concerns/Considerations:** these refer to issues or circumstances occurring in a locality or development situation or as a result of a development intervention which may mean that subsequent impact is different for women or girls and men or boys due to the different activities in which they are involved, the different responsibilities they have, and their different, unequal access to power and decision-making.
- **Gender Discrimination** is the different treatment of women and men on the basis of gender. This often involves systematic and structural discrimination against women within the family, the community and in social or political life.

- **Gender Issues** are problems and concerns arising from discriminatory attitudes and treatment and existence of gender gaps due to unequal social and power relations
- **Sex disaggregated data:** Is data gathered for women and men separately. Disaggregated data by sex can give the staffs of organizations to see the results of the research are the same or different for men and women.

2. GENDER ANALYSIS



Photo credit: Judith OFORI, Gender Adviser

2.1 TASK AND GENDER ANALYSIS

Gender Analysis:

Is the study of the different roles of women and men to understand what they do, what resources they have and what their needs and priorities are.

It is a tool to better understand the realities of the women and men, girls and boys whose lives are impacted by planned development. If you are involved in activities that have the power to change the context and content of people's lives, it is your responsibility to make sure that those activities are informed by what are the real life circumstances, strengths and needs of the women and men whose lives are about to change.

Gender Analysis can be utilized in a number of ways to inform decision-making. It can be done by an individual organizing information according to the categories used, or it can be a powerful method used in the context of empowerment to further communities' access to and control over the use of resources their lives depend on. Gender Analysis is not participatory by definition. It only becomes a framework and a tool for participatory development when it is used in such a way that the people whose information is being organized have control over the process of using Gender Analysis. The

Purpose: To show how society and culture assign men and women different tasks with little or no flexibility in certain societies.

To show participants that women tend to carry out all the tasks and own little or no resources in the family, while the man has control over most the resources and the least tasks. At the end of the activity, the participants should be able to find ways of balancing the tasks between the man and woman

Method/ Tool: Gender and Task tool

Materials: Pictures, list of tasks, flip chart, markers, pens

Pictures of a woman, a man, and both a woman and a man.

Pictures showing the following activities as depicted in the pictures below:

Pictures/Tasks:

- washing of clothes
- cooking
- fetching water
- carrying water
- washing utensils
- washing clothes
- cleaning the house
- assisting children to wash their hands
- removing baby's feaces
- digging a pit latrine
- cleaning around a water point
- a meeting
- thatching a house
- sowing seeds
- weeding the farm
- harvesting crops
- threshing teff
- milking
- cooking injerra
- preparing the land
- collecting fuel wood
- collecting animal dug
- carrying fuelwood
- making charcoal
- spare parts outlets

- selling of vegetables

Procedure:

1. Copy the above list on the flip chart or go through the list in the manual with the participants
2. Let the participants form small working groups
3. Ask participants in their groups to identify which of the above tasks are undertaken by man or women in their communities
4. Let each group present its list of tasks
5. Discuss similarities and differences.
6. Now tell the participants you will be doing the same exercise with pictures. If you have picture cards, give out the large pictures of the man, woman, and one with both otherwise just refer to the pictures in the manual
7. Give out the small pictures, let the participants identify them.
8. Where there are no picture cards, refer to the pictures in the manual.
9. Ask members to arrange the pictures according to what activities are done by women and those done by men and both in their communities as is without assumptions
10. Discuss their picture arrangements, similarities and differences
11. Ask participants how more activities can be done / shared by both men and women.

PICTURES (by Ato Girma Gertinet, Assosa March 2009)
Man Woman

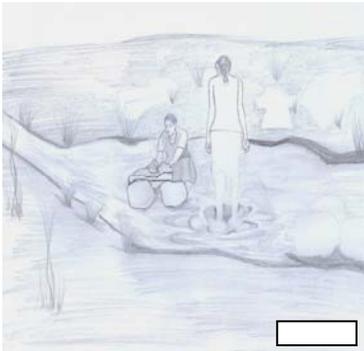


Man and Woman



PICTURES (by Ato Girma Gertinet, Assosa March 2009)

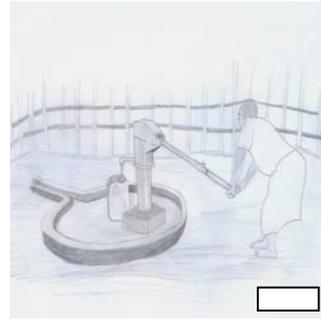
Woman washing clothes



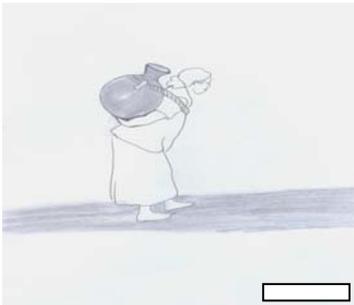
Woman cooking



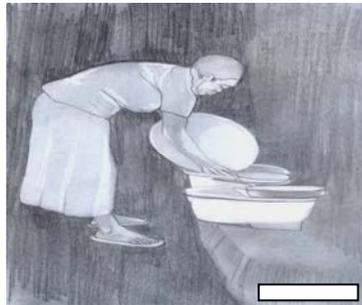
Woman fetching water



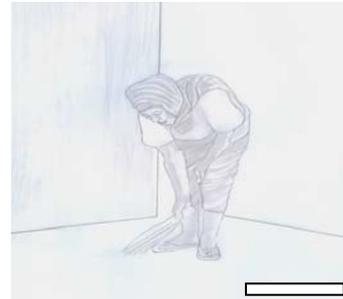
Woman carrying water



Woman washing utensils



Woman cleaning the house



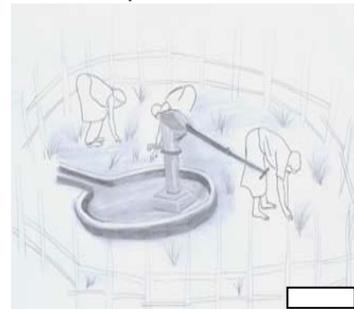
Helping a child wash his Hands



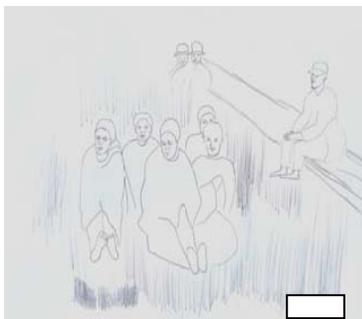
Helping child clean up after toileting



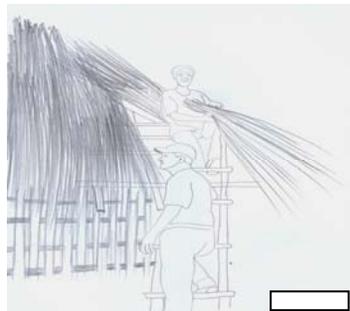
Cleaning around the water point



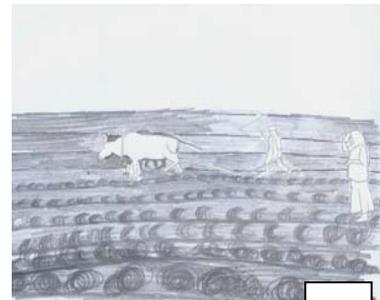
A community meeting



Roofing a house

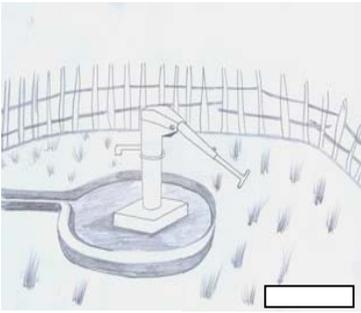


Sowing seeds

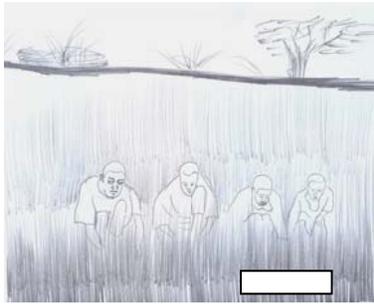


PICTURES (by Ato Girma Gertinet, Assosa 2009)

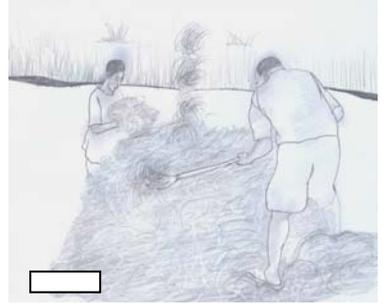
A hand pump



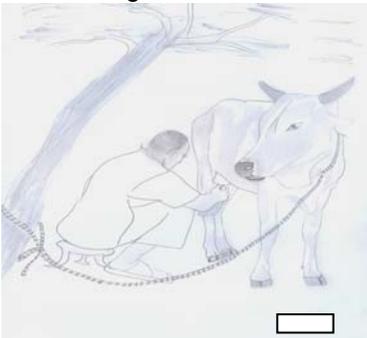
Farmers weeding their farm



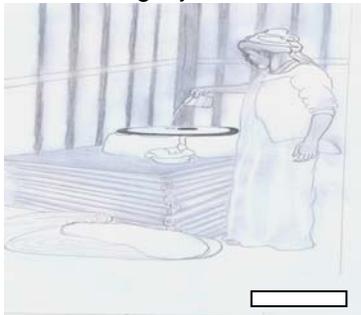
Processing teff



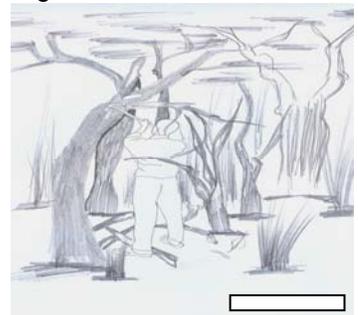
Milking the cow



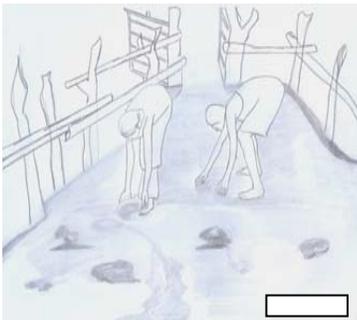
Cooking Injera



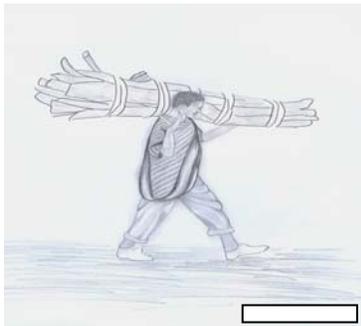
Cutting a tree for firewood



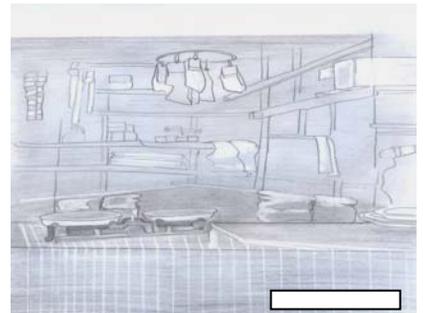
Collecting animal dung for domestic fuel use



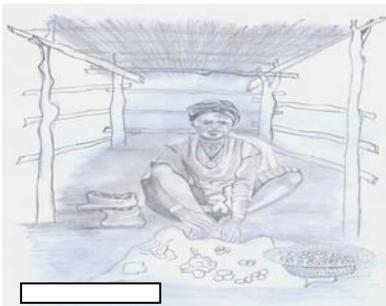
A man carrying fuelwood



A shop



A woman selling vegetables



Who looks after the children?



•

2.2 ACCESS TO AND CONTROL OVER RESOURCES

Purpose:

To review the family resources and ownership as prescribed by society. It is meant to be compared with the task analysis activity. At the end of the exercise, the participants should be able to acknowledge that there is inequality in access to and control over resources between men and women. Also that women are discriminated against in society and yet they carry out most of the tasks in a society or home. The participants should therefore be able to, suggest ways of narrowing down the gap between men and women.

The Resources Pictures/Cards help us to learn about the gender-based use and control of resources within the household. Variation among the different socioeconomic groups is included.

Gender roles are a key aspect of how resources are managed and decisions made. Who in a household has access to resources such as land, livestock and food? Who makes decisions about the use of resources? Understanding the answers to these questions helps us to understand who is likely to lose and who is likely to gain because of a particular development activity.

The Resources Pictures/ Cards tool is particularly useful for facilitating frank discussions about a sensitive issue in a fun and non-threatening way. In a visually clear manner the resource base of both women and men is shown, fostering discussions about priorities and resource needs for development action plans.

Method/Tool: Resource and Gender tool

Materials: Picture cards, illustrations in the manual, flip chart, marker pens.

Pictures of a man, woman and one with both man and woman

Picture of family resources e.g.

- Radio
- Cows/oxen
- Mat
- mattress
- Bed
- Bicycle
- Children
- Money
- Goats
- Sheep
- mule
- Chicken
- Lorry
- Donkey and cart
- Sacks of teff/millet/sorghum
- House
- Baskets
- Saucepans and other cooking utensils
- Traditional pots and pans
- Plastic water containers
- Umbrella
- Watch
- Gold jewelry
- Dog
- Motor bike
- Tables and chair
- horse
- Coffee cups and table (for coffee ceremony)

- Farm land depicting crops e.g. teff, maize
- Shoes/slippers

Procedures: Divide the members into groups of 6 to 10 people each.

1. Copy the above list on the flip chart or go through the list in the manual with the participants
2. Let the participants form small working groups
3. Give out the large pictures of the man and woman
4. Where there are no picture cards, refer to the pictures in the manual
5. On the ground in a row with adequate room between them. (Alternatively they can be taped up on a wall.) These are to serve as the headings under which the small ones will be arranged.
6. Give out the small picture cards depicting the various household resources. Include some blank cards so that the participants can add resources.
7. Ask participants to separate and arrange the pictures according to what resources are owned by women and those owned by men and both in their communities
8. Ask participants to add resources that are not included in the pictures provided
9. Facilitate a discussion with the participants about why they made the choices they did. .
10. Other questions which you can ask include:
 - Who in their households has access to resources such as land, livestock and food? Who makes decisions about the use of resources?
 - If one gender owns a particular asset/resource is the other allowed to use it freely?
 - Within Benishangul-Gumuz region /Metekel Zone, which resources do men use? women? both?
 - Is it women, men or both who use the resources of high value such as land, livestock and technology?
 - Which resources do women have control over? men? both?
 - Is it women, men or both who make the decisions about high value resources?
 - Among the women and men of different socio-economic groups, who are the resource-rich? who are the resource-poor?

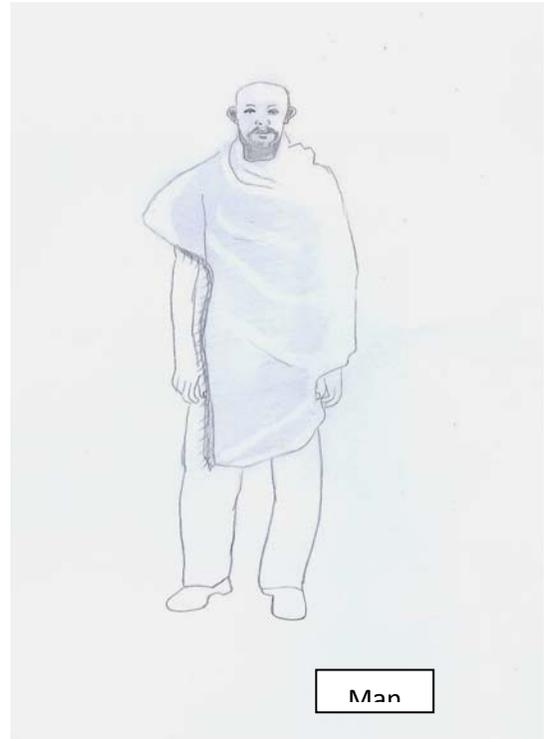
11. Let each group present its arrangements
12. Discuss the similarities and differences of the groups
13. Identify which gender has more resources and bigger control over the resources within the communities
14. Ask members to compare the task analysis tool undertaken earlier on to the resource analysis tool just completed
15. Discuss the gap between these two, how much work women do as compared to the resources they have; discuss with participants how they think the gap can be narrowed down.

PICTURES (by Ato Girma Gertinet, Assosa 2009)

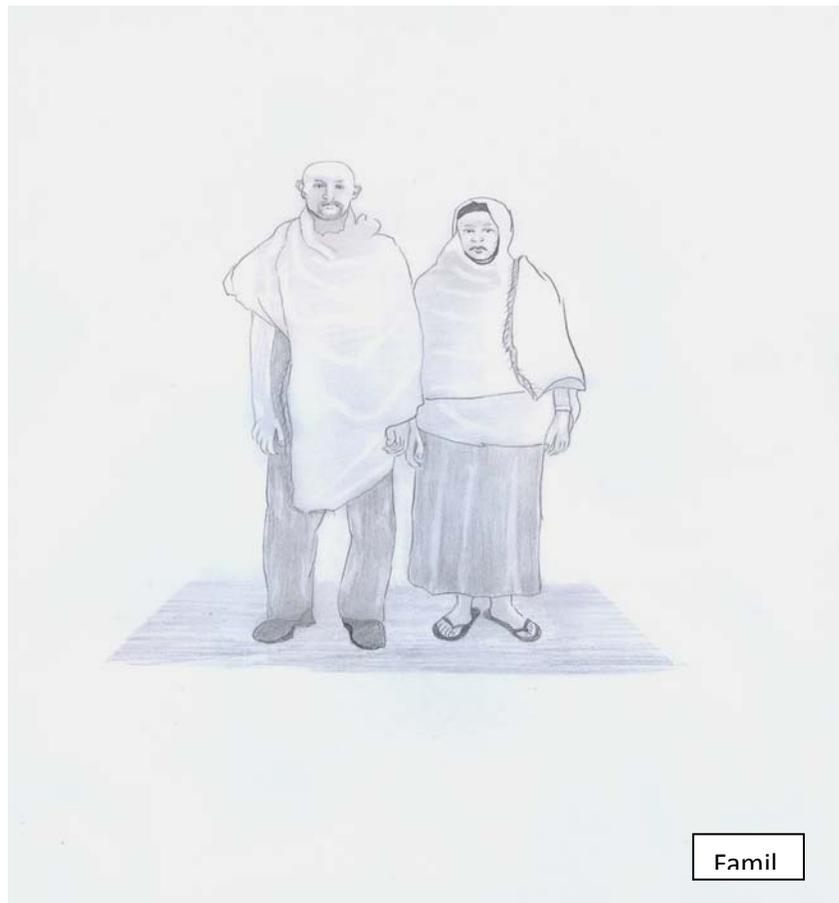
Woman



man

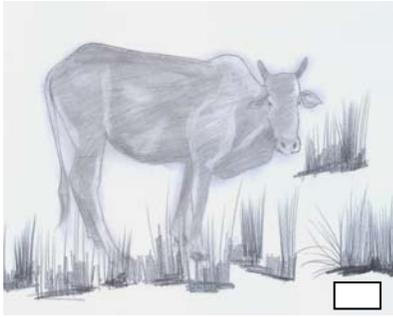


Man and woman



PICTURES (by Ato Girma Gertinet, Assosa March 2009)

Cow



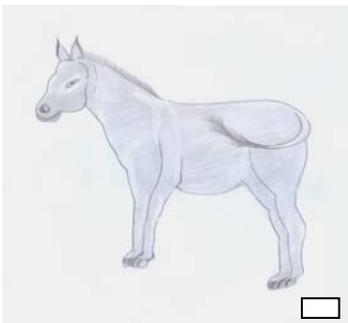
Mattress



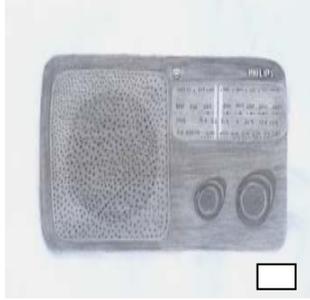
Goat



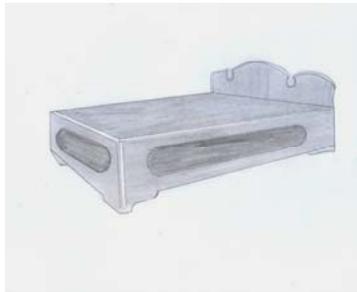
Mule



Radio



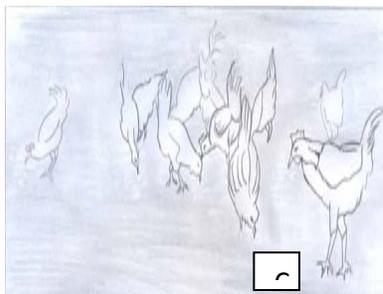
Bed



money



Chickens



Traditional mat



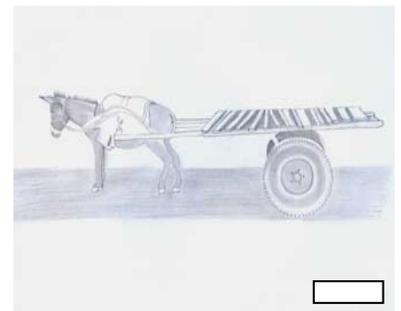
Bicycle



Sheep

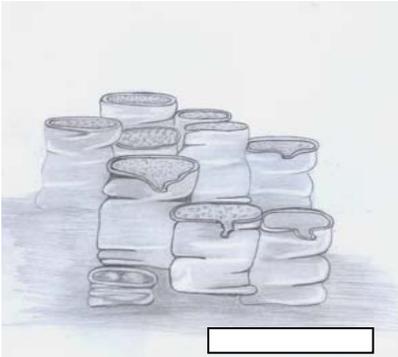


Horse and cart



PICTURES (by Ato Girma Gertinet, Assosa March 2009)

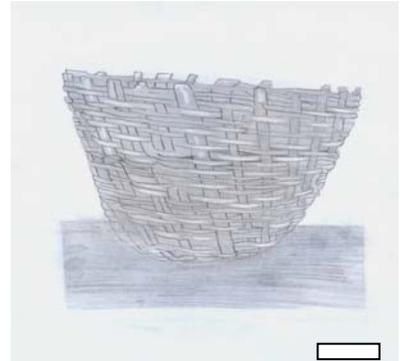
Sacks of teff /millet and sorghum



House



Basket



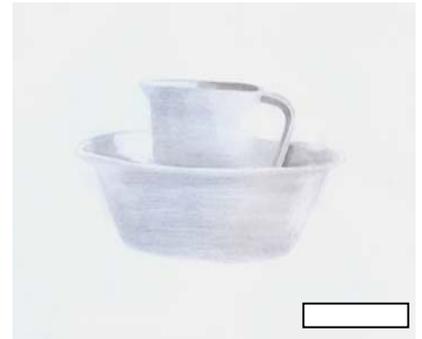
Kitchen utensils –
Sauce pans and plates



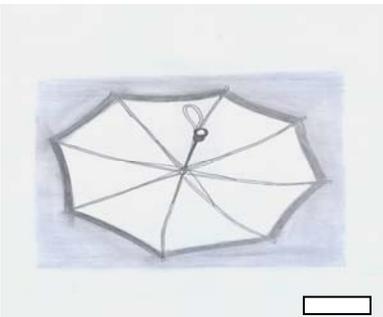
Cooking utensils -
Traditional pots and pans



Plastic water
containers



Umbrella



Wristwatch



Gold Jewelry



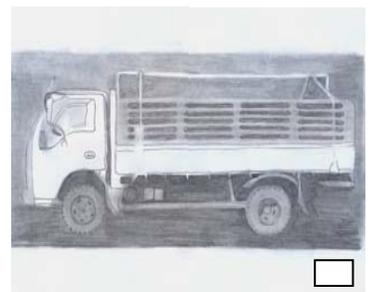
Dog



motorcycle

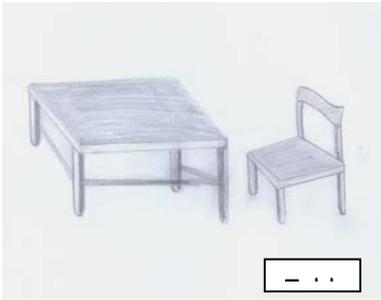


lorry



PICTURES (by Ato Girma Gertinet, Assosa March 2009)

Table and chair



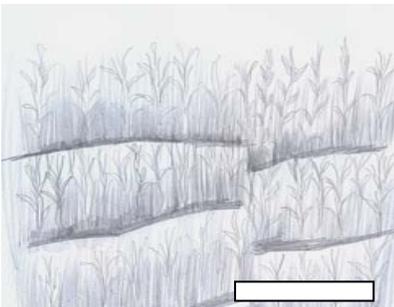
Traditional table and chair



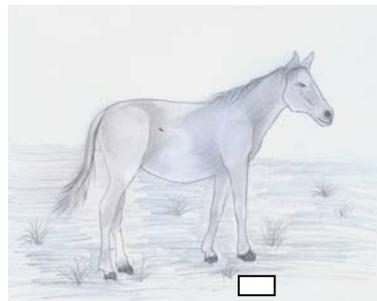
Coffee ceremony set



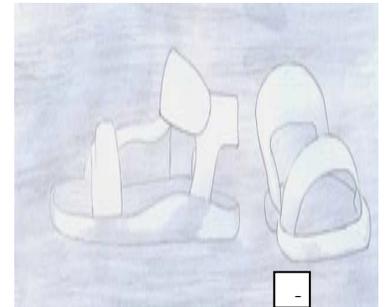
Farmland depicting crops (maize)



Horse



Sandals



2.3 GENDER ROLES AND RESPONSIBILITIES

Activity One

Purpose:

- To explore the different the roles of women and men play in their various communities, the connection of their status within their environment; the part culture plays in the roles and responsibilities of mother and father, as well as children in society.
- To identify the gender roles and their relationship to socially accepted definitions of male and female functions within the various communities.
- To explore the implications of deviating from the accepted norms of the various communities.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Pictures, flip charts, pens, markers, paper.

Procedure: gender Roles – Activity one.

Trainer note:

Please note that Gender Roles Are:

- Socially constructed
- Learned
- Dynamic - they change over time
- Multi-faceted - they differ within and between cultures
- Influenced - by society, age, tribe, community and family values, ethnicity, race and religion

1. Explain the purpose of the exercise
2. Divide the participants into small groups and ask them to list at list 10 characteristics that are considered within their various communities/cultures as masculine or feminine. You could use the format provided below.

Roles table

Male/masculine	Female/feminine	Culture/Community
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

3. Let participants' feedback on their various list and discuss.
4. After the discussions ask participants to return to their groups, and note which characteristics are Social (S) and which are Biological (B) and note them.

Two more columns could be added as follows:

Biological (B) or Social (S) Roles/characteristics

Biological or Social	Male/masculine	Female/feminine	Biological or Social	Culture/Community

5. Each group should identify those items on the list that they could not reach agreement on whether it is biologically determined or socially ascribed.
Please note that characteristics associated with masculinity and femininity are socially determined as are the concepts of masculinity and femininity that define and limit gender roles.
6. Ask the group to identify and list any deviations from the accepted norms of masculinity and femininity which may be considered very serious (**V**), Serious (**S**), and not serious (**N**).
7. Go through the list and discuss what sanctions society might impose on people who go against the accepted cultural norms. For example:
 - What happens when to a woman in a devout Muslim community who goes about without covering her head?
 - What happens to a man who looks after young children in his home, as the primary care provider or takes on household chores like cooking and cleaning in a culture where those roles are considered feminine?
8. Discuss and conclude by explaining why the discussion about roles and sanctions associated with deviating from the defined roles.

Story With A Gap (SWAG).

Activity Two

Purpose: To explore the different the roles of women and men play in their various communities, the connection of their status within their environment; the part culture plays in the roles and responsibilities of mother and father, as well as children in society.

To identify the gender roles and their relationship to socially accepted definitions of male and female functions within the various communities.

To explore the implications of deviating from the accepted norms of the various communities.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Pictures, flip charts, pens, markers, paper.

Trainer note:

Please note that Gender Roles Are:

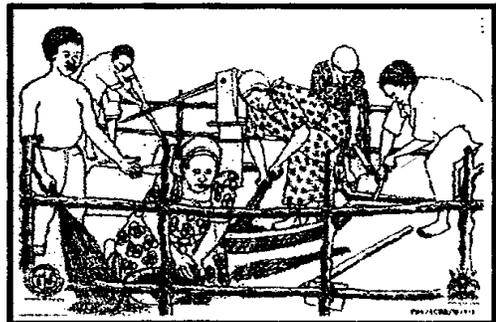
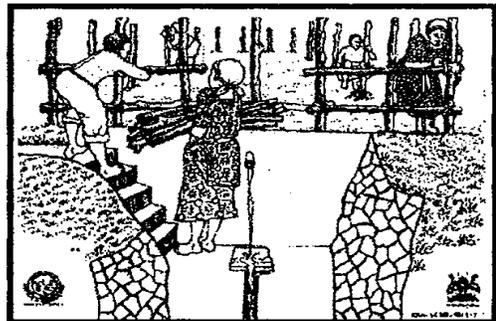
- Socially constructed
- Learned
- Dynamic : they change over time
- Multi-faceted : they differ within and between cultures
- Influenced - by society, age, tribe, community and family values, ethnicity, race and religion

Procedure: gender Roles

1. Explain to the participants that this is another exercise to further explore gender roles.
2. Divide the participants into different small groups and ask them study the pictures below.
3. Tell them each of the pictures tell a story, in their groups they should identify the various gender roles and come up with a story for each of the pictures.
4. Ask participants to create a story of what happened before the pictures and what happened after the scene in the pictures.
5. Below are some discussion points you can use in the SWAG:
 - What are the people doing in the picture?
 - Do you see a problem in any of the pictures?
 - What do you think the gender issues are here?
 - Do you have situations depicted in the pictures in your community/ies?
 - What is the difference between the pictures and situations in your community/ies?
6. Conclude with the participants identifying similarities and differences between their communities of roles and responsibilities of both genders.

2.4 GENDER ROLES AND RESPONSIBILITIES (SWAG)

Pictures from ZOA Refugee Care Water Implementation Guidelines, courtesy of Tom Mugoya



Reference notes/ Hand out: GENDER ROLES

- **Productive role:** It comprises work done by both women and men in the production of goods and services for consumption and trade (farming, fishing, employment and self-employment). When people are asked what they do, the response is most often related to productive work, especially work which is paid or generates income. Both women and men can be involved in productive activities, but for the most part, their functions and responsibilities will differ according to the gender division of labour. Women's productive work is often less visible and less valued than men's. For women in agricultural production this includes work as independent farmers, peasants' wives and waged workers.
- **Reproductive role:** This involves the care and maintenance of the household and its members including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping and family health care. It includes not only biological reproduction but also the care and maintenance of the workforce (husband and working children) and the future workforce (infants and school-going children).

Reproductive work is crucial to human survival, yet it is seldom considered 'real work'. In poor communities, reproductive work is, for the most part manual, that is, labour-intensive, and time consuming. It is almost always the responsibility of women and girls.
- **Community management role** involves the collective organization of social events and services: ceremonies and celebrations, community improvement activities, participation in groups and organisations, local political activities, and so on. This type of work is seldom considered in economic analyses of communities. However, it involves considerable volunteer time and is important for the spiritual and cultural development of communities and as a vehicle for community organisation and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here.

- **Constituency Politics Role** involves leadership and political activities undertaken at got, kebele, woreda, regional, national and international levels.

Women, men, boys and girls are likely to be involved in the first areas of work, men and women in the forth, but more men than women in the most leadership positions. In many societies, however, women do almost all of the reproductive and much of the productive work. Any intervention in one area will affect the other areas. Women's workload can prevent them from participating in development projects. When they do participate, extra time spent farming, producing, training or meeting, means less time for other tasks, such as the child care or food preparation.

2.5 GENDER DIVISION OF LABOUR

Purpose: To assess the division of labour between men and women, workloads of men and women in their communities.

To identify their workloads in water and sanitation activities using daily activity charts, activity profile; with discussions suggest strategies to address imbalance.

To assess men and women's daily activities and workloads, as well as decision making at the household and community levels; with the results, participants would reflect the findings into project planning, activities; in particular how to set times WASH, CDF, and other community development activities ensuring that both men and women can participate effectively.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Flip charts, pens, markers, paper, activity charts, various activity profile sheets. (The activity profile helps to assess "who does what" and time spent by men and women in the households/communities as well as in water and sanitation activities. It helps to appreciate the unequal workload between men and women and could address the imbalance.)

Trainer note:

Note that there are various types activity profile/ charts and each has a particular focus and the more profiles used, the better, as participants would get a better understanding of the roles and responsibilities of men and women. These excises also identify the unequal work burden between men and women.

Activity profile – Daily Activity Profile 1



Photo credit: Tapio Niemi, Team Leader

Procedure: Activity profile 1

1. Explain to the participants that this is an exercise to further explore gender roles and the division of labour between men and women
2. Divide the participants into different small groups of men and women
3. Give them activity Profile 1 forms and/or flip charts and ask complete the activity profile with the list of activities they as men and women do. In addition ask them to

look back and list the activities that their mothers/fathers or the activities men and women performed in their communities.

4. Below are some of activities men and women do in the various communities, ask them to allocate the time spent on the various activities.

Women:

- Goes to church
- Prepares breakfast and bakes INJERA?
- Serves breakfast
- Washes the dishes?
- Makes the beds, cleans the house and animals shed, collects the dung?
- Fetches water for household use?
- Sends the children to school or to herd animals
- Cleans or prepares the cereals, legumes or spices and goes to the grind mill?
- Goes to the farm field to bring lunch and help her husband?
- Collects firewood/dung?
- Serves lunch to her children?
- Washes clothes?
- Perform social/community duties (visits etc)?
- Prepares dinner?
- Eats dinner?
- bakes INJERA
- Helps the children tend the animals and do their homework?
- Prepares dough for the next day?
- Cleans the house?
- Serves dinner?
- Plans for the next day?
- Goes to bed?

Men:

- Goes to church?

- Feeds and milks the animals?
 - Makes ready his tools to go to the farm / fields/herd the animals?
 - Eats breakfast?
 - Goes to the farm fields (terracing, banding, ploughing, applying manure, making canals, sowing, watering, weeding, harvesting)?
 - Lets the animals to drink water, eat, and rest?
 - Eats his lunch?
 - Feeds and milks the animals?
 - Drinks coffee?
 - Performs his social duties?
 - Helps the children in their homework?
 - Helps the children tend the animals?
 - Eats dinner?
 - Talks and bonds with his family, listens to the radio?
 - Goes to bed?
5. Let participants know that these lists are not exhaustive and they should add what other activities men and women perform in their various communities.
 6. Let the various groups present their lists to the rest of the group and discuss the presentations.
 7. Some of the discussion points you can use:
 - What does the list depict?
 - Which of the sexes perform more activities overall?
 - What do the activities tasks say about men and women in their communities?
 - Do you see a problem in any of the activity list?
 - What do you think the gender issues are here?
 8. Conclude with discussions with the participants to suggest strategies that would address imbalance between the unequal activity burden between men and women in their communities.

ACTIVITY PROFILE 1

Women		men	
Time	Activities/duties	Time	Activities/duties
5.00-5.30 am		5.00-5.30 am	
5.30-6.00 am		5.30-6.00 am	
6.00-7.00 am		6.00-7.00 am	
7.00-8.00 am		7.00-8.00 am	
8.00-9.00 am		8.00-9.00 am	
9.00-10.00 am		9.00-10.00 am	
10.00-12.00 noon		10.00-12.00 noon	
12.00-1.00 pm		12.00-1.00 pm	
1.00-2.00 pm		1.00-2.00 pm	
2.00-4.00 pm		2.00-4.00 pm	
4.00-6.00 pm		4.00-6.00 pm	
6.00-8.00 pm		6.00-8.00 pm	
8.00-9.00 pm		8.00-9.00 pm	
9.00-10.00 pm		9.00-10.00 pm	
10.00-11.00 pm		10.00-11.00 pm	
11.00 - midnight		11.00 - midnight	

Adapted from: Country Gender Profile Report Frameworks by Judith OFORI,

Procedure: Activity profile 2

1. Explain to the participants that this is another exercise to further explore gender roles and the division of labour between men and women. Explain to them that this particular Activity Profile is to assessing the Workloads of Women and Men; boys and girls in their communities.
2. Revisit and discuss the topics on the Productive, Reproductive and Community management roles of men and women, let participants explain what the three roles are.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them activity Profile 2 forms and/or flip charts and ask complete them.
5. Ask the participants to look back at the communities, and complete and think about the various productive, reproductive and community activities performed by men, women, boys and/or girls.
9. Let the various groups present their lists to the rest of the group and discuss the presentations.
10. Some of the discussion points you can use:
 - What does the results of the list completed list depict?
 - Which of the sexes, age groups perform more activities over-all?
 - What does the activities tasks say about men and women in their communities?
 - Do you see a problem in any of the activity list?
 - What do you think the gender/age issues are here?
11. Conclude with discussions with the participants to suggest strategies that would address imbalance between the unequal activity burden between men and women in their communities.

Example Format 2:

Activity Profile: Assessing the Workloads of Women and Men; boys and girls

	Activities	Women	Girl	Men	Boy
	Productive Work				
1	Crop production				
	1.1. Land preparation				
	1.2. Sowing				
	1.3. Weeding				
	1.4. Applying fertilizers				
	1.5. Applying pesticides				
	1.6. Bird-scaring				
	1.7. Harvesting				
	1.8. Transporting harvest from field				
	1.9. Threshing				
2	Vegetable Production				
	2.1. For domestic consumption				
	2.2. For marketing				
3	Tree planting				
	3.1. Seedling production				
	3.2. Plantation				
4	Animal husbandry				
	4.1. Oxen/Cows				

	4.1.1. Grazing				
	4.1.2. Feeding and watering				
	4.1.3. Milking				
	4.1.4. Manure disposal				
	4.1.5. Processing				
	4.2. Goat/sheep				
	4.2.1. Grazing				
	4.2.2. Feeding and watering				
	4.2.3. Milking				
	4.3. Poultry				
	4.4. Bee keeping				
5	Storing				
	5.1. Making of container				
6	Maintenance				
	6.1. Maintenance of farming tools				
7	Irrigation management				
	Reproductive work				
8	Food Preparation				
9	Washing utensils				
10	Washing clothes				
11	Looking after children				
12	Cleaning the house				
13	Building and maintenance of the house				

14	Taking care of sick person				
15	Fetching water				
16	Collecting fuel				
	16.1. Collecting fuel wood				
	16.2. Collecting animal dung				
	Community work				
17	Management/maintenance of water source				
	17.1. Water Committee meetings				
	17.2. Cleaning water source				
18	Care for old/sick person				
19	Social organizations				
	19.1. "Idir"				
	19.2. "Mahiber"				
	19.3. "Sanbate"				
	19.4. "Iquib"				
	19.5. "Debo"				
	19.6. PA				
	19.7. Service Cooperative				
20	Ceremony				
	20.1. Weddings				
	20.2. Funerals				

Adapted from: Gender Mainstreaming Field Manual, Ministry of Water Resources/Woman's Affairs Department (with JICA support) December 2005.

Procedure: Activity profile 3

1. Explain to the participants that this is another exercise to further explore gender roles and the division of labour between men and women. Explain to them that this particular Activity Profile is focusing on WASH, assessing the workloads of women and Men; boys and girls in the different stages of WASH planning and implementation, both at the community and household levels.
2. Revisit and discuss the topics on the Productive, Reproductive and Community management roles of men and women, let participants explain what the three roles are.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them activity Profile 3 forms and/or flip charts and ask complete them.
5. Ask the participants to look back at their communities, and complete and think about the WASH situation/s in their various communities; the specific activities performed by men, women, boys and/or girls.
6. Let the various groups present their lists to the rest of the group and discuss the presentations.
7. Some of the discussion points you can use:
 - What does the results of the list completed list depict?
 - Which of the sexes, age groups perform more WASH activities over-all?
 - What does the activities tasks say about the involvement of men, women boys and girls in WASH activities in their communities?
 - Do you see a problem in any of the activity list?
 - What do you think the gender/age issues are here?
8. Conclude with discussions with the participants to suggest strategies that would address imbalance between the unequal activity burden between men and women in their communities.

Format 3: Activity Profile of Water and Sanitation

Activities	Men	Women	Girls	Boys
a) Water				
Who identify water source?				
Who participates in the construction of water site?				
Who fetches water for family consumption?				
Who stores and manages water?				
b) Sanitation				
Who manages sanitation facilities at household level?				
Who constructs household latrine?				
Who uses latrine?				
Who manages latrine				
Who gets health education?				
Who disposes waste?				
Who constructs garbage pit?				
Who cleans house?				
Children bathing				
Who detects water related diseases?				
Who manages community water resources?				

Adapted from: Gender Mainstreaming Field Manual, Ministry of Water Resources/Woman's Affairs Department (with JICA support) December 2005.

Procedure: Activity profile 4

1. Explain to the participants that this is another exercise to further explore gender roles and the division of labour between men and women. Explain to them that this particular Activity Profile is focusing on decision making in WASH planning and implementation, both at the community and household levels.
2. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
3. Give them activity Profile 4 forms and/or flip charts and ask complete them.
4. Ask the participants to look back at their communities, and complete and think about decision making in their various communities; the decision making positions by men, women, boys and/or girls.
5. Let the various groups present their lists to the rest of the group and discuss the presentations.
6. Some of the discussion points you can use:
 - What does the results' of the lists completed list depict?
 - Which of the sexes, age groups control the decision making of the family?
 - What does the outcomes of the exercise say about the gender roles, the decision involvement of men, women boys and girls in WASH activities in their communities?
 - Do you see a problem/ a pattern in any of the activity list?
 - What do you think the gender/age issues are here?
7. Conclude with discussions with the participants to suggest strategies that would address imbalance between the unequal decision making powers at the household and community levels; in addition discuss strategies which will ensure that both men and women equally participate in decision making in all WASH activities.

Activity Profile 4. Activity and Decision Making Profile Exercise for WASH project

	Who makes decisions?	Women	Girl	Men	Boy
1	Water Fetching				
	1.1. Water fetched by				
	1.2. Water source selected by				
	1.3. Water source consulted with				
	1.4. Payment controlled by				
2	Water Quality				
	2.1. Water quality processed by				
	2.2. Water quality checked by				
	2.3. Water quality consulted with				
3	Sanitation and Hygiene				
	3.1. House cleaned by				
	3.2. House cleanliness controlled by				
	3.3. Child bathing taken care by				
	3.4. Child bathing controlled by				
	3.5. Waste disposal by				
	3.6. Latrine constructed by				
	3.7. Health education attended by				
4	Water and Sanitation Management				
	4.1. Water and sanitation related meetings attended by				
	4.2. Water source cleaned by				

Adapted from: Gender Mainstreaming Field Manual, Ministry of Water Resources/Woman's Affairs Department (with JICA support) December 2005.

Notes/Handouts

- **Gender Roles:** The roles of women and men connected to their status, environment and culture. The roles of mother and father, therefore, incorporate the right to care for children and the obligation to provide a living for the family.

Gender roles vary in the following dimensions; from generation to generation. You only need to think about how different the day in the life of your grand-father or grand-mother would have been at your age and you will appreciate how much change gender roles have undergone; from place to place. Tasks that are intimately related with men in one place, are the tasks of a woman in another. For example, cutting wood in the forest for firewood is generally a man's work in Finland and other Scandinavian countries whereas in other places like Ghana, Ethiopia, Tanzania and most of Africa it would be women's work; farmers in North America are assumed to be men whereas in most food production in Africa is done by women, in fact between 70% and 80% of agricultural production in Africa by women. It is important to understand that these variations take place from one country to another, but also within a country from one region or a cultural group to another; for instance, in Ethiopia, building a house for the family is the job of women in Afar Region while it is a man's job in Amhara Region (except in Awramba Kebele of Fogera Woreda of South Gonder Zone); gender roles also change from time to time. Our own roles change as we grow from a daughter to mother, son to an adult and a parent.

- **Women's triple roles:** Women perform several roles at the same time these triple roles are **productive, reproductive** and community **management roles**. These are defined below:-
- **Productive role:** It comprises work done by both women and men in the production of goods and services for consumption and trade (farming, fishing, employment and self-employment). When people are asked what they do, the response is most often related to productive work, especially work which is paid

or generates income. Both women and men can be involved in productive activities, but for the most part, their functions and responsibilities will differ according to the gender division of labour. Women's productive work is often less visible and less valued than men's. For women in agricultural production this includes work as independent farmers, peasants' wives and waged workers.

- **Reproductive role:** This involves the care and maintenance of the household and its members including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping and family health care. It includes not only biological reproduction but also the care and maintenance of the workforce (husband and working children) and the future workforce (infants and school-going children). Reproductive work is crucial to human survival, yet it is seldom considered 'real work'. In poor communities, reproductive work is, for the most part manual, that is, labour-intensive, and time consuming. It is almost always the responsibility of women and girls.
- **Community management role** involves the collective organization of social events and services: ceremonies and celebrations, community improvement activities, participation in groups and organisations, local political activities, and so on. This type of work is seldom considered in economic analyses of communities. However, it involves considerable volunteer time and is important for the spiritual and cultural development of communities and as a vehicle for community organisation and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here.

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 work. Any intervention in one area will affect the other areas. Women's workload can prevent them from participating in development projects. When they do participate, extra time spent farming, producing, training or meeting, means less time for other tasks, such as the child care or food preparation.

3. GENDER AND CULTURE ANALYSIS



Photo credit: Judith OFORI, Gender Adviser

3.1 GENDER AND CULTURE

Purpose:

- To explore some of the complex cultural issues that challenge relationships between men and women in society today.
- To examine the myths that exist in society, creating the notion of men being superior to women
- To explore socio-cultural issues of society that discriminates against women, perpetuating the inequalities between men and women.
- To explore some of the socio-cultural issues that affect; and prevent women from actively participating in decision making process, leadership positions as well as contributing their full potential to development efforts.
- To **discredit** the notion that men are superior to women, and **re-enforce** the message of equality between men and women in society.
- To develop strategies that deal with cultural barriers that prevent women participating actively in decision making at the household and community levels; in particular to ensure that women participate WASH (planning, especially construction and O&M activities) the CDF process, and other community development activities.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender and cultural issues.
2. Revisit the objectives of this session and explain need to understand the origins and routes of inequalities between men and women that lead to discriminatory practices against women.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them flip charts and marker pens which they will use to complete and record their exercises. You can either let each group undertake a separate exercise or let all the groups undertake all the three exercises.
5. Ask participants to look back at their communities, and complete and think about the issues, practices, attitudes towards men and women, roles and responsibilities between men and women, when undertaking the exercises.

Gender and Culture: Exercise 1/Group 1

Socio-cultural issues, needs and challenges facing women in Benishangul-Gumuz region, with particular reference to Metekel Zone (Mandura, Pawe Special Woreda, Dibate, Bullen and Womberra)

- What are the socio-cultural issues, needs and challenges facing women in Benishangul-Gumuz region, in particular women in Metekel Zone?
- Suggest strategies that can be adopted to address some of the issues, needs and challenges identified.
-

Gender and Culture: Exercise 2/Group 2

Challenging some cultural myths of society)

- Where do you think the notion that men are superior to women come from?
- List some of the issues, behaviours, traditional practices that perpetuate this myth/notion
- Suggest strategies that can be used to change the minds of people, practices of issues, needs and challenges identified.

Gender and Culture: Exercise 3/Group 3

Socio-cultural practices that discriminate against women, perpetuating the inequalities between men and women!

- List the socio-cultural issues/practices of your community and/ or society that that in your opinion discriminates against women,
- Do you think this/these practice/s perpetuate the inequalities between men and women?
- Suggest strategies that can be adopted to address some of the issues, practices and challenges identified.

6. Let the various groups present their findings exercises to the rest of the group
7. After all the groups have finished with their presentations, discuss with the entire group some of the key issues raised or missed in the exercises.
8. Suggestion of some of the discussion points you can use:
 - What does the exercises reveal to participants about culture and gender?
 - How does cultural practices' discriminate against women?
 - What does the outcomes of the exercise say about the gender roles, the decision involvement of men, women boys and girls in WASH activities in their communities?
 - What more can be done to improve the inequalities between men and women brought about by negative cultural practices?
9. Conclude with discussions with the participants that the notion that men are superior to women **is false**, and **re-enforce** the message of equality between men and women in society. This equality must to ensure equal decision making powers at the household and community levels; in addition ensure that both men and women equally participate in decision making in all WASH activities.

3.2 GENDER MYTH ANALYSIS 1

Purpose:

- To assess what hinders or facilitates the full participation of women in project activities
- To identify cultural factors that may contribute/ constrain women's participation in development activities.
- To explore how the use of language can either positively or negatively affect men and women in society.
- To examine the myths that exist in society through the use of language creating the notion of men being superior to women
- To challenge the use of negative language on and towards women and how this affects society's attitude towards women
- To use the information obtained to raise awareness among participants in their own perceptions of men and women.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Flip charts, pens, markers, some local proverbs that describe stereotypical perceptions of women and men trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore myths and perceptions on gender; and the use of language, particularly use of negative language on and towards women and how this affects society's attitude towards women.

2. Revisit the objectives of this session and explain need to explore and understand how myths and perceptions turn into belief/prejudice, that the wrong/negative use of language perpetuates inequalities between men and women and maintains the discriminatory practices against women.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Present the examples of local proverbs to the participants, and ask them to make their own collection of local sayings, proverbs, songs, etc. Some examples of popular perceptions include:
 - Men are farmers; women are housewives.
 - Women are emotional; men are rational.
 - Women are weak; men are strong.
 - Men provide most of the household income.
 - Women are shy, lack knowledge and are difficult to reach; men are easier to talk to and know more.
 - Men spend money and drink; women care for family.
5. Ask participants list their own local sayings, proverbs, songs or stories on the flip charts.
6. Lead the discussion on the image of women and men using the key questions below. Key Questions:
 - What is the most important role of women/men?
 - What makes a good husband/wife? Daughter/son? Father/mother?
 - What are major characteristics of good leaders? What?
7. Ask participants to add their own questions and get the whole group to provide answers.
8. Conclude with discussions with the participants that myths and perceptions result in prejudice, in this case against women. Also that language is the most powerful cultural tool and use of language can affect people both in negatively and positively. That the exercise has raised awareness among participants in their own perceptions of men and women.

3.3 GENDER MYTH ANALYSIS II (LANGUAGE)

Purpose:

- To explore how the use of language can either positively or negatively affect men and women in society.
- To examine the myths that exist in society through the use of language creating the notion of men being superior to women
- To challenge the use of negative language on and towards women and how this affects society's attitude towards women
- To develop strategies that counteract the use of negative language towards women, and change attitudes that discriminate against women through the use of negative language, on and towards women.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to further explore gender and the use of language, particularly use of negative language on and towards women and how this affects society's attitude towards women.
2. Revisit the objectives of this session and explain need to explore and understand how powerful language is, that the wrong/negative use of language perpetuates inequalities between men and women and maintains the discriminatory practices against women.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.

4. Give them flip charts and marker pens which they will use to complete and record their exercises. You can either let each group undertake a separate exercise or let all the groups undertake both exercises.
5. Ask participants to look back at their communities, and complete and think about the issues, practices, attitudes towards men and women, roles and responsibilities between men and women, when undertaking the exercises.

Gender and Language: Exercise 1/Group 1

Society and Language

- What role does society play through the use of language to distinguish the roles that men and women play in society?
- List some of what key issues you have identified.
- Suggest some ways you the issues identified can be used to change minds and attitudes that persist in the various communities.
-

Gender and Language: Exercise 2/Group 2

The use of proverbs and traditional sayings that maintains the gender divide of society

- List as many words and proverbs from your area that say positive things about women
- List as many words and proverbs from your area that say negative things about women
- List as many words and proverbs from your area that say positive things about men
- List as many words and proverbs from your area that say negative things about men
- List as many proverbs from your area that compare men and women
- Compare the lists and see which is longer
- What did the exercise tell you about proverbs and traditional sayings, in relation to the position of men and women in society?
- Suggest strategies that can be used to change the minds of people, practices of issues, needs and challenges identified.

6. Let the various groups present their findings exercises to the rest of the group
7. After all the groups have finished with their presentations, discuss with the entire group some of the key issues raised or missed in the exercises, add any new ideas, issues that may arise.
8. Suggestion of some of the discussion points you can use:
 - What does the exercise/s reveal to participants about **language** and gender?
 - How does language and the use of words discriminate against women?
 - What does the outcomes of the exercise say about society, its attitude towards men and women?
 - What more can be done to improve the use of language to address inequalities between men and women?
9. Conclude with discussions with the participants that language is a most powerful cultural tool and use of language can affect people both in negatively and positively. The notion that men are superior to women through the use of negative language **is false and unhelpful**, and **re-enforce** the message of equality between men and women in society. **Remind participants that women are their mothers, daughters, wives, girlfriends who they all love and care about.** That they should see all women in that light and respect; this can be done through the use of positive language in addressing women.

Notes/Handouts

Many societies use different forms of expressions to express their feelings, attitudes and add flair to what they are trying to say. The language or medium used in most cases in many African countries, Ethiopia included is through proverbs. These proverbs said over and over again shape psychological aspect for human being. Because both men and women grow up hearing these proverbs, they generally tend to believe them. Thus, the women and men will never raise any question regarding their validity or relevance to society.

There are proverbs to compare and contrast the role of men and women either appreciating or derogatory, creating psychological influences in society.

Here are some examples.

Proverbs to appreciate women

- Both mothers and water do not hurt
- May achieve the wisdom of women and the power of horse
- A person who is sent by women never fears
- The advice of women and the enclosure with throne is significant
- Guest of women and needle will not be unique
- Women and water win all

Proverbs to underestimate decision making and not to hear of women

- Whatever women know the ideas of men is valuable
- The decision of men is performed in a day while the women takes a year
- Women decision making is in kitchen while men's in court
- Talking is femininity, performing is masculinity
- The country of women is her husband while the shelter is her character..

Proverbs by comparing men and women and the unacceptability of women's strength / and power in society

- Men is a medicine for the powerful/strong women
- From brave women, lazy man becomes protection
- Both shameful priest, blind donkey, and hero women are useless

Proverbs implying fearfulness of men is unacceptable by the society.

- If a boy cannot substitute his father, give him cotton as his mother.
- A fearful men cannot protect hyena

Proverbs to dimension the idea and activities of children.

- A meal prepared by a child will not be sufficient for dinner
- A child posses two fruits, a ripe and unripe

These proverbs are adapted from RWSEP Gender Training manual

The above proverbs and their meaning show that society expects different behavior and duties from men, women and children. A boy is supposed to inherit his father behavior. A girl is needed to follow her mother's foot step. If a girl shows masculine/macho behaviour, she is considered as rude, womanish/feminine. Similarly, if a boy shows a gentle/feminine trait he is considered womanish.

3.4 GENDER AND VULNERABILITY: HARMFUL TRADITIONAL PRACTICES (HTPs)

Purpose:

- To explore some of the complex cultural practices that are harmful to people especially women.
- To explore physical and psychological damage that these practices do to the women and girls that are made to undergo the practices.
- To explore some of the socio-cultural issues that make some women participate and subject their daughters to said practices.
- To examine why these practices still exist and the vulnerability of women and children, especially girls who are subjected to these practices
- To **discredit** the notion that these HTPs are customary and **re-enforce** the message of the harmful nature of these practices to women and society at large.
- To demonstrate that these HTPs are not only unsafe, they are very dangerous, detrimental to the victims and cause serious physical and psychological damage the victims.
- To develop strategies that challenge as well as change cultural attitudes that promote and practice these HTPs.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

Tools: Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender and cultural practices that are harmful to women and girls.
2. Revisit the objectives of this session and explain need to understand the fact that HTPs are dangerous and can cause lasting damage to women and girls.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them flip charts and marker pens which they will use to complete and record their exercises. You can either let each group undertake a separate exercise or let all the groups undertake all the three exercises.
5. Ask participants to look back at their communities, and complete and think about the issues, practices, attitudes towards men and women, roles and responsibilities between men and women especially in HTPs, when undertaking the exercises.

Gender and HTPs: Exercise 1/Group 1**HTPs are serious socio-cultural customary procedures facing women in Benishangul-Gumuz region, with particular reference to Metekel Zone (Mandura,Pawe Special Woreda, Dibate, Bullen and Womberra) - discuss**

- What are HTPs?
- List any cultural practice you consider to be an HTP.
- What are the reasons given for practicing these rituals?
- What are some of the effects of these HTPs on the victims who are made to under-go the rituals?
- Suggest strategies that can be adopted to address some of the issues, needs and challenges identified.
-

Gender and HTPs: Exercise 2/Group 2

Women and HTPs, the challenges they face

- Where do the notions of HTPs come from?
- What challenges do women who refuse to undertake any of the HTPs face in their various communities? List some of them.
- Where do you think the notion that men are superior to women come from?
- List some of the issues, behaviours, traditional practices that perpetuate these practices
- Suggest strategies that **discredit** the notion that these HTPs are customary and **re-enforce** the message of the harmful nature of these practices to women and society at large.

Gender and HTPs: Exercise 3/Group 3

Women participating in HTPs

- Why do you think some women practice HTPs and at times force their daughters and relatives to undergo the procedures?
- How prevalent is the practice of women actively participating or encouraging HTPs in the families/communities?
- How do you think this/these practice/s perpetuate the inequalities between men and women?
- Suggest strategies that can be adopted to address bring attitudinal change in these women who practice these HTPs.

6. Let the various groups present the conclusions of their discussions to the rest of the group
7. After all the groups have finished with their presentations, discuss with the entire group some of the key issues raised or missed in the exercises.
8. Suggestion of some of the discussion points you can use:
 - What does the exercises reveal to participants about culture and gender?

- How do these cultural practices' discriminate against women?
 - What does the exercise say about the gender roles, and position of women in their communities/society?
 - What more can be done to improve the inequalities between men and women brought about by negative cultural practices such as HTPs?
9. Go through the trainer notes and discuss some of the effects of HTPs on women that has not been covered in the exercises, feedback sessions and discussions
10. Conclude with discussions with the participants stressing the point that they **must discredit** the notion that these HTPs are customary and **re-enforce** the message of the harmful nature of these practices to women and society at large. Let the participants know that it is their responsibility to challenge as well as change cultural attitudes that promote and practice these HTPs

Harmful Traditional Practices which causes physical and psychological damage.

(Adapted from RWSEP Gender Training Manual)

If an action on the person who receives the action causes him/her physical or psychological damage, it is called 'harmful'. Women and men with variety of ages are victims of harmful traditional practices in Ethiopia.

- Preparing uncontrolled banquet, providing large dowry, discriminate weavers, during death snatching the wealth of dead person, taking unmeasured traditional medicine and celebrating holidays and interrupting working days are all considered as harmful traditional practices.
- There are harmful traditional practice which belong to women and children. Among these witching uvula, boring mile teeth, covering the umbilical cord with animal dung, force children to swallow butter, scrapping throat make an incision on eye, burn the skin of body with heated metal, female genital mutilation abduction, rape inheriting wife, double marriage forceful physical attack or beating, insulting, early marriage, on matching marriage pulling out the finger nail of a bride and soaking with boiled butter, prohibiting women from certain food during pregnancy and child birth are few of harmful traditional practices.
- In Amhara region most of the harmful traditional practices are occurring now a days, particularly, cutting the uvula, boring out the milk teeth, covering umbilical cord with animal dung, force to swallow butter, crapping throat make an incision on the eye, burn the skin of a body all are practiced on both male and female children even to day it is practicing.

These hurting traditional practices causes children intolerable problem and death. For many part of the body which is supposed to be cut continuous blood flow occurs or due to lack of cleanliness incurable infection appears and ends with death of the child.

Female genital mutilation, early marriage, on matching marriage, abduction, rape inheriting wife, polygamy, forceful physical attack or beating, insult, lack of freedom to travel from place to place/fear to travel, pulling out a bride nail and soaking in boiled butter, prohibiting certain food items during pregnancy and bearing a child, massage the belly of expectant mother and others lead to physical and psychological damage on women.

Female genital mutilation, during mutilation beyond continuous blood flow and severe infection, the women faces strong pain while sexual intercourse is made due to the soar of the mutilation woe need to realize on the time of bearing a child a woman will be exposed to uncontrolled misery. he death of large number of mothers in Ethiopia is due to child birth is sufficient evidence of the problem.

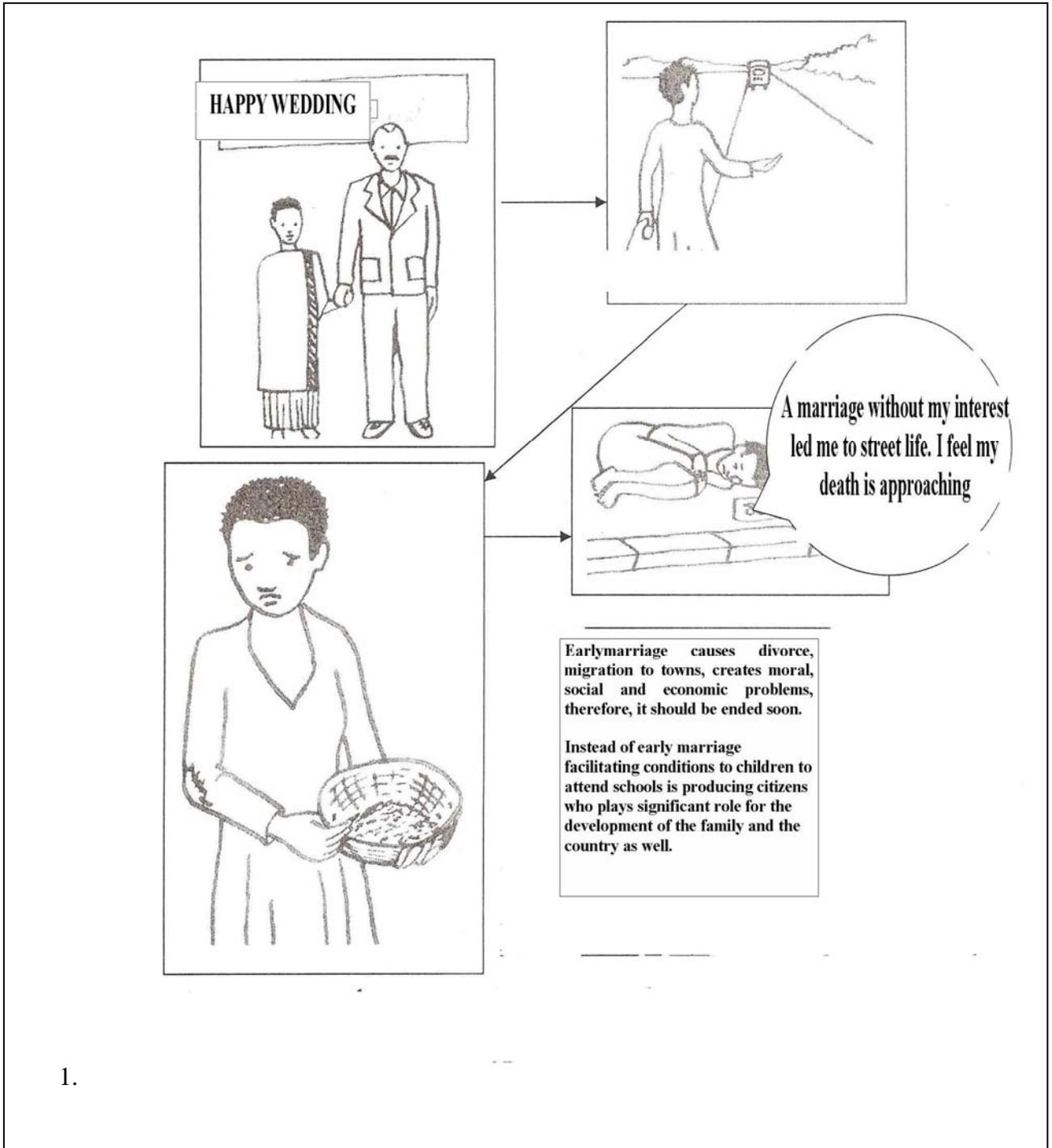
Early marriage it is given advice the marriage of women should be above 18. However, it is usually practiced to engage little girl while she is on her mother's back in Ethiopia. here are parents who deliver their below 9 years infant daughter to husband with the ambition to share the impressive joy of their flesh during the marriage ceremony. Thus, they fail to understand it is a big mistake. However, this early infant age the little daughter is psychologically and physically insufficient to take responsibilities as well as to bear a child. As a result divorce is common. Nevertheless, divorce is culturally unrecognized and the women usually migrate to towns there in towns selling flesh becomes the fate of the women. Other wise, women who deliver a child during at young ages face Fistula and unable to control urine. Finally, they are forced to live a misery life in their ages.



Women who bears a child before physical maturity faces Fistula; they are vulnerable to uncontrolled extreme pain and misery.

Non matching marriage not only practicing early marriage but also infants are forced to marry a man who possess identical with the age of their father. some of the reasons given are to secure wealth to create strong relation with well-to do family; is believed that children are free from sexually transmitted disease to marry a husband who lost his wife with natural death or due to divorce. These are the major factors, but due to the very broad age gap between the infant bride and the old groom communication becomes impossible. Then the final consequence of the marriage ends with divorce. Most women prefer instead of come home again, migration to town to practice prostitution and they are vulnerable to various dangers.

EARLY AND NON-MATCHING MARRIAGE ENDANGER THE LIFE OF GIRLS.



Picture adapted from RWSEP Gender Training Manual

Abduction in certain ethnic group abduction is considered as part of the culture. However, abduction forces the women to live with the man whom she is not acquainted with. In addition to this, the physical attack and the maltreatment of the woman during abduction, the practice creates psychological damage and hatred towards her marriage. Because kidnap is executed without the interest of the victim, and the attack is beyond the woman's capacity of protection, it is valuable to realize abduction is a crime

Rape is considered as a serious crime which is occurring in both town and rural areas. The awareness of being raped is a serious offence against the law is expanding now a days. Pregnancy, unable to grow child carefully, make to lose maternal affection to the infant and even attempts to abort the embryo leads to death of not to report the crime to police or parents, citizens in the society and are encouraged to commit the crime repeatedly. Victims women possess cultural and administrative crime committed on them. For example, the rapist might be very intimidated create dispute and culturally raising sexual issues are considered as shameful. Appearing a raped women parents are considered as degrading the status of the family i.e in availability of police or public prosecutor nearby the venue of crime and unaware to process the crime to court are some of the reasons.

Physical attack or authoritative beating-beating or practical physical attack on women and children is not considered as serious mistake. Instead, beating children is taken as punishing to shape and bring favorable behavior, the parents are responsible to produce children with favourable behavior.

However, punishment which creates moral and physical damage can not lend to achieve the desired achievement. Leads to disability and family remain regretting. On the other hand, physical attack on women mostly may own due to simple matters, resources unreliable information or suspect and underestimating the status of women.

Whatever reasons are mentioned, physical attack beyond creating physical or moral damage, it emerges disability, divorce, family isolation, children migration and street life.

Because physical attack or beating is considered as family problem and interfering between husband and wife is thought to be unnecessary, taking the case in to court is less practiced. Even it is heard from many women the scar due to the severe attack on the women's body is lied to be due to a sudden fall collision with objects. Beating a wife is also considered as a symbol of love in certain opportunities. However, no ones heart believes beating causes love.

Lack of freedom to travel from place to place or fear to travel. It is believed that traveling of women for various purpose in remote areas is risky. Some of the reasons are the fears of femininity attacks particularly abduction and raper.(*person who rape the woman*) Even it is known many women become victim of abduction and rape while on the way to fetch water, collect fire wood, mill and market. This fear of the attack limits the movement of women to education, trade and employment.

Wife inheritance and polygamy-This is a condition when death of a married brother occurred., inheriting the wife with the children and wealth is acceptable in certain culture. This is thought to share the wife and children from danger. Nevertheless, the wife who lost here husband whether she is willing or unwilling it is a must to receive the new husband regardless of controlling and managing the property.

Furthermore, if the death of her husband is due to epidemic disease r the new husband is infected it creates a broad access to transmit or to be infected by the disease. Although polygamy possess religious base, people who marry on the principles of the religion are finger count. It is known that we responsibility to manage a house is not a simple task. Because husbands with two or there wives are unable to manage all, the responsibility to feed and manage family becomes the role of the women.

Prohibiting, certain food items and marriage the belly of the expectant mother. It is usually considered expectant mother loses appetite on certain food items and the pregnant is impeded. However, pregnant mother should obtain balanced diet for her own well being and for the proper growth of the fetus. Thus impeding food is not proper measure. During the child birth, massaging the belly of pregnant mother is worthless. It risks the survival of both the mother and embryo.

4. GENDER AND POWER ANALYSIS



Photo credit: Judith OFORI, Gender Adviser

4.1 GENDER AND POWER RELATIONS

Purpose:

- To assess how power affects relationships between men and women
- To explore the different forms of power at play within families, communities, organisations and society at large
- To how power hinders or facilitates the full participation of men and women in project and other development activities and efforts.
- To analyse the capacity of disadvantaged groups to change decision making processes that establish and reinforce existing social, political and economic systems and norms.
- For women and other disadvantaged groups to use “**power relations**” to achieve the power to “**negotiate on equal terms**” with men and/or people in authority in order to influence equally the establishment of acceptable norms for decision making in all spheres of life..

Method: Trainer lead input and discussion, group discussion, questions and answer sessions and notes.

Tools: Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore power relations between men and women, disadvantaged groups and people in authority.

2. Revisit the objectives of this session and explain need to explore and understand how power relations work, and that power relations extend beyond access to a continuum of power where Gender relations are balanced and each gender is able to negotiate for its interests on equal terms with one another.

3. Refer to the four categories of classification of power and sources power:

The Categories of power:

- Power-over,
- Power to,
- Power with; and
- Power within.

The Sources of power:

- From the family
- From the community
- From organisation

4. Using the notes, explain the four categories and sources of power; give examples of each of the categories/concepts and also on the sources of power.

5. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.

6. Ask each group to give at least 2 examples of each of the four categories of classification of power on the flip charts given them; Also ask participants to give examples of instances when they felt the '**sources of power**' at work.

7. Let participants feed back to the rest of the group their work

8. Discuss the lessons learnt from the exercise especially on any examples of power being used wrongly.

9. Conclude with discussions with the participants informing them that the training advocates for the Gender and Development (GAD) approach to programme work and activities. The GAD Approach seeks to influence the values and perspectives of society towards equitable development and empowerment of women for democratic participation in the development process. Rather than the concept of *power-over*, it advocates the concept of three of the four power categories, which are: **Power to, Power with** and **Power within**.

Notes/Handouts

The issues involved in decreasing women's subordination and empowering them for greater participation in development, leadership, decision making and political participation are complex. Society is often structured around certain social principles such as class, race, tribe, ethnic majority/minority or gender in which power issues is significant. What often exist are cases of power-over, signifying a situation of subordination or domination, which is unequal.

The concept of gender brings to light issues of power relations between women and men, especially the domination by men and the subordination of women in male-female relations. Power relations in the context of gender are strongly influenced by traditional values and customs; issues of culture are also very influential factors.

The often-low status of women in society especially African countries is caused by economic, political, legal and educational inequalities. Role assignments and access to and control of resources and opportunities are not equitably shared between genders because of cultural, social and structural barriers. The Canadian International Development Agency (CIDA) has put forth a classification of power that is helpful in thinking about domination from a gender perspective. The four categories of classification of power are: 1) **Power-over**, 2) **Power to**, 3) **Power with** and 4) **Power within**.

The Gender and Development (GAD) approach seeks to influence the values and perspectives of society towards equitable development and empowerment of women for democratic participation in the development process. Rather than the concept of power-over, it advocates the concept of three of the four power bases, these are: Power to, Power with and Power within.

POWER-OVER: This is a disabling type of power;
dis-empowerment of an individual

It is believed that most attempts to increase women's power is a limited quantity. Thus when one individual or group gets more the others get less. "Power over" is perceived in terms of simple individuality.

POWER-TO: Which is a creative and enabling type of power;
the empowerment of the individual.

This type of power refers to the individual aspect of empowerment. It enables the individual to control or manage a situation to his or her benefit/advantage.

POWER-WITH: Which involves group power and influence; the idea
being that the whole is greater than the sums of its parts

It is the collective power which is presented in "power with" and experience when a group tackles problems together and creates energy that is greater than the sum of its parts.

POWER-WITHIN: the spiritual strength that differentiates each person as a unique
individual / human being.

This type of power resides within the individual and represents internal strength. It is based on self acceptance and self respect for others and acceptance of others as equals.

SOURCES OF POWER

In the family and community:

- social upbringing; access to resources and opportunities; position in family - usually defined by sex;
- economic, political power;
- position in community;

In the organization:

- position;
- influence;
- control of strategic resources;
- education/knowledge/skill.

4.2 GENDER NEEDS

Purpose:

- To assess how power affects relationships between men and women
- To explore the **Gender needs** as distinct from **needs in general**.
- To distinguish between the two levels of gender needs, **Practical** and **Strategic** Needs.
- To analyse the Practical Gender Needs (**PGNs**) and the Strategic Gender Needs (**SGNs**) and explore the PGNs and SGNs of men and women.
- To examine conditions needed to meet both the Practical and Strategic Gender Needs of men and women; and develop strategies that help change the existing gender roles of men, towards achieving a society based on equal gender roles and relations. (; for example sharing of childcare with women).

Method: Trainer lead input and discussion, group discussion, questions and answer sessions and notes.

Tools: Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender needs of men and women; the Practical and Strategic Gender Needs of men and women.

2. Revisit the objectives of this session and explain need to explore and understand Practical and Strategic Gender Needs of men and women and the different roles define the different Gender Needs.
3. Refer to the table below explain the presentation under the two classification of Gender Needs:
 - **The Practical Gender Needs (PGNs); and**
 - **The Strategic Gender Need (SGNs).**
4. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
5. Ask participants to undertake the following:
 - to give at least 2 examples of PGNs and SGNs
 - an example of what people require to get or have in order to carry out their gender roles
 - 2 examples of what men or women require to in order to equalise their position or status with regards to each other
 - Why SGNs are less visible and obvious than PGNs?
 - What can be done to address PGNs?
 - What can be done to address SGNs?
6. Let participants feed back to the rest of the group their work
7. Discuss the lessons learnt from the exercise
8. Conclude with discussions with the participants informing them that the training advocates for the Gender and Development (GAD) approach to programme work and activities. They have to work towards creating conditions needed to meet both the Practical and Strategic Gender Needs of men and women; and develop strategies that help change the existing gender roles of men, towards achieving a society based on equal gender roles and relations; for example men sharing of childcare with women as well as other house hold chores.

Handouts/Notes:

Gender is to do with the relationship between man and women and how that is socially constructed. Gender needs are distinct from needs in general as they arise from gender roles, the gender division of labour, and the consequent implications with regard to restricted access to and unequal power relations. As men and women play different roles in society; accordingly, their needs are different. There are two types of gender needs, the Practical Gender Needs and the Strategic Gender Needs.

Practical Gender Needs (PGNs):

Those needs arising out of the existing roles of men and women in society, and which if fulfilled would help them perform their existing roles better/easier are termed practical gender needs.

They are needs men and women have which arise from their gender roles. PGNs have to deal with the immediate/basic needs which are easy to identify and essential for survival. They include: health care, employment, water, food and shelter. Addressing the PGNs makes it possible for men and women to carry out their existing/expected gender roles more easily or effectively without challenging the roles.

Strategic Gender Needs (SGNs):

Those needs arising out of the perception that the existing roles of men and women in society are based on an unequal relationship between men and women, and that their roles need to change, if we are to bring a change towards an equal society.

SGNs are needs because of unequal power relations between men and women; and the unequal access and control over power and resources between men and women. SGNs which women identify arise out of their recognition of and challenge to their

exclusion from the domains which customary male roles impose and which contribute to the perpetuation of women's subordination.

Practical Gender Needs (PGNs)	Strategic Gender Needs (SGNs)
<ul style="list-style-type: none"> • Represent what people require to get or to have in order to carry out their gender roles more easily and effectively • Do not require a change in gender roles, only coherence between roles and cultural patterns. For example, in order to fulfill the role of a good mother, a woman has the PGN to have access to the resources (food, shelter) that will allow her to care for her children. • PGNs tend to be easy to identify because of the direct demand of society that women and men live by their gender roles. For example, men, communities and children themselves demand that women fulfill their role of being good mothers. Thus PGNs are felt with urgency. • Addressing PGNs does not ensure that other needs will be met, nor that access to meeting those needs will be sustained. 	<ul style="list-style-type: none"> • Represent what men or women require in order to equalize their positions or status with regards to each other. • SGNs tend to refer to social relations between women and men. • The satisfaction of SGNs means that women and men able and free to define their own roles and responsibilities; that each one's gender is recognized as holding values and rights, both social and legal; that one person is not subject to another because of his/her gender. • SGNs are less visible and obvious than PGNs. • Addressing SGNs require action over a long term because it demands changes in attitudes, behavior, power structures and relations. • Addressing SGNs is necessary and conducive to greater satisfaction of PGNs. • Raising these needs or addressing them might bring about resistance from some men and even some women.

Adapted from: Gender Relations Analysis: A guide for Trainers (Save the Children)

The practical gender needs (PGNs) of women arise out of their triple role – reproductive, productive and community. Much of their time goes in performing reproductive related activities (caring and rearing), so most of their practical needs arising out of this role, and if met, it would help them in performing that existing role better, e.g. domestic labour saving devices/child care facilities/drinking water facilities. Home based income generation projects can also meet practical needs in the productive role.

In contrast to this, the strategic gender needs (SGNs) of women, if met, would lead to a change in the existing role division. They challenge the inherent subordination, e.g. demands for access and control over property and other resources/demand to change existing division of labour/demand for non-traditional skills training/challenging of domestic violence as a social issue/demand for right to own one's name.

The practical gender needs(PGNs) of men arise out of their productive and community role – of providing and protecting: e.g. non domestic labour saving devices (transport to workplace/mechanised agricultural implements etc)/ develop skills related to work/ get educated (for getting jobs)/ need to construct houses/ need to form clubs etc.

The strategic gender needs (SGNs) of men would, if met, help change the existing gender roles of men, towards achieving a society based on equal gender roles and relations; for example sharing of childcare with women.

4.3 GENDER ISSUES/GAPS

Purpose:

- To be able to explain what gender issue/s is/are
- To be able to Identify gender issues in their respective working environments /situations.
- To be able to take appropriate/remedial action when particular gender issues /gaps are identified.
- To develop strategies that challenge as well as change cultural attitudes that promote preferential treatment of boys over girls, thus discriminating against girls and women.

Method: Case studies, group discussion, questions and answer sessions.

Tools: Hand out (case studies), Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender issues and practices that could be discriminatory to girls and women in the long term.
2. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
3. Give them case studies, flip charts and marker pens which they will use to complete and record their discussions.
4. Ask participants to look back at their communities, and complete and think about the issues, practices, attitudes towards and treatment of boys and girls when discussing the case studies.

Gender Issues/Gaps: Case Study

Ato Beryene & W/o. Tegist who live in the village/gott of Zeit were very delighted to have the 2nd born as a boy after Meseret their first born. They named him Abebe, and Yeshe came a year later

As they grew up, Meseret & Yeshe were made to keep close to their mother who instructed them on how to go about household activities while Abebe kept playing and occasionally fetching water with his sisters.

When Abebe turned six years of age, he was sent to school. Meseret was made to stay at home because she was useful to her mother in domestic work. Meseret had to make sure that Abebe had his meals in time and was ready for school everyday

Ato Beryene had decided to send Meseret to school the following year but then her mother was expecting another baby at the commencement of the next school term. As Meseret couldn't start school, Yeshe was sent to school instead. In the meantime, Ato Beryene acquired another piece of land and so domestic work became too heavy for Meseret and her mother. So Ato Beryene decided that Yeshe drops out of school after her primary one.

5. Suggestion of some of the questions for participants when they are going through the case study:

- Does it happen in your experience?
- Give other such examples.
- If it happens, is it a problem?
- What is the problem?
- Why does it happen?
- What can we do about it?

6. After completion, let the groups present their case study analysis in a plenary.

7. Let participants discuss the presentations drawing more examples to emphasise the gender gaps and discrimination.
8. Check your trainer/facilitator's notes below, and ask the participants what the key issues are?
9. Explain to them the various key concepts here:
 - Inequalities
 - Imbalances
 - Discriminations among woman and man created by society.
 - Gender **gaps** are **issues** of concern in the development process. They are hence sometimes referred to as **gender issues**.
10. Go through strategies that challenge as well as change cultural attitudes that promote preferential treatment of boys over girls, thus discriminating against girls and women.
11. Conclude the session by ensuring that all participants have clear understanding of the concept.

Trainer/Facilitators' Notes

Gender gaps are the:

- Inequalities
- Imbalances
- Discriminations among woman and man created by society.
- **Gender Discrimination** is the different treatment of women and men on the basis of gender. This often involves systematic and structural discrimination against women within the family, the community and in social or political life
- Gender **gaps** are **issues** of concern in the development process. They are hence sometimes referred to as **gender issues**.
- **Gender Issues** are problems and concerns arising from discriminatory attitudes and treatment and existence of gender gaps due to unequal social and power relations!

Which Gender is most affected by the gender gaps? **Women!**

5. GENDER IN WATER, SANITATION AND HYGIENE



Photo credit: Kristine Kristenson

5.1 GENDER IN SANITATION CULTURE

Purpose:

- To explore gender issues in sanitation
- To examine the socio-cultural issues affecting sanitation and hygiene practices within the project areas.
- To explore some of the bad cultural practices affecting good hygiene and sanitation in the communities, resulting in poor health, and discrimination against one gender, normally women and girls.
- To develop strategies that challenge as well as change cultural practices that inadvertently advocate poor hygiene and sanitation practices and discriminate against women, girls and children
- To raise awareness on good practices in sanitation and change attitudes that promote poor sanitation culture; the treatment of boys over girls, thus discriminating against girls and women when it comes to decision making and actual working to improve the hygiene and sanitation and the environment of homes and communities. .

Method: Case studies, group discussion, questions and answer sessions.

Tools: Hand out (case studies), Flip charts, pens, markers, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender in sanitation culture.
2. Revisit the objectives of this session and explain need to understand the role culture can play in hygiene and sanitation and effects/consequences.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them flip charts and marker pens which they will use to complete and record their exercises. You can either let each group undertake a separate exercise or let all the groups undertake all the three exercises.
5. Ask participants to look back at their communities, and complete and think about the cultural issues around, birth, child care, hygiene and sanitation practices, communities' attitude hygiene and sanitation matters.

Gender in Sanitation Culture: Exercise 1/Group 1**Socio-cultural issues influencing sanitation practices in Metekel Zone
(Mandura, Pawe Special Woreda, Dibate, Bullen and Womberra)**

- What are the socio-cultural issues in relation to sanitation practices within the various communities in Metekel zone
- Which of these practices do you consider unhygienic and poor in sanitation?
- What do you think is the effect of these practices
- Which of these practices do you think discriminate against women?
- List some of the challenges facing women and girls when it comes to sanitation provision and usage in Metekel zone
- Suggest strategies that challenge as well as change attitudes and cultural practices that inadvertently advocate poor hygiene and sanitation practices and discriminate against women, girls and children

Gender in Sanitation Culture: Exercise 2/Group 2

Socio-cultural practices in child birth, care and support for babies and young children (under fives) and effect on women, babies and children!

- List the socio-cultural practices of your community that are related to child birth that in your opinion are poor in hygiene and sanitation
- What are the cultural practices in looking after children which in your opinion are not hygienic?
- What are the effects of the practices identified on the babies, children and their mothers?
- Do you think this/these practice/s perpetuate the inequalities between men and women?
- Suggest strategies that can be adopted to address some of the issues, practices and challenges identified.

Gender in Sanitation Culture: Exercise 3/Group 3

Good cultural practices in hygiene and sanitation

- Looking at your communities?
- List some of the issues, behaviours, traditional practices that you consider good cultural practices in Hygiene and sanitation
- Produce an action plan on how to disseminate these good practices identified to other communities with poor hygiene and sanitation practices.

6. Let the various groups present their findings exercises to the rest of the group
7. After all the groups have finished with their presentations, discuss with the entire group some of the key issues raised or missed in the exercises.
8. Suggestion of some of the discussion points you can use:
 - What does the exercise reveal to participants about culture and sanitation?
 - How does cultural practices' discriminate against women?

- What does the outcomes of the exercise say about the gender roles, the decision involvement of men, women boys and girls in WASH activities in their communities?
 - What more can be done to improve the inequalities between men and women brought about by negative cultural practices?
9. Conclude by going over the good practices in sanitation and strategies that have been developed change attitudes that promote poor sanitation culture; the treatment of boys over girls, thus discriminating against girls and women when it comes to decision making and actual working to improve the hygiene and sanitation and the environment of homes and communities

Trainer notes/Hand outs: GENDER IN SANITATION CULTURE

Gender affects to sanitation culture already by differences between men and women, which is exacerbated socio-cultural practices. Women have to use latrines more often than men due to various reasons (pregnancy, menstruation, child care etc.) and their visits to latrines consume more time than men's. On global scale there are though fewer latrines for women than men. In some countries there are no public latrines for women at all.

In sanitation, behaviour of young children does not vary significantly between the sexes. It is common in developing countries that when girls reach puberty they are faced with more limitations than boys and they have to e.g.:

- use more remote places and places further from the settlements for defecation
- defecate in groups and in most cases even after sun set
- defecate in their homes and help their mothers to take out the excreta and solid waste
- even quit school for lack of sanitation facilities.

Sanitation possibilities in schools and homes enhance equality between the sexes. Girls become equal to boys for they do not have to walk far to defecate or quit school because of absence of sanitation facilities. Improvements can though create new inequalities of the sexes. E.g. getting flushing and washing water and cleaning of the latrines can end up for girls' and women's responsibility. Many times these works are not distributed fairly between men and women even though they both use the sanitation facilities.

When planning for sanitation programs gender related factors need to be considered. This way projects become more efficient, fair and sustainable. Efficient sanitation facility is maintained and utilised. Different user groups' needs have to be considered to ensure utilisation of the sanitation facilities. It is then not about merely answering the needs of men and women, but answers to e.g. different social and religious groups' demands on sanitation.

Some cultural practices around pregnancy, child birth and care for babies that could be harmful to mothers and the babies:

- Some communities prohibit pregnant women from eating hot food and eggs, as it is thought this would harm the baby.
- Vigorously shaking a woman who is experiencing a long labour;
- Within the Gumuz people abandoning the woman alone in the bush to deliver and take care of herself and the newly born;
- abandoning children born with feet first (as most children are born with their heads appearing first);
- Applying cow dung, butter or other materials on the stump of the umbilical cord;
- Confining the mother and the newly born baby to a dark room for 40 to 80 days; keeping the baby out of the sun for the fear of “evil eyes’ or exposing the baby to foul air.
- Feeding a new born baby with fresh butter
- Not feeding the new born with colostrums;
- Measures taken to hasten the expulsion of placenta; tying the thighs of women for a long time after delivery and suturing the vagina after delivery

5.2 GENDER NEEDS IN SANITATION

Purpose:

- To explore the **Gender needs** and demands of men and women, boys and girls in sanitation and hygiene.
- To distinguish between the of gender needs, of men and women, boys and girls, adolescent males and females in hygiene and sanitation.
- To examine conditions needed to meet the sanitation needs of the genders, especially women and adolescent girls in schools.
- To examine the roles of men and women in decision making and providing hygiene, sanitation facilities for the family, and at community levels
- To explore the various gender related factors to be considered in broader WASH programmes

Method: Trainer lead input and discussion, group discussion, questions and answer sessions and notes.

Tools: Flip charts, pens, markers, exercises, trainer notes and hand outs.

Procedure:

1. Explain to the participants that this is an exercise to explore gender in sanitation culture.

2. Revisit the objectives of this session and explain need to understand the role culture can play in hygiene and sanitation and effects/consequences.
3. Divide the participants into different small groups of men and women; you could also have some mixed sex groups.
4. Give them flip charts and marker pens which they will use to complete and record their exercises. You can either let each group undertake a separate exercise or let all the groups undertake all the three exercises.
5. Ask participants to look back at their communities, and complete and think about the cultural issues around, birth, child care, hygiene and sanitation practices, communities' attitude hygiene and sanitation matters.

Gender in Sanitation Culture: Exercise 1/Group 1

**Socio-cultural issues influencing sanitation practices in Metekel Zone
(Mandura,Pawe Special Woreda, Dibate, Bullen and Womberra)**

- What are the socio-cultural issues in relation to sanitation practices within the various communities in Metekel zone
- Which of these practices do you consider unhygienic and poor in sanitation?
- What do you think is the effect of these practices
- Which of these practices do you think discriminate against women?
- List some of the challenges facing women and girls when it comes to sanitation provision and usage in Metekel zone
- Suggest strategies that challenge as well as change attitudes and cultural practices that inadvertently advocate poor hygiene and sanitation practices and discriminate against women, girls and children

Gender in Sanitation Culture: Exercise 2/Group 2

Socio-cultural practices in child birth, care and support for babies and young children (under fives) and effect on women, babies and children!

- List the socio-cultural practices of your community that are related to child birth that in your opinion are poor in hygiene and sanitation
- What are the cultural practices in looking after children which in your opinion are not hygienic?
- What are the effects of the practices identified on the babies, children and their mothers?
- Do you think this/these practice/s perpetuate the inequalities between men and women?
- Suggest strategies that can be adopted to address some of the issues, practices and challenges identified.

Gender in Sanitation Culture: Exercise 3/Group 3

Good cultural practices in hygiene and sanitation

- Looking at your communities?
- List some of the issues, behaviours, traditional practices that you consider good cultural practices in Hygiene and sanitation
- Produce an action plan on how to disseminate these good practices identified to other communities with poor hygiene and sanitation practices.

6. Let the various groups present their findings exercises to the rest of the group
7. After all the groups have finished with their presentations, discuss with the entire group some of the key issues raised or missed in the exercises.
8. Suggestion of some of the discussion points you can use:
 - What does the exercise reveal to participants about culture and sanitation?
 - How does cultural practices' discriminate against women?

- What does the outcomes of the exercise say about the gender roles, the decision involvement of men, women boys and girls in WASH activities in their communities?
 - What more can be done to improve the inequalities between men and women brought about by negative cultural practices?
9. Conclude by going over the good practices in sanitation and strategies that have been developed change attitudes that promote poor sanitation culture; the treatment of boys over girls, thus discriminating against girls and women when it comes to decision making and actual working to improve the hygiene and sanitation and the environment of homes and communities

5.3 GENDER AND SANITATION SWAG I

Activity 1

Purpose: To explore the different the needs and roles of women and men play in sanitation in their various communities.

Method: Trainer lead input and discussion, group discussion, questions and answer sessions, demonstrations and notes.

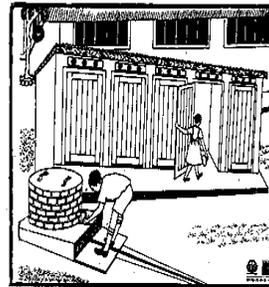
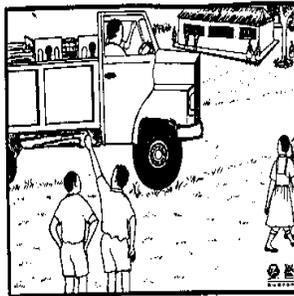
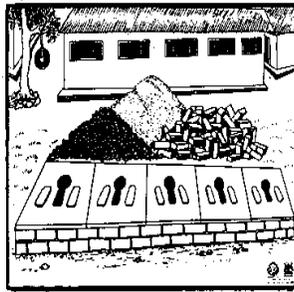
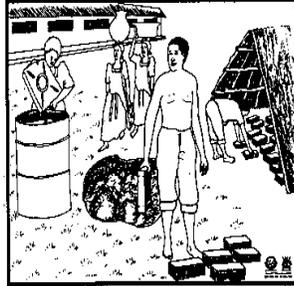
Tools: Pictures, flip charts, pens, markers, paper.

Procedure:

1. Explain to the participants that this is another exercise to further explore gender needs and roles in sanitation.
2. Divide the participants into different small groups and ask them study the pictures below.
3. Tell them each of the pictures tell a story, in their groups they should identify the various gender roles and come up with a story for each of the pictures.
4. Ask participants to create a story of what happened before the pictures and what happened after the scene in the pictures.
5. Below are some discussion points you can use in the SWAG:
 - What are the people doing in each of the pictures?
 - Do you see a problem in any of the pictures?
 - What do you think the gender issues and roles are here?
 - Do you have situations depicted in the pictures in your community/ies?
 - What is the difference between the pictures and situations in your community/ies?
6. Conclude with the participants identifying similarities and differences between their communities of roles and responsibilities of both genders.

GENDER AND SANITATION SWAG I

Pictures from ZOA Refugee Care Water Implementation Guidelines, courtesy of Tom Mugoya



GENDER AND SANITATION SWAG II

Activity 2.



Different roles that men and women play in sanitation: Who cleans the toilet?

- What is happening here?
- Analyse the situation in your own environments

GENDER NEEDS AND ROLES IN HYGIENE AND SANITATION

As noted from the exercises, the sanitation needs and demands vary between men and women; between adults and children (boys and girls). Women and girls demand more efforts in decreasing the work load, increase in privacy, safety and improvement of hygiene than men and boys. Women are in most cases more motivated to improve sanitation than men. Men have fewer demands considering personal and economical matters in improved sanitation. They are though motivated by the facts that safety issues improve conditions for their daughters and wives, and value of the property increases. Both sexes appreciate improved social status which derives from improved sanitation condition.

Because men and women have their own tasks, both sexes have their special skills and know-ledge on sanitation. Women usually know better about suitable location and type for latrine to meet the needs of children and women and on which models are best for hygiene. In some societies, they also know better how to mix and grout concrete for they have roughcast buildings. Men usually know more about cost, quality and purchase of local materials. When projects are carried out as cooperation with knowledge provided by both sexes results are better than with only one of the groups; crucial reason for advocating for including both men and women in all stages of sanitation projects.

Even though in most cases women are more eager to improve sanitation than men they have fewer resources. Therefore it is very important to convince men of the importance of improved sanitation. The improvements have to be available also to single parent families since they have in most cases less money and resources than in families with both parents.

Both men and women have to be taken into account in distribution of information and decision making. Special strategies, informational channels and organisational arrangements are needed to ensure participation of both sexes in the decision making and selection processes. Communication strategies have to consider that men and women do not differ merely on interests but also on literacy, knowledge of language and in terms of mobility.

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