

**STRATEGIES FOR EMPOWERMENT OF WOMEN  
IN WATER SUPPLY AND SANITATION PROJECTS**

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**by the**

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The Steering Committee responsible for this project consisted of the following persons:

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## TABLE OF CONTENTS

	Page
Acknowledgements .....	i
Executive summary .....	vi
 <b>PART I: INTRODUCTION</b>	 <b>1</b>
1.1 BACKGROUND	1
1.2 DEFINITION OF GENDER	2
1.2.1 Gender	2
1.2.2 Empowerment	3
1.2.3 Sustainability and sustainable development	3
1.2.4 Culture	4
1.2.5 Participation versus involvement	5
1.3 ABOUT THIS DOCUMENT	6
 <b>PART II : LITERATURE REVIEW AND RESEARCH METHODOLOGY</b>	 <b>8</b>
2.1 LITERATURE REVIEW	8
2.1.1 International trends in gender awareness	8
2.1.2 Gender and development internationally	8
2.1.3 Gender awareness internationally	9
2.1.4 Gender, water supply and sanitation	9
2.1.5 Gender and roles	9
2.1.6 Gender trends and awareness in Africa	10
2.1.7 Gender trends and awareness in South Africa	10
2.1.8 Gender in water supply and sanitation in South Africa	10
2.2 RESEARCH METHODOLOGY	15
2.2.1 Research approaches	15
2.2.2 The research process	18
2.2.3 The target groups	19
2.2.4 The information gathering techniques	22
2.2.5 Training of interviewers	23
2.2.6 Project awareness in target communities	23
 <b>PART (II) : DATA ANALYSIS</b>	 <b>24</b>
3.1. QUANTITATIVE ANALYSIS	24
3.1.1 Gender of the respondents	24
3.1.2 Age of the respondents	25
3.1.3 Composition of the households	26
3.1.4 Education level of respondents	27
3.1.5 Level of income per month	28
3.1.6 Income earners	29
3.1.7 Representation on committees	30
3.1.8 Decision-making on water supply projects	31

3.1.9	Decision-making on sanitation projects	32
3.1.10	Decision-making on development projects	33
3.1.11	Decision-making on family matters	34
3.1.12	Decision-making on money matters	35
3.1.13	Decision-making on land use	36
3.2	QUALITATIVE ANALYSIS	37
3.2.1	Gender roles and responsibilities	37
3.2.2	Participation in decision-making	39
3.2.3	Gender needs	41
3.2.4	The role of culture in water supply and sanitation	44
	<b>PART IV : CONCLUSION AND RECOMMENDATIONS</b>	<b>47</b>
4.1.	CONCLUSION	47
4.1.1	Decision-making	47
4.1.2	Culture	47
4.1.3	Roles and responsibilities	47
4.1.4	Training and education	48
4.1.5	Attitudes and awareness	48
4.1.6	The impact of women's participation on water supply and sanitation projects	49
4.1.7	Barriers to the empowerment of women	49
4.2	RECOMMENDATIONS	50
4.2.1	Gender sensitive development	50
4.2.2	Culture/traditional values	51
4.2.3	Process of community interaction	51
4.2.4	Assessment of gender needs	52
4.2.5	Capacity building and training of men and women	52
4.2.6	Gender awareness for men and women	53
4.3	PROPOSED STRATEGY FOR THE EMPOWERMENT OF RURAL WOMEN IN THE FIELD OF WATER SUPPLY AND SANITATION	54
4.3.1	Policy and process	54
4.3.2	Implementation plan	54
4.3.3	The training of local government structures, NGOs and consultants	55
4.3.4	Forum for communication regarding gender issues	55
4.3.5	Developing gender awareness programmes	56
4.3.6	Implementing gender awareness workshops	56
4.3.7	Monitoring and evaluating the impact of gender awareness workshops	56
4.3.8	Alignment of the gender awareness programmes	56
4.3.9	The empowerment programme	57
4.3.10	The empowerment workshops	57
4.4	PROPOSED STRUCTURE OF A GENDER AWARENESS WORKSHOP	58
4.4.1	Workshop approach	58
4.4.2	Methodology	58
4.4.3	Process	58

4.4.4	Tools	58
4.4.5	Monitoring and support	58
4.4.6	Evaluation	58

<b>REFERENCES</b>	<b>59</b>
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<b>APPENDIX A : INTERVIEW SCHEDULE</b>
<b>APPENDIX B : NOTES TO THE INTERVIEWER</b>
<b>APPENDIX C: PILOT QUESTIONNAIRE IN NORTHERN PROVINCE</b>

#### **LIST OF MAPS**

<b>MAP 1:</b>	<b>MAP OF EASTERN CAPE</b>
<b>MAP 2:</b>	<b>MAP OF NORTHERN PROVINCE</b>

#### **LIST OF FIGURES**

<b>Figure 1:</b>	<b>Gender of respondents</b>
<b>Figure 2:</b>	<b>Age of respondents</b>
<b>Figure 3:</b>	<b>Composition of the households</b>
<b>Figure 4:</b>	<b>Level of education</b>
<b>Figure 5:</b>	<b>Income level of the respondents</b>
<b>Figure 6:</b>	<b>Income earners</b>
<b>Figure 7:</b>	<b>Representation on committees</b>
<b>Figure 8:</b>	<b>Decision making on water supply projects</b>
<b>Figure 9:</b>	<b>Decision making on sanitation projects</b>
<b>Figure 10:</b>	<b>Decision making on development projects</b>
<b>Figure 11:</b>	<b>Decision making on family matters</b>
<b>Figure 12:</b>	<b>Decision making on money matters</b>
<b>Figure 13:</b>	<b>Decision making on land use</b>

# **EXECUTIVE SUMMARY**

## **1. INTRODUCTION**

Gender issues are usually seen as women's issues. However, "gender" means men and women, and crystallises in the social differences between men and women. The focus on women during this research is not intended to diminish in any way the importance of community participation, (i.e. the organised involvement of a wide spectrum of men *and* women in development projects). Neither does the emphasis on women in this research imply a dismissal of the complexity and relevance of social class, together with cultural and other factors in influencing the project's outcome. The overriding goal is to place people, their behaviour and their interaction with and within the environment at the centre of all development projects.

For many years development projects have been technical projects, focusing on construction work for water supply and sanitation facilities. Villagers and communities were seen as just users and beneficiaries. Since the 1970s, possibilities for participating in the planning, management and maintenance of development projects were broadened for these villagers. But although the projects said they worked with "villagers", "leaders" and "committees", they almost always dealt only with the male population. Women were usually targeted only for health education.

In the 1980s, a more gender sensitive approach has shown that women have several roles to play in matters of development, by tradition and by necessity. Women have very specific ideas about what they want and what they need. Additionally, their participation in the projects often enhanced the efficiency and effectiveness of the installation and operation of water supply and sanitation facilities, for example. It is therefore necessary for those with the social responsibility for managing an activity or resource to participate actively in the range of decisions affecting these spheres and any attendant arrangements.

## **2. AIM AND OBJECTIVES OF THE RESEARCH**

This document reports on the research done by the CSIR on gender issues in rural water supply and sanitation projects. The main aim of the research was to determine the needs of both women and men regarding the roles and responsibilities of the women in water supply and sanitation projects, in order to formulate guidelines and recommendations regarding strategies for the empowerment of women in water supply and sanitation projects.

The objectives of the project were the following:

- to analyse the role and impact of women's involvement in water supply and sanitation projects in the Northern Province and the Eastern Cape;
- to analyse the impact of women's involvement in water supply and sanitation projects on the empowerment of women;

- to assist in the development of a strategy for the enhancement of the role of women in water supply and sanitation projects; and
- to initiate and design workshops to ensure women's involvement in water supply and sanitation projects.

The research was conducted in rural villages in the Northern Province and the Eastern Cape.

A total of 218 interview schedules were completed, 97 interviews in the Northern Province and 121 interviews in the Eastern Cape.

### **3. RESULTS AND LIMITATIONS OF THE PROJECT**

Three of the four objectives of the project were addressed successfully. The last objective, (i.e. to initiate and design workshops to ensure the involvement of women in water supply and sanitation projects), was not addressed. The WRC Steering Committee for the project recommended that this objective be addressed by a follow-up project during the next year (WRC Steering Committee Meeting Minutes of 23 May 1997).

As a first step of the project, an interview schedule was developed and piloted in the Northern Province. This interview schedule served as a guide for the discussions with the focus groups. This interview schedule was revised in the light of the recommendations of the target groups, as well as the interviewers. The necessary indicators to make the research both valid and valuable were also incorporated.

An interview schedule was also developed for individuals and households.

Both interview schedules were made available in English, but the interviews in the villages were conducted in the home languages of the target groups.

The pocket chart method was used to gather information on the roles of men and women in decision-making processes in the villages.

The project team consisted of personnel from the CSIR in Pretoria as well as personnel from the Rural Support Services in the Eastern Cape. The members of the project team acted as the interviewers in the villages.

The interviewers had been trained in basic interviewing skills, the implementation of the questionnaire and the pocket-chart-method of gathering information. Notes were also made available to assist the interviewers in implementing the questionnaire and pocket chart method.

In order to obtain the co-operation and support of the members of the community in which the research was to be conducted, the project was introduced to the relevant authorities to obtain their permission to work in their areas or jurisdictions.



## 4. FINDINGS AND CONCLUSIONS

The project team made the following conclusions from the research and the data gathered:

### 4.1 DECISION-MAKING

In all the villages where the research was done, the men played the prominent role and were seen by both men and women as the leaders and decision-makers. In all committees but one (the Bread Baking Committee in the Eastern Cape), men occupied the key decision-making positions. Sometimes this was the result of the men taking the lead and excluding the women, because of perceptions that women did not have the ability to manage projects and make decisions. However, in most instances the men's occupation of the key decision-making positions was the result of the unwillingness of the women themselves to participate because of their own perceptions of not having the ability or the education and training to make the decisions.

The women were not entirely excluded from making decisions during project planning and implementation. The men consulted the women whenever a decision had to be made, but the involvement of the women was very informal and unobtrusive. However, even though the women's involvement was almost invisible, they exercised their powers in more subtle ways (at home) in order to sway the decision-making to fit their needs and goals.

### 4.2 CULTURE

The cultural norms and values of the villages played a major role in the participation and decision-making processes in the villages. Men were regarded by all in the community as superior to women; that was the custom, and it will take years of successful leadership by women to change it. This belief led to the men feeling uncomfortable when women were allowed to participate in meetings and in the decision-making processes on a formal basis, because men were the decision-makers, not women. In communities where traditional norms and values were not very strong, the people were more flexible regarding the participation of women in projects.

### 4.3 ROLES AND RESPONSIBILITIES

The women also showed a tendency to push the men to the fore when interaction had to take place with people from outside the community. They preferred the men to deal with the outsiders as the men were seen by everyone in the community, including the women, to be more educated and capable of handling the situation. The focus of the young girls and the women was on the family and the household, while the men and boys focused on education and training outside the home. The workload of women and girls was also such that they did not have time to attend schools or training courses, while the men and boys had ample time for education and training.

#### **4.4 TRAINING AND EDUCATION**

Literacy and education were valued highly by the community members, both male and female. However, more men were literate than women. This had the consequence that the women did not participate in projects because most of them could not read and write.

Women who were educated were more confident about participating in the projects and decision-making processes. However, these women were not completely successful in overcoming the enculturated norms, values and traditions of gender roles and positions in the community. Women who did take the initiative to participate in the decision-making processes were often treated disrespectfully by the men, which led to the women eventually withdrawing. Many women mentioned that the fact that their husbands were migrant workers and not at home most of the time forced them to take responsibility for their lives in the community, and to participate in projects in general. This created an opportunity for the women to prove that they were capable of making valid decisions and managing projects on their own, therefore forcing recognition from the men in the community.

#### **4.5 ATTITUDES AND AWARENESS**

Many of the above situations resulted from a lack of awareness between men and women of their respective roles and responsibilities. Therefore misunderstanding of the roles and responsibilities of both sexes, by both sexes, played a big role in implementing the decision-making processes in water supply and sanitation projects.

#### **4.6 THE IMPACT OF WOMEN'S PARTICIPATION ON WATER SUPPLY AND SANITATION PROJECTS**

In all the villages where the research was done, the men managed and took the lead in the water supply and sanitation projects. The women who were on the committees normally served as secretaries or ad hoc members, with very limited or no decision-making powers.

In these projects there was no marked difference as far as the effective delivery of the water or sanitation service was concerned. However, there were problems regarding the involvement and the commitment of the community as a whole, with a very low willingness to take ownership and responsibility for the service.

In the villages where women performed key roles such as chairperson or treasurer on a committee, they were normally active and respected in the community before the start of the project. This led to the acceptance of the project by the community, which is a necessity for the sustainability of a project.

#### **4.7 BARRIERS TO THE EMPOWERMENT OF WOMEN**

Water supply and sanitation projects did not necessarily empower the women in the communities, but they did create an opportunity for women to become empowered should they wanted to. The biggest obstacles to women becoming

empowered were their own attitude and lack of confidence in their abilities. This was exacerbated by the attitudes of the men, which were closely linked to the traditional culture and belief that men are superior to women and therefore the decision-makers.

Traditional culture (norms and values) was voiced by the women in the villages as a major barrier to becoming empowered. The process of cultural change was already well advanced and traditions were changing as demonstrated by the expressed willingness of the men to allow women to make decisions and to participate in the management of services and projects.

Another major barrier was the fact that most women in the villages were illiterate and had not received any formal education or training. However, the training did not impact on the empowerment of the women as it was technical training and did not afford the women the opportunity to influence decision-making or take part in the decision-making process.

The time constraints women have as a result of their household duties can also be a barrier to their empowerment. Linked to this is the lack of access to resources such as money, transport, etc, for the women in the villages to attend meetings, training courses or planning sessions.

## **5. RECOMMENDATIONS**

Holistic development has become a vital aspect of sustainable development. It is a recognised fact world wide that projects that take human factors into consideration are more likely to be successful than those that do not. It should also be noted that the mere participation of villages in a project is not a solution, but a necessary forerunner, for success and empowerment.

The project team recommends the following as a strategy for the empowerment of rural women in the field of water supply and sanitation:

### **5.1 Policy and process**

The Department of Water Affairs and Forestry already has a policy on gender issues in place. It is necessary that other government departments also invest in developing gender policies and regulations in their areas of expertise. The institutional arrangements and business plans needed to implement these policies will be critical in achieving the objectives of the policies.

### **5.2 Implementation plan**

Changing attitudes and perceptions regarding gender in water supply and sanitation in the rural areas will require a number of interventions, as discussed in this document.

### **5.3 The training of local government structures, NGOs and consultants**

People of the opposite sex who seldom come into contact with one another on certain issues have an opportunity to discover and explore different perceptions. Thus, bottom line benefits are identified which transcend and overcome cultural role differentiation.

A "culture" of gender awareness should be facilitated in the communities, where roles and responsibilities are shared across gender role boundaries, as well as cultural belief boundaries.

### **5.4 Forums for communication regarding gender issues**

Platforms for discussing and debating issues regarding gender in water supply and sanitation projects need to be established. Discussions should be held to explore feelings and obtain information about areas that need attention. Making people aware of past, present and future realities is essential to the development of viable values that will guide behaviour and allow the understanding of important issues. These forums or platforms should be established at national, regional, local and grass roots level to facilitate communication and discussion.

### **5.5 Developing gender awareness programmes**

The gender awareness programme should address issues around the empowerment of women within their cultural settings and constraints. At grass-roots level in the communities a gender awareness workshop will be more effective than training courses or written material, because the majority of the members of the communities in the rural areas are illiterate.

### **5.6 Implementing gender awareness workshops**

Gender awareness workshops need to be implemented in every rural community across the country, and should be participatory, and sensitive to the cultural traditions and beliefs of the target group or community. The implementation of the workshops will facilitate the process of making the rural communities an active part of the process of empowering their women.

### **5.7 Monitoring and evaluating the impact of gender awareness workshops**

The impact of the gender awareness programmes on the roles and responsibilities of rural women needs to be monitored and evaluated in order to meet their needs, as well as the needs of the men. The evaluation of the gender awareness programmes will provide guidelines for their continued development and growth.

## **5.8 Alignment of the gender awareness programmes**

This gender awareness will encourage women to attend empowerment workshops or courses in order to become more empowered in their own communities. The gender awareness programme for the rural areas should grow and develop into an empowerment programme for both women and men in the rural areas. Again, it is important to remember to include the men in these women's families, society or community.

## **5.9 The Empowerment Programme**

While the gender awareness programme is being implemented, an empowerment programme for women should be developed so that, when the gender awareness programme has run its course, the empowerment programme is already in place to facilitate the growth and establishment of empowered rural women. The empowerment programme should follow the same process of the gender awareness programme and should consist of written material such as booklets, pamphlets and posters, as well as training courses and workshops. Again, the workshops will have the biggest impact as they will address both literate and illiterate people.

## **5.10 The Empowerment Workshops**

The empowerment workshops should enable the women participants to become confident, self-motivated and self-reliant in managing projects and impacting on the quality of life in the community without being ostracised or looked down upon by the other community members. The empowerment workshops should make it clear to both men and women that empowerment is about effective gender balance in decision-making both at a personal and a community level.

The benefits of the empowerment of women should be discussed with the men and the women in the community, and linked to the effect empowered women will have within their community in terms of job creation, quality of life and the sustainability of projects.

# **6. FURTHER RESEARCH**

The project team identified the following areas for further research in the nature of the relationships between men and women:

- ▶ the impact of sexual division of labour on the empowerment of women;
- ▶ the alleviation of women's burden of domestic labour and child care;
- ▶ women's access to credit, productive assets and other resources;
- ▶ the improvement of educational opportunities for women;

- ▶ strategies for equal opportunities for employment and equal pay for men and women;

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- ▶ the impact of empowerment workshops on the self-awareness and gender awareness of women and men;
- ▶ the impact of empowerment workshops on the socio-cultural values of women and men;
- ▶ the impact of the empowerment of women on water supply services in the urban areas;
- ▶ the role of women in cost recovery for water supply and services in urban areas; and
- ▶ the role of women in cost recovery for water supply in the rural areas.

## PART I: INTRODUCTION

### 1.1 BACKGROUND

The issues concerning women and their participation (or lack of participation) in the development process have been increasingly examined over the last few decades. However, the ways of addressing these issues have varied as the understanding of women's position in development - and of gender roles themselves - has grown. Although the principles of the equality of men and women was recognised in both the UN Charter in 1945 and the UN Declaration of Human Rights in 1948, the majority of development planners and workers did not fully address women's position in the development process.

In the total package of daily activities, water collection is one of the most time-consuming domestic chores. The heavy work, time and effort involved in water collection can affect socio-economic and health conditions in many ways. If the water is also of a low quality due to a polluted source, or contamination on the way from the water source, the impact can be more devastating.

In the 1970s, although women were still not necessarily consulted, their key position in the development process became more widely recognised, especially regarding population and food issues. Women were viewed as resources to be integrated into the development process, rendering the projects more efficient and more successful: "These are the women upon whom the success of our population policies, our food programmes and our total development efforts ultimately rely." (Helvi Sipilä, *The Times*, 23/04/75).

The roles that women play are different in any given society, and their situation is determined by legislation, religious norms, economic status or class, cultural values, ethnicity and types of productive activity in their country, community and household. Women are usually responsible for domestic work, the care of children, family health, cooking and providing food and other household services.

In each of these areas - reproduction, production and community - women have often been adversely affected by the development process. There is a wide gap between women's extensive economic participation and their low political and social power, and development strategies have usually taken the needs of the most vocal and politically active as a starting point.

A typical African woman is probably the most unprivileged human being; illiterate and with limited access to resources. She not only faces discrimination and segregation, both in the organised labour-market and in informal-sector employment, but even has different legal rights regarding inheritance, land, credit, etc. Adult women get less education, lower pay - although they work longer hours - and less access to professional training than men (Population Crisis Committee, 1988). Overall, 80% of African women live and work in the rural areas under conditions that support and sustain the discrimination and segregation. However, recognition is growing that there is a high social dividend to be gained from investing in women.

## 1.2 DEFINITION OF TERMS

### 1.2.1 GENDER

The key to understanding how development work affects men, women, girls and boys, is in grasping the concept of gender. There are several different definitions of the word "gender". Basically the word "gender" refers to those characteristics of men and women which are socially determined, in contrast to those which are biologically determined. There is a difference between "gender" and "sex", and the distinction has very important implications.

The distinction between "gender" and "sex" is made to emphasise that everything women and men do, and everything expected of them, with the exception of their sexually distinct functions, can and does change over time according to changing and varied social and cultural factors (Williams 1994).

Gender can also be seen as the culturally prescribed roles of women and men and the relevance of these roles to a set of economic and population concerns, especially the recording of the economic and demographic facts upon which policies and plans are supposed to be based. The attributes of female and male roles include the extent to which domestic, conjugal and kin roles overlap and interlink with occupational and parental roles. (Oppong 1994).

An important consideration which needs to be taken into account when collecting, analysing and using economic and demographic data for policy/strategy-related purposes is the extent and reach of the culturally distinct African forms of domestic organisation and systems of marriage, parenthood and kinship.

A working definition of gender for the purpose of this document is the following:

*People are born female or male, but learn to be boys and girls who grow into men and women. They are taught what the appropriate behaviour and attitudes, roles and activities are for them, and how they should relate to other people. This learned behaviour is what makes up gender identity, and determines gender roles.*

Thus, gender shapes the opportunities and constraints that women and men face in securing viable livelihoods and in building strong communities within cultural, political, economic and ecological settings. Gender is a dynamic concept and roles for women and men vary greatly from one culture to the other, and from one social group to another within the same culture. Understanding gender differentiation and gender discrimination refines one's ability to perform social analysis and fine-tune social interventions, being aware of the complex ways in which society slots people into different categories and roles, and of the ways these roles can be the basis of both co-operation and conflict.



### 1.2.2 EMPOWERMENT

The term "empowerment" is used differently in various contexts, concealing different meanings based upon different perspectives. Empowerment can mean the taking on of power at both the individual and social levels. "Empowerment conveys both a psychological sense of personal control or influence, and a concern with actual social influence, political power and legal rights" (Rappaport 1987:121).

McArdle (1989) defines empowerment as the "process whereby decisions are made by the people who have to bear the consequences of those decisions", implying that it is not the achievement of goals that is important, but the process of deciding.

Empowerment in the context of development is linked to self-help, participation, networking and equity. People who achieved collective goals through self-help efforts, pooling their knowledge, skills and other resources, are empowered as they have achieved their goals without the intervention or help of external agents.

For the purpose of this document "empowerment" means *the process or state of being enabled to make informed decisions, to have control over and to have access to resources and benefits of any development initiative or action in the community.*

### 1.2.3 SUSTAINABILITY AND SUSTAINABLE DEVELOPMENT

The term "sustainability" was first introduced into environmental discussions, and has since been discovered and adopted by several disciplines, that do not always give it the same meaning. It seems that the term was first used by foresters in the 18th and early 19th centuries, and in its original context the term "sustainability" had to be understood as an economic concept (Barton, Davis & Guise 1995).

In recent times, the developer's biggest problem is being faced with tensions between different facets of environmental concern: nature conservation; energy efficiency; purity of air, earth and water; archaeology; landscape; countryside preservation - each with its own set of experts and specialist agencies. The challenge is to make sense of these disparate elements in terms of sustainability. A holistic view could be achieved by collaboration between all the interests, involving agencies and people at different levels, to ensure ongoing successful functioning and growth.

Overall, sustainability means living on the earth's income rather than eroding its capital. It means keeping the consumption of renewable natural resources within the limits of their replenishment. It means handing down to successive generations not only man-made wealth (such as buildings, roads, etc) but also natural wealth, such as clean and adequate water supplies, good arable land, a wealth of wildlife and ample forests. It suggests a constantly maintained level of well being through time (Barton, Davis & Guise 1995).

For the purpose of this document, sustainability is defined as *the ongoing successful functioning and growth of any development effort or project in an area or community.*

"Sustainable development" is an attempt to balance two moral demands. The first demand is for "development", including economic development and economic growth. It arises mainly from people in developing countries whose present poverty gives them a low quality of life and calls urgently for steps to improve that quality of life. The second demand is for "sustainability", for ensuring that what is started maintains its momentum and growth by itself in such a way that we do not mortgage the future for the sake of the gains of today, and to not waste what is presently available.

Although they can be in conflict, these two moral demands have a parallel basis. Economic well-being is a central human need. Economic activity usually occurs in ways that are robust in the face of environmental limits. A key to sustainable development is choice. Good design is not to force a particular brand of behaviour, but to facilitate behaviour that is environmentally benign - to open up options which may be squeezed out by current dominant market trends (such as the focus on delivery only) or policy conventions (Barton, Davis & Guise 1995).

The starting point for sustainable development is the satisfaction of the basic human needs of shelter, warmth, health, opportunities for work, access to facilities and a pleasant environment. Social and environmental goals are often mutually reinforcing, thus providing a broad constituency of support for policy.

Sustainable development is a long-term, complex process of engagement, involving negotiation, bargaining, dialogue and conflict resolution. Intensive and sustained interaction is required to facilitate these processes. Participatory development and planning can be very empowering experiences.

#### 1.2.4 CULTURE

Culture is a uniquely human characteristic, the ability of humans to make adjustments to their environment to make sense to themselves. Culture is the motivation behind the way people do the things they do. Culture is also a community's material and intellectual activities and the outputs. It relates to the views, ideas, conscious forms, ways of serving and the material and intellectual products of their activities. It may adopt the form of self-creation, adoption, acceptance, identification and appreciation (Myburgh 1981).

No perfect or definite definition of culture exists. Culture can be defined from different viewpoints, such as ethnology, archaeology, psychology, sociology, history, etc. Culture consists of a number of inter dependent units that function together to form a whole. Thus culture exists on the social, economic, political, religious, educational and technological levels. Changes to the economic level will automatically lead to changes to all the other levels of the culture.

Every individual is born from members of a specific people. Then follows the tiresome process of "moulding" the newcomer by subjecting him to discipline, order and regularity. This is known as the process of enculturation. It is a

gradual conditioning process to which every newcomer is subjected, to enable him/her to fulfil his/her role alongside others within the same people/tribe and culture.

This process is not only a slow transfer of knowledge, but also one of developing character and personality. The development of personality occurs according to the living standards and norms of the group to which the individual belongs. This leads to spontaneous mutual co-operation, for the maintenance of the whole. However, every individual has his/her own personality and the result of the conditioning process is not the same for all.

"Acculturation" can be defined as the process through which the cultural patterns of a people, or a group of people, is subjected to a process of change, as a result of systematic and continuous influencing by the culture(s) of others and which, under certain circumstances, can grow into a new popular way of life. It is the process of adopting another culture and its transfer from one people to another under specific circumstances. When culture is changed by the influences of one people on another, there are three phases to the process of change, namely the contact phase, the conflict phase and the re-integration phase (Els 1989).

#### 1.2.5 PARTICIPATION VERSUS INVOLVEMENT

Participation is understood as the active involvement of people in making decisions about the implementation of processes, programmes and projects that affect them. The terms "participation" and "sustainable development" are not far apart in the understanding of developers (Slocum:1995).

Participation as a process of empowerment can help to strengthen the confidence of all the members of a group, to impact on the processes around them. Participation can be for purposes of transforming a present system or maintaining the status quo, depending on the needs of those who participate. It involves awareness raising and a shared understanding of problems and needs, and a vision for the future that leads to commitment and ownership by the people in the community.

Participation should be put in context, as it can bring about positive and negative change. The relations between power that is embedded in the broader social context and the participatory process itself should be carefully balanced. Participation should imply "constant readjustment and on-going information exchange, discussion and conflict management under complex, changing and highly uncertain conditions" (Freire 1970).

However, many community projects are giving the people a choice of service, tailor-made to the needs of that community, but the way the process is executed, remains firmly in the hands of professionals or external agents. The people of the community are involved in the process (such as digging trenches, laying pipes, building toilets), but the decision-making and control of resources are handled by outsiders. Thus the concept of self-help, local decision-making and control over services and resources - the essence of empowerment - lies elsewhere. Involvement is only the first step towards full participation and empowerment of the community.

### **1.3 ABOUT THIS DOCUMENT**

This document is divided into four parts. Part I of this document explains the terminology used in the document. It also covers a literature review on the development of gender awareness internationally, in Africa and in South Africa.

Part II explains the research approaches, methodology, techniques and tools employed in gathering the necessary information from which to draw conclusions regarding current gender practices in the Northern Province and the Eastern Cape in regards to rural water supply and sanitation.

Part III reflects the analysis of the data and the inferences drawn from the data. This is followed by the qualitative analysis, including the relevant findings from the quantitative data analysis. Conclusions are drawn which form the basis of the recommendations in terms of gender awareness in development projects in rural areas.

Part IV contains the conclusions and recommendations. The recommendations are based on the information from the data and from case studies in other African countries, with due regard for the circumstances, cultural beliefs and practices of the Northern Sotho people in the Northern Province and the Xhosa people in the Eastern Cape. These recommendations are valuable for all policy development and other development activities aimed at people in rural areas. These recommendations also form the basis for the guidelines in the implementation of gender in development projects.

Part IV also proposes a strategy and provides guidelines for the development of gender awareness in South Africa. These guidelines should form an integral part of all planning, implementation and evaluation activities in development projects in rural areas.

This document is a guide, and is designed to be used by those who work in the development field in the rural areas. It cannot provide everything that is needed, but it tries to set out the direction of a desirable gender balance in development projects, and the choices open to achieving it, allowing the users to reach their own conclusions.

This document will be valuable to:

- **decision-makers and project managers** who deal with implementing development projects, especially water supply and sanitation, in the rural communities of the Northern Province;
- **consultants** who work with developing communities through the process of change while implementing development projects;
- **facilitators** who work with communities or groups in helping them to identify and solve development related problems, thus building individual and group skills; and
- **trainers** for the developing communities who need to be aware of the gender roles and responsibilities of their pupils.

This report should be used as a guide in formulating policies and strategies for the empowerment of women in water supply and sanitation projects in the rural areas. A gender awareness workshop should be designed, piloted, implemented and evaluated to ensure the progressive empowerment of women in all areas of development, taking into account their needs as well as the needs of their menfolk in the empowerment process.

## PART II : LITERATURE REVIEW AND RESEARCH METHODOLOGY

### 2.1 LITERATURE REVIEW

#### 2.1.1 INTERNATIONAL TRENDS IN GENDER AWARENESS

During an international workshop on gender (November 1997) initiated by UNESCO in partnership with UNICEF and the UNDP-World Bank Regional Water and Sanitation Group in Nairobi, gender was defined as follows:

*"Gender refers to the roles and responsibilities of women and men. These roles and responsibilities differ from country to country, place to place and even community to community and are influenced by class, religion, culture and social, political and economic factors.*

*Gender is related to how we are perceived and expected to think and act as women, men or children (girls and boys), because of the way society is organised. Roles and responsibilities refer to the different work women and men do, their different needs, their different access to resources and the different areas in which they can make decisions and exercise control over resources and benefits" (Proceedings of Gender Workshop, Nov 1997).*

#### 2.1.2 GENDER AND DEVELOPMENT INTERNATIONALLY

Development is concerned with enabling people to take charge of their own lives, and escape from the poverty that arises, not from lack of productivity but from oppression and exploitation. The central issue of women's development is the empowerment of women, to enable women to take an equal place with men, and to participate equally in the development process in order to achieve control over the factors of production on an equal basis with the men.

Programming with a gender focus is often thought to mean supporting more projects for women. Gender and Development (GAD) seeks to base interventions on the analysis of men's and women's roles and needs in an effort to empower women to improve their position relative to men in ways which will benefit society as a whole. Women in Development (WID) seeks to integrate women into development by making more resources available to the women in an effort to increase women's efficiency in their existing roles. Very often this approach has increased women's workloads, reinforced inequalities and widened the gap between women and men (CIDA 1989).

Gender cannot simply be "stitched on" to existing development models, or added to development projects as an extra component. Gender issues are not separate or additional issues to be addressed; it is a way of seeing, a perspective, a set of insights that informs our understanding of people and society. Gender is at the heart of human identity, and all human attitudes, beliefs, customs and actions.

### **2.1.3 GENDER AWARENESS INTERNATIONALLY**

Gender is and has been widely discussed but not well understood. Gender awareness means looking with new eyes at any issue in a way that is constantly open to learning more. Looking at development with these new eyes reveals what is now well documented in countless examples from all over the developing world that women's needs, as distinct from men's, have been invisible in most project planning until very recently, with the result that many development projects have failed.

However, gender implementation in development projects varies greatly from one project to the other. An assessment of the impact of these gender implementations is usually not carried out. Due to the low understanding and awareness of gender issues, most projects have not been gender sensitive, with the result that these projects which have not benefited women; sometimes they have further disadvantaged them, adding to their workload and failing to recognise their roles in the community (Syme1992).

### **2.1.4 GENDER, WATER SUPPLY AND SANITATION**

Gender differences within communities are rooted in the respective realities of men and women in that community. It is often said that water and sanitation are "women's issues". In fact they are issues for every man, woman and child if the essential nature of water to all life is considered. However, the task of assuring the family water supply has fallen mostly on the women and the children. Thus, women's role in the gender division of labour in developing communities means that they generally have a greater interest than the men in improving water and sanitation facilities, as well as more knowledge about what this might involve.

For many years water supply projects have been technical projects, focusing on construction work for water supply and sanitation facilities, not taking into account the needs and expectations of the target communities. Cities, villages and communities were seen as no more than users and beneficiaries. Since the 1970s, possibilities of participating in the planning, management and maintenance of projects have broadened for the inhabitants of these cities, villages and communities. However, when the project said they worked with "villagers", "leaders" and "committees", they almost always dealt only with the male population. Women were usually only a target group for health education. In the 1980s, a more gender-sensitive approach showed that women have several roles to play in matters of water and sanitation, by tradition and by necessity. Additionally, their participation often enhanced efficiency and effectiveness in the use and operation of water installations and sanitation facilities (Duncker 1996).

### **2.1.5 GENDER AND ROLES**

Sex is a fact of human biology: we are born male or female. It is the men who impregnate, women who conceive, give birth and breastfeed the human baby. On this biological difference we construct an edifice of social attitudes and assumptions, behaviours and activities - our gender roles and responsibilities.

It is important to note that the men, women and children have quite different needs (and perceptions) about water and sanitation services, impacting on the development initiatives taken in developing communities. To understand gender, the activities of men and women need to be addressed in terms of their reproductive, productive and social/community roles women are playing as well as the roles played economically and socially by men. By examining the men's roles and women's roles, a greater understanding of their needs and involvement in power and decision-making around specific tasks and issues will be reached.

Work can be divided into three main categories, and women's roles encompass work in all these categories:

- ▶ Productive work involves the production of goods and services for consumption and trade. Both women and men can be involved in productive activities but their functions and responsibilities will differ. Women's productive work is often less visible and less valued than men's.
- ▶ Reproductive work 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. Reproductive work is crucial to human survival but is seldom considered "real work". Reproductive work is almost always the responsibility of women and girls.
- ▶ Community work involves the collective organisation of social events and services: ceremonies and celebrations, local political activities, community improvement activities, etc. Both men and women engage in community activities, although a gender division also prevails here.

The role of men is more visible because they are paid for their productive work, while the women's role is taken for granted and given relatively little recognition (Adepoju & Oppong 1994).

#### **2.1.6 GENDER TRENDS AND AWARENESS IN AFRICA**

In Africa, the participation of local communities and of women has a high priority, even in times of economic and financial crisis. Access to water should not be thought of as a right of the women but as a community development need. Thus, women should be seen as the providers or managers of water, and not the primary users to distinguish between the rights and duties of women.

When community participation in water supply and sanitation projects started in the 70's, it was synonymous with the participation of men, and had been executed with the exclusion of the women. As a result the women were portrayed as only passive beneficiaries, even though they got involved in the physical work (digging trenches, providing food and drinks for the men), which had a major impact on their workload and quality of life.

It has been recognised world wide that women have a major role to play in the implementation and sustainability of development. In water and land development projects in West Africa, Ethiopia, Kenya and Sudan the needs and



demands of the women for domestic water supply have been overlooked, resulting in the collection of inadequate amounts of water because the women had to walk such long distances. Water collection also reduced the time and energy of the women had available to participate in other development activities. In Guinea Bissau, Tanzania and Zimbabwe, where women did not participate in the design and location of the water points or latrines, these water points or latrines were not used, resulting in a low level of general hygiene in the community (See Mogane 1987, Kendall 1982, Moffat 1988 and Adepoju 1994).

During the 1980s it was realised that the lack of participation of women in planning, maintaining and managing water supply and sanitation had negative effects on the quality of the services and on the overall position of women and their participation in development. Many case studies in Lesotho, Ethiopia, Kenya, Malawi, Sudan, Tanzania and Zimbabwe have shown that there is a need for women to be more involved and contribute more to the development of their communities (See Kivela 1986, Moffat 1988, and UNEP 1980). The women should play a greater role in decision-making from the planning of the project to the implementation and maintenance. This fact has been recognised and found expression in the formulation of a number of policies and white papers on gender and gender issues in different countries.

In Burkina Faso, Somalia, Tanzania and Ghana women have traditionally played key roles in decision-making on the use and management of traditional water sources. Though the men took the formal decisions on new water sources, women have culturally accepted ways of initiating and mobilising male resources for the management of domestic water supplies. However, in installing and managing new water services, the role of the women was not recognised with the result that the new systems are neglected (See Gianotten et al 1994, and Adepoju 1994).

A regional gender workshop in water and sanitation for Eastern and Southern Africa was organised during November 1997 in collaboration with the South African National Committee for the International Hydrological Programme and the Water Research Commission by the UNDP World Bank (Nairobi), UNICEF and UNESCO. This regional gender workshop's aim was to review approaches in the promotion of gender concerns and participation in relation to project/programme performance.

The objectives of the workshop were the following:

- ▶ to exchange experiences and lessons learnt from current gender-sensitive approaches and reach a common understanding on how to assess linkages between gender participation and project performance in terms of effectiveness, sustainability and mobilisation of local capacity;
- ▶ to develop methodological approaches and guidelines for implementing and assessing how gender sensitive approaches to water supply and sanitation contribute to project/programme performance; and

- ▶ to develop a framework to facilitate the exchange of experiences and identify mechanisms for support and commitment at country and regional levels.

The outputs from the workshop were the following:

- ▶ framework and methodological guidelines for gender implementation and assessments in water supply and sanitation projects and programmes in the regions;
- ▶ country plans for each country to test these guidelines and carry out gender assessments in partnership with private and public sector agencies; and
- ▶ a framework to facilitate the exchange of experiences and a mechanism for support and commitment at country and regional levels.

## **2.1.7 GENDER TRENDS AND AWARENESS IN SOUTH AFRICA**

Gender differences are found at all levels of society in South Africa. While there are no legal restrictions on women's domestic water rights, their traditional African culture does not allow them equal access to information and decision-making in water resource management. Traditional forces within the family and society result in women making hardly any formal decisions in matters affecting themselves and their children outside the home. In public matters that impact directly on the women, such as water and sanitation, hygiene education and the protection of the environment, the decisions are made by the men. The women are so busy fulfilling their roles as wives and mothers that they do not have the energy left to become involved and participate in development projects (Duncker 1997).

To date, little research has been done on gender issues in South Africa. However, gender equality, women's participation and gender balance are high on the priority list of the government, institutions and non-governmental organisations (NGOs).

Within the formal water management structures, policies are well placed to allow for equal participation and decision-making for men and women. The gender policy of the Department of Water Affairs and Forestry is built around the core principles of equality, sustainability and empowerment to ensure a gender balance in the provision of basic services such as water supply and sanitation.

- However, strategies to implement this policy and other company-specific policies at grass-roots level, as well as local government level, need to be addressed with greater attention.

There are several constraints in applying the policies drawn up as national and international targets, as set out by Lyn Archer (1997) from Umgeni Water. Some of the constraints are:

- a lack of corporate will and political buy-in;
- a lack of gender awareness;
- a patriarchal society in which the roles of men and women are clearly defined;
- a lack of facilities to facilitate women's access to decision-making processes;
- the heavy workload of the women, especially in rural areas;
- a lack of definition by the women on the role they should play in water resource management and development;
- lack of understanding by the men of the role and work of the women and the converse.

#### **a. Gender at policy level in South Africa**

The Minister of the Department of Water Affairs and Forestry established a Gender Secretariat to look at issues surrounding women and water resource management. A gender policy was subsequently approved by the Minister.

The gender policy is built around the core principles of equality, sustainability and empowerment. The document is divided into six chapters. The policy context sets out the constitutional imperatives, the Bill of Rights, the White Paper on the Transformation of the Public Service and the Women's Charter for Effective Equality. It further draws on international conventions such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Convention on the Rights of the Child (CRC) and the Beijing Declaration and Platform of Action.

Under gender issues, a distinction is made between gender issues relevant to the Department in both its internal and external business. External refers to the Department's responsibilities to the Community, and the internal refers to its responsibilities in affirming the value of women and increasing their numbers in all the areas of specialisation. The external looks at the burden of labour and its consequences especially for women and girl children for having to travel long distances for water and wood fuel, gender imbalances in decision-making in the communities and the special problems of female heads of households. The internal looks at addressing gender gaps in recruitment selection, placement, promotions and appointments.

Under the gender goals reference is made to representing, equal participation, eradication of discrimination, creation of facilities such as day care centres, and the incorporation of gender difference and inequality in all programmes. Under the gender objectives reference is made to training and development, advancement, networking, liaison with the Officer on the Status of Women and other Gender Structures, elimination of sexual harassment, paying attention to rural households, particularly single heads of households, flexitime, etc.

Chapter Five proposes the institutional framework for mainstreaming gender and the Strategic Plan for the implementation of this policy. A Gender Committee to advise the Minister on gender issues and focal areas were established. (Moema 1997).

**b. Gender at institutional level in South Africa**

Several institutions and committees have been established in the past few years to address gender imbalances and inequalities, such as the Gender Secretariat of the Department of Water Affairs and Forestry, the Gender Commission for Equality, the Gender Institute at the University of Pretoria, to name a few. These institutions focus on strategies and frameworks for the implementation of gender equality and gender balance at all levels.

**c. Gender at grass-roots level in South Africa**

The deeply entrenched traditional roles of men and women in the community, passed down for generations, are currently regulating the impact of gender at grass-roots level. The woman's place is at home, producing and reproducing, to the point that her public life is severely limited. She stays a minor, even though the Constitution, policies, and the fact that she is an adult, constitute independence. This has had the implication that all major decisions are made by the men, because they have always been accepted as the decision-makers in the community. This has also implied that the women have limited access to, control over and use of resources in the community for development purposes. In everyday life, women are busier than men because of their responsibilities within and outside the home. In an ordinary day she has to fetch water and firewood a few kilometres away from her home, she has to care for the children, keep the house and yard clean, do the laundry, work in the field or vegetable garden and keep her husband happy. She also belongs to a woman's group and a church group and has to go to meetings and get-togethers organised by them. All this is done without the involvement of the men and it is considered the normal role of a woman.

Women have not been involved in the initial stages of a development project at the community level because the decisions were made by the men. As a result they have no knowledge of the development project to be implemented. They do not know about meetings or about available positions on the committee. Because of the relatively low status of the women in rural areas, they are not seen as important enough to be informed, or to take part in the decision-making process. Some men will inform and consult their wives only after the major decisions have been made. The result is that very few women are confident enough to recognise their own potential and become involved without being consulted by the men (Duncker 1996).

**2.1.8 GENDER IN WATER SUPPLY AND SANITATION IN SOUTH AFRICA**

In the cultures of the rural communities there is a very strong correlation between type of work and gender. The division between the roles of men and women is such that technical positions were occupied mainly by men. Women do the clerical jobs, which have a very low degree of decision-making power. Very few

women have been allowed to go for skills training because of social resistance from the men. Even though the women perform the same tasks as the men, and sometimes do so better than the men, they do not always feel that they are doing the right thing. The result is that women play very small roles in the implementation of projects, as well as in the design, implementation and training in the maintenance and sustainability of a water supply and/or sanitation projects. A woman's role has been relatively small and financially less rewarding than those of the men.

## **2.2 RESEARCH METHODOLOGY**

This research was launched to provide the government, international agencies, developers/implementers and policy makers with information and guidelines regarding the involvement and participation of women and men in water supply and sanitation projects. The process of a project, and the policies implemented, have great impacts on how men and women act in normal life. Instead of increasing the divide between men and women, policies regarding gender roles and responsibilities in water supply and sanitation should seek greater co-operation between the sexes in achieving the mutual goals of providing a basic service, alleviating poverty and securing the environment. This study of gender issues in water supply and sanitation and the differences in gender roles attempts to ensure the following:

- ▶ more realistic, effective and equitable policies;
- ▶ increased commitment from and sustainability of development projects from the developers;
- ▶ increased commitment and sustainability of development projects from the community; and
- ▶ a greater impact on the quality of life of women and men.

The research took place over a period of two years (1997 and 1998) in the Northern Province and the Eastern Cape. The research consisted of a literature study of books, articles, reports and documents regarding gender and gender issues in Africa, South Africa and internationally. The review of the literature is captured in Part I, Section 1.3.

The research also consisted of quantitative and qualitative field research in rural villages in the Northern Province and the Eastern Cape. The research took place in ten sets of one-week periods, between June 1997 and August 1998. The Northern Province was researched by the CSIR project team while the Eastern Cape was researched by personnel from the Rural Support Services, an NGO in East London.

### **2.2.1 RESEARCH APPROACHES**

The research team decided to follow certain approaches during the introduction to the project, as well as during the information-gathering phase. These approaches were selected because of their proven success and acceptability among the members of the rural villages where the research was done.

#### **a. The Demand Responsive Approach (DRA)**

The Demand Responsive Approach (DRA) was selected as the appropriate approach in introducing the research project to the target villages.

The DRA has emerged as a strategy for assisting communities to develop. It recognises the existing capacity of communities to take responsibility for identifying and solving their development needs. This approach increases the potential for user satisfaction, sustainability and re-orienting development agencies to respond to the needs of the communities. It is therefore a strategy that empowers a community to initiate, choose and implement a development project that it is willing and able to sustain. This implies that, where community demand for development is strong, development agencies should desist from setting cover targets or defining what is best for the communities (Gichuri 1997).

DRA focuses on giving communities the responsibility for making choices and decisions on the following:

- ▶ whether and how to participate in development programmes;
- ▶ how, when and with whom to develop and maintain a service;
- ▶ the types of facility;
- ▶ the level of service;
- ▶ allocating resources for service development and management; and
- ▶ the level of involvement of institutions, policies and processes from outside the community.

This approach provided the communities with the opportunity to make informed choices and decisions regarding their involvement in the research for this document. This led to the communities taking ownership and responsibility for the end-result of the research.

#### **b. The SARAR Approach**

SARAR is a participatory methodology pioneered and championed by PROWESS (Promotion of the Role Of Women in Water and Environmental Sanitation Services). SARAR is a flexible methodology using non-traditional learning materials. It releases the creative energy of the participants and communities through the combination of skills, teamwork and a positive learning environment; in the process, addressing community needs and problems. This participatory approach is known as a learner-centred approach and is a means of helping community members to take greater control of their lives and their environment by developing skills in problem-solving and resource management.

The aim of the approach is been emphasised in the following five characteristics of the SARAR approach:

- Self-esteem - the self-esteem of groups and individuals is acknowledged and enhanced by recognising that they have the creative and analytic capacity to identify and solve their own problems.
- Associative strengths - the methodology recognises that, when people form groups, they become stronger and develop the capacity to act together.
- Resourcefulness - each individual is a potential resource for the community. The method seeks to develop the resourcefulness and creativity of groups and individuals in seeking solutions to problems.
- Action planning - planning for action to solve problems is central to the method. Change can be achieved only if the groups plan and carry out appropriate actions.
- Responsibility - the responsibility for follow- through is taken over by the group. Such responsible participation results in become meaningful action.

The SARAR process focuses on the development of human capacities. SARAR enables the community to assess, choose, create and take initiatives themselves. These skills can spill over to many other aspects of a person's life or of the community's welfare.

The responsibility for the quality of community participation rests largely in the hands of both community and researcher. In this project the participation of all community members was advocated, as well as involvement by other stakeholders who affect the community; this led to community members becoming familiar with the goals of the research, in order for the project to succeed and be sustainable (Srinivasan 1990).

### **c. Participatory Methods**

Participatory Rural Appraisal (PRA) is derived from the concept of Rapid Rural Appraisal (RRA). Similar to its parent methodology, PRA is a "systematic yet semi-structured activity carried out in the field by a multi-disciplinary team and designed to acquire quickly, new information on, and new hypotheses for rural development" (McCracken & Conway, 1988:18). Its goal aims at socially acceptable, economically viable and ecologically sustainable development. PRA works on the assumption that rural communities are the primary agents of natural resource degradation, and that these communities need committed local leadership and effective rural institutions to bring about development. PRA helps communities mobilise their human and natural resources to define problems, consider previous successes, evaluate local institutional capacities, prioritise opportunities and prepare a systematic and site-specific plan of action - a Village Resource Management Plan (VRMP) for the community to adopt and implement.

PRA enables multidisciplinary teams of specialists and rural leaders to work more closely together and to understand better their problems, needs and opportunities. It is an excellent tool to bring together the development needs of the community groups and the resources and technical skills of government, donor agencies and NGOs. In doing so, it integrates traditional skills and external technical knowledge in the development process.

PRA integrates traditional skills and external technical knowledge in the development process assisting communities to mobilise their human and natural resources to:

- ▶ define problems;
- ▶ consider previous successes;
- ▶ evaluate local institutional capacities;
- ▶ prioritise opportunities;
- ▶ prepare a systematic and site-specific plan of action.

PRA, RRA and other participatory methodologies such as Participation and Learning Methods (PALM) were useful tools in gathering information regarding the hygiene situation in the communities (McCracken & Conway 1988).

## **2.2.2 THE RESEARCH PROCESS**

The research was conducted in the Eastern Cape and the Northern Province (See Figures 1 and 2). The villages were identified according to criteria set out by the project team in collaboration with the steering committee of the funding organisation, the Water Research Commission.

In order to obtain valid and appropriate data, the determinants for selection were the following:

- ▶ a good water supply (yard taps and street taps);
- ▶ a poor water supply (no taps);
- ▶ the implementing agent was the CSIR;
- ▶ the implementing agent was the Department of Water Affairs and Forestry; and
- ▶ the implementing agent was an NGO.



### **2.2.3 TARGET GROUPS**

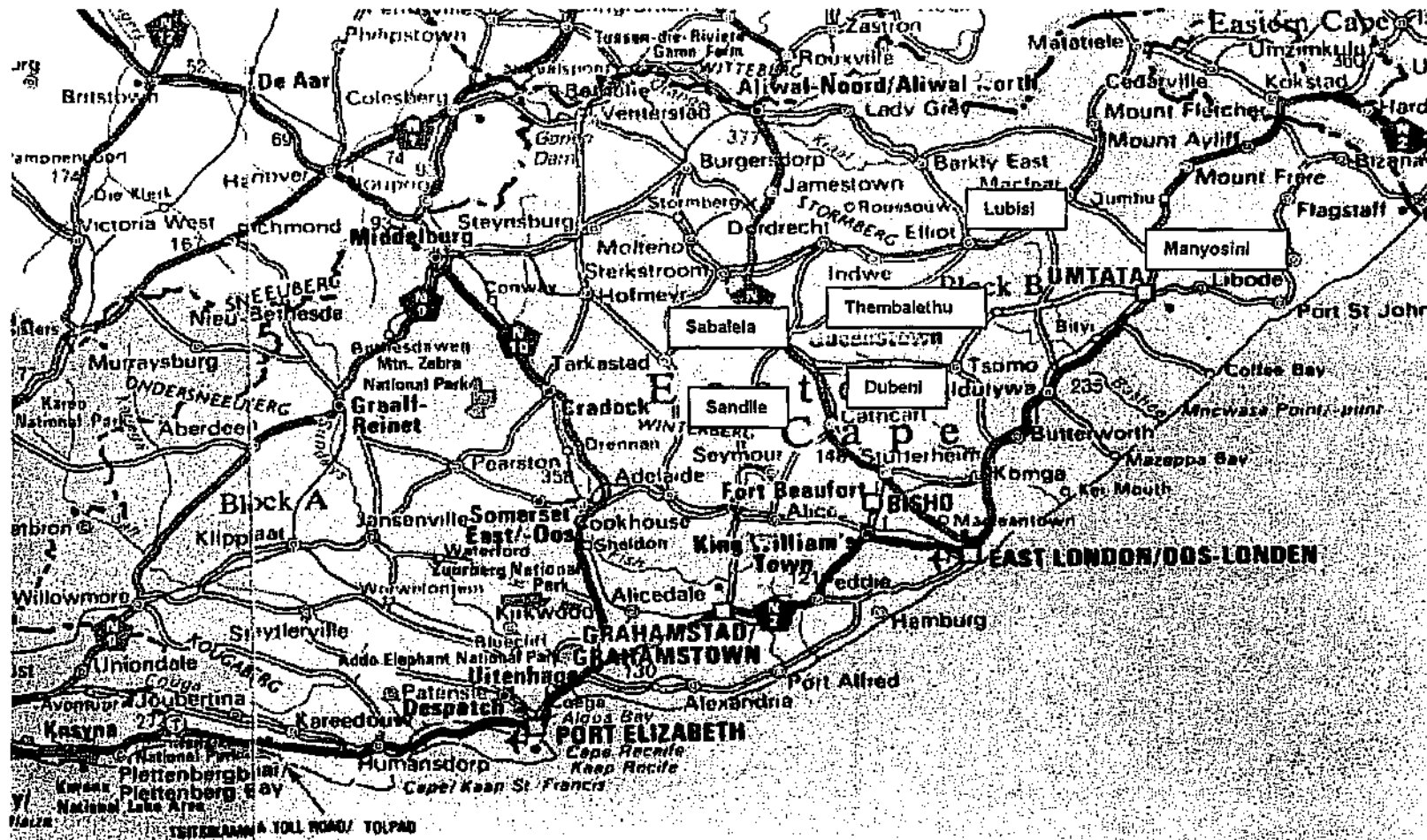
The following villages were targeted for the research, according to the determinants set out above:

<b>AGENT</b>	<b>NORTHERN PROVINCE</b>	<b>EASTERN CAPE</b>
CSIR	Mathabatha	Manyosini
CSIR	Ga-Mashishi	Lubisi
NGO	Mafefe	Dubeni
NGO	Seokodibeng	Thembaletu
DWAF	Mmabulela	Sandile
DWAF	Malatane	Sabalela

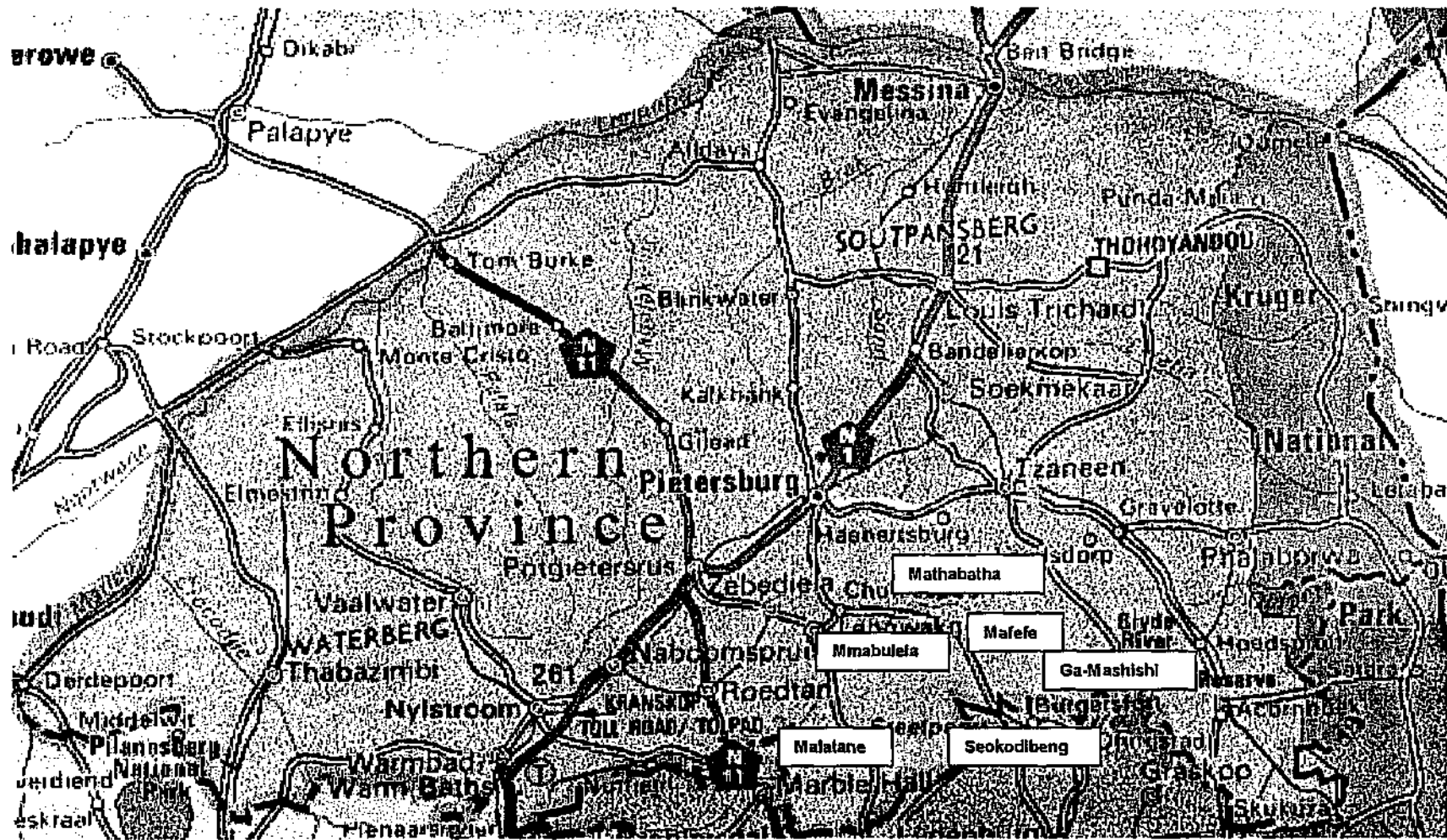
A total of 218 interview schedules were completed, 97 in the Northern Province and 121 in the Eastern Cape.

MAP 1

: MAP OF EASTERN CAPE



MAP 2: MAP OF NORTHERN PROVINCE



## **2.2.4 THE INFORMATION GATHERING TECHNIQUES**

### **a. Interview schedule for discussion groups**

An interview schedule was developed and piloted in the Northern Province. This interview schedule served as a basis for the discussions with the focus groups. The interview schedule covered the following areas:

- institutions in the community;
- decision-making processes;
- the roles and responsibilities of men and women;
- any training received by men and women;
- the needs of men and women in development;
- the importance of traditional cultural values.

This interview schedule was revised in the light of the recommendations of the target groups, as well as the interviewers. The necessary indicators to make the research both valid and valuable were also considered.

The interview schedule was made available in English, but the interviews were conducted in the home languages of the target groups.

### **b. Interview schedule for individuals and households**

An interview schedule was developed in light of the pilot study, to serve as a basis for the discussions with individuals. The interview schedule covered the following areas:

- age;
- level of education;
- level of income;
- institutions;
- decision-making processes;
- the roles and responsibilities of men and women;
- the training received;
- the needs of men and women in development;
- the importance of traditional cultural values.

The interview schedule was made available in English, but the interviews were conducted in the home languages of the target groups.

### **c. Pocket chart method**

The pocket chart method is a technique/tool to enable the interviewer/researcher to gather sensitive information. The respondents remain anonymous in answering the questions put to them and therefore do not feel reticent in providing valid, appropriate information.

The pocket chart consists of several pockets fixed to a board or piece of material in a matrix. Pictures of the possible responses to the questions asked are fixed on the horizontal line, while the questions are posed on the vertical line. When the question is asked, the respondents reply by putting matches or stones etc, into the pocket they choose as the answer.

#### **2.2.5 TRAINING OF INTERVIEWERS**

The project team consisted of personnel from the CSIR in Pretoria as well as personnel from the Rural Support Services in the Eastern Cape. The project team acted as the interviewers in the villages.

The interviewers had been trained in basic interviewing skills, the implementation of the questionnaire and the pocket chart method of gathering information. The interviewers were also instructed in the following:

- ▶ the aim and objectives of the study/research;
- ▶ interviewing skills;
- ▶ listening skills;
- ▶ recording skills;
- ▶ communication skills;
- ▶ rephrasing skills.

Notes were also available to assist the interviewers in implementing the questionnaire and pocket chart method.

This training was very valuable as the interviewers could share their knowledge and experiences. This shared knowledge assisted them in overcoming problem areas they previously had been unable to handle previously.

#### **2.2.6 PROJECT AWARENESS IN TARGET VILLAGES**

In order to obtain the co-operation and support of the members of a community in which the research was to be conducted, the project was introduced to the relevant authorities to obtain their permission to work in their areas or jurisdictions.

The process adopted to introduce and promote the project was the following:

- ▶ The authority structure in the community was identified and visited to explain the purpose and objectives of the research, in order to identify and incorporate the needs of the target group.
- ▶ A community mass meeting was scheduled to introduce the project to the community members.
- ▶ A community mass meeting was then held to explain the purpose and objectives of the research to the community members, including the expected contribution from both men and women in the community.
- ▶ Meetings with both men and women were scheduled to gather the data.

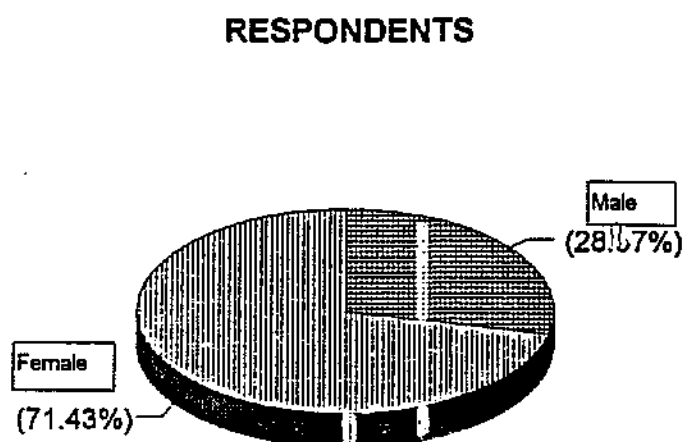
## PART III : DATA ANALYSIS

### 3.1. QUANTITATIVE ANALYSIS

The interview schedules for the discussion groups as well as the households/individuals contained quantitative as well as qualitative data. For the purpose of quantitative analysis the questions that could be quantified were selected and coded.

The data from these quantitative questions were captured, coded and analysed using the Microsoft Access data analysis program. The statistics are presented in tables, bar charts and pie charts reflecting percentages, averages, dispersion and correlations.

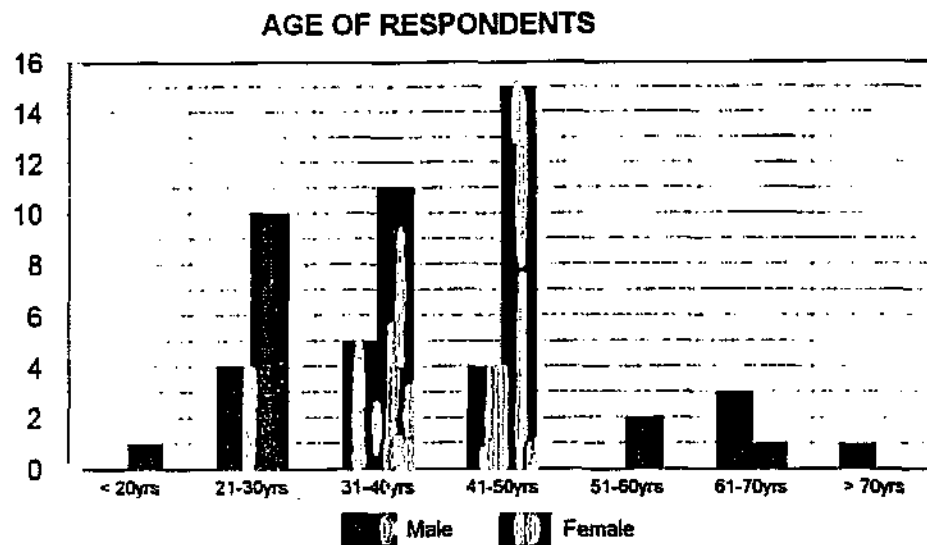
Figure 1:



#### 3.1.1 GENDER OF THE RESPONDENTS

The respondents covered during the research were mainly women. The reason for this is that most of the men were absent during the weeks when the research was conducted, being migrant labourers working in the cities and major towns in the provinces. The men between 21 and 50 years who were interviewed were unemployed.

Figure 2:



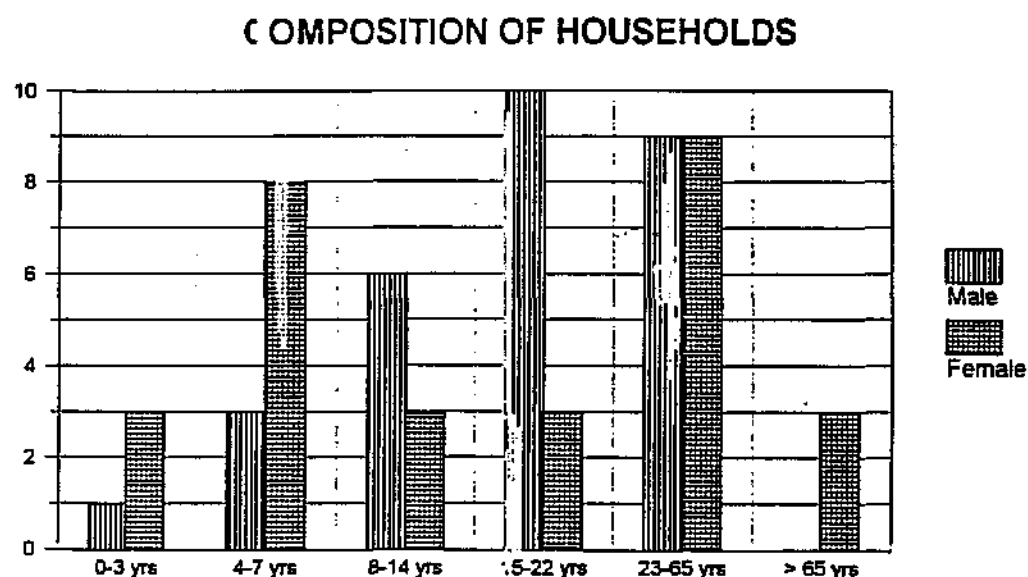
### 3.1.2 AGE OF THE RESPONDENTS

The ages of the women and men interviewed ranged from 21 to 80 years.

The women younger than 20 years were either at school or minding the babies and were therefore not available for the interview sessions.

The men between 21 and 50 years who were interviewed were unemployed and living off the income or pensions of the other members of the household.

Figure 3:



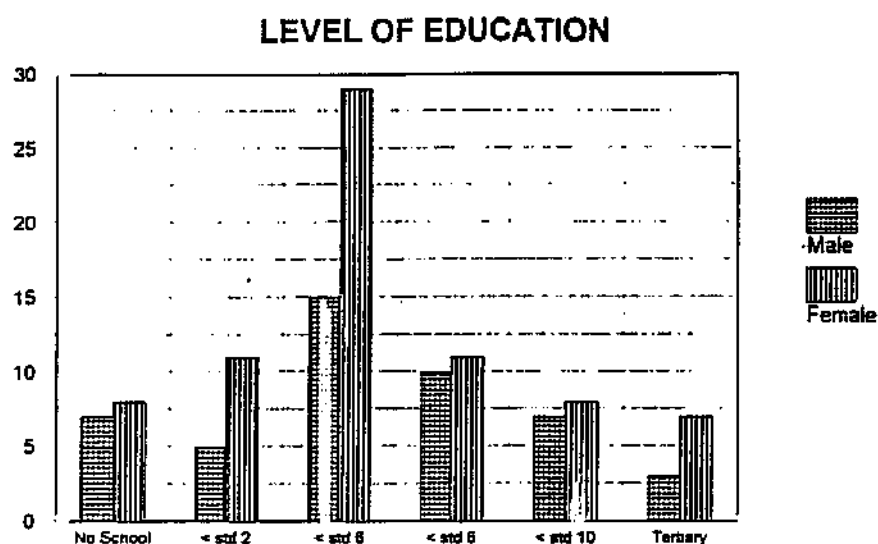
### 3.1.3 COMPOSITION OF THE HOUSEHOLDS

From observation, the households consisted mostly of young children of both sexes and old women. However, the graph shows that the households had more males than females. This can be attributed to the fact that, even though the men/husbands lived and worked in the cities for most of the year, they were still seen as part of the household and acknowledged as living in the house.

Some of the men worked in the area and were not available during the day.



Figure 4:

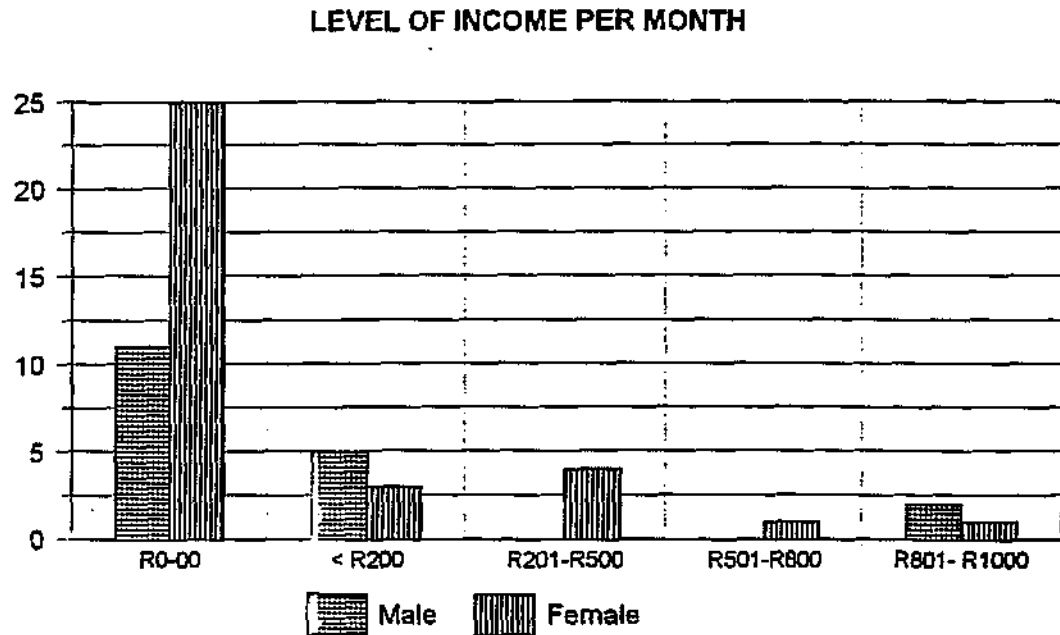


### 3.1.4 EDUCATION LEVEL OF RESPONDENTS

The majority of the women (90%) who were interviewed did not have any schooling and could not read or write.

All the men who were interviewed had undergone some schooling and could read and write. The only exceptions were the men of 70 years and older.

Figure 5:

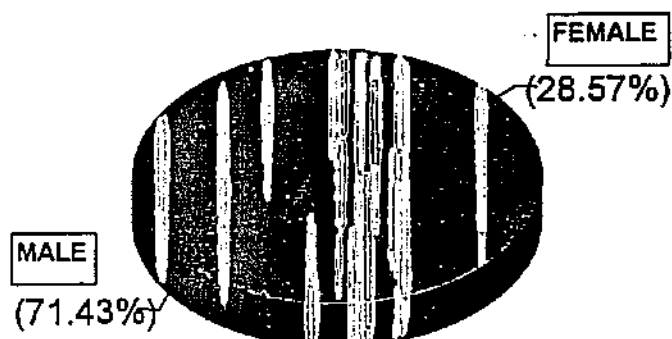


### 3.1.5 INCOME LEVEL OF RESPONDENTS

All the respondents (100%) who were interviewed said that they themselves did not earn an income. However, the households the respondents belonged to had a nominal income earned by other family members living in the house.

Most of the households in the villages did not have a regular income as reflected by Figure 5. Only a 6% of the households had a total monthly income above R800, and 26% of the households had a total monthly income of between R200 and R800. The percentage of households with a total monthly income of more than R800 was very low.

Figure 6:

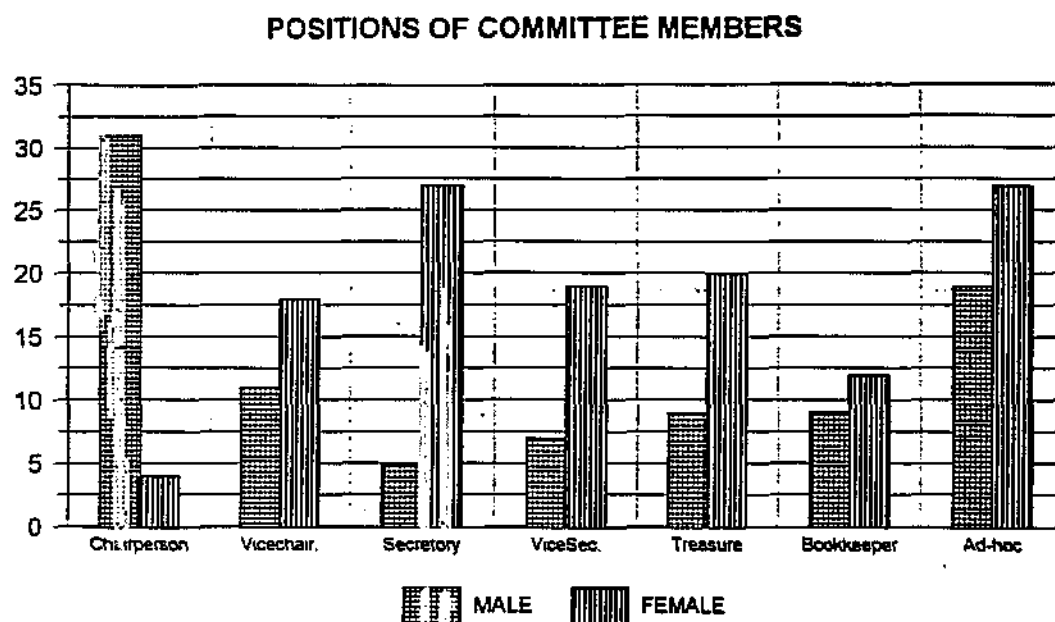


### 3.1.6 INCOME EARNERS

The respondents were asked to indicate who the income earners in their households were. The response was that the male members of the households were the main income earners (71.43%). This reflected the money sent home by the migrant workers in the cities.

Some women (28,57%) earned an income by selling vegetables or making dresses. However, none of the respondents said that they themselves earned an income.

Figure 7:



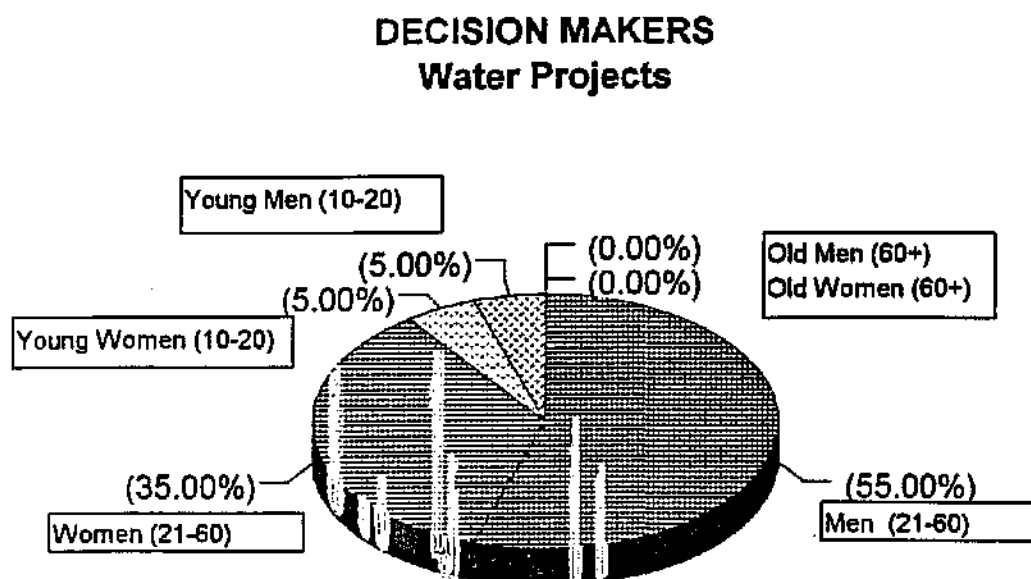
### 3.1.7 REPRESENTATION ON COMMITTEES

Representation on water and sanitation committees was unevenly spread between the sexes. The major positions on the committees were, in general, filled by men, while positions with less responsibility, such as secretaries and ad hoc members, were filled by women. Women were elected as vices for the positions but the males filling the positions were always available.

It was observed that the women on the committees were not free to express their views or to participate in decision-making. The women were mostly illiterate and were only there to fulfil the quota of 30% expected by the policy on water supply and the requirements of the funding agencies.

The pocket chart method revealed the following regarding decision-making on several committees and levels:

**Figure 8:**

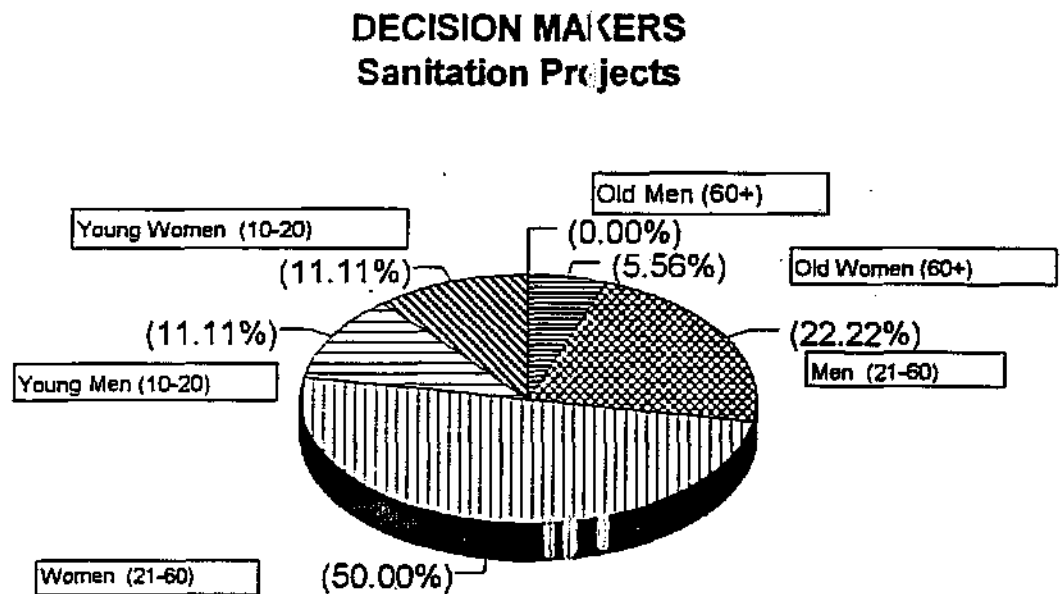


### 3.1.8 DECISION-MAKING ON WATER SUPPLY PROJECTS

It is clear from Figure 8 that the decision-making actions on water supply projects were executed by the men in the communities. The women were consulted during the processes, but were not allowed to make any decisions themselves.

The youth of both sexes between the ages of 10 and 20 did not have any say in issues regarding water projects. The same is applied to the aged of both sexes, 60 years and older.

Figure 9:

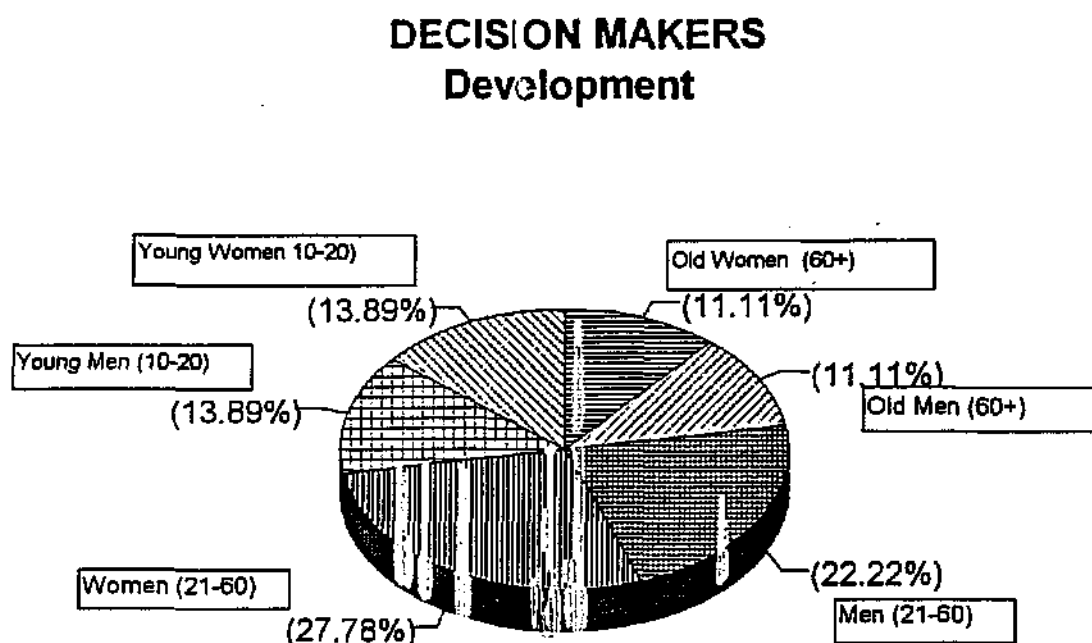


### 3.1.9 DECISION-MAKING ON SANITATION PROJECTS

Figure 9 shows that the decision-making regarding sanitation issues lay mainly with the women in the community. Sanitation was seen as a woman's issue, cleaning of the house and toilet was not work for men. The men participated in the decision-making processes regarding the type of toilet and the building of the toilets, but the women were seen as responsible for the operation and maintenance of the toilet.

The youth as well as the aged were also involved in the decision-making processes regarding sanitation. It is interesting to note that the men older than 60 years did not participate.

Figure 10:

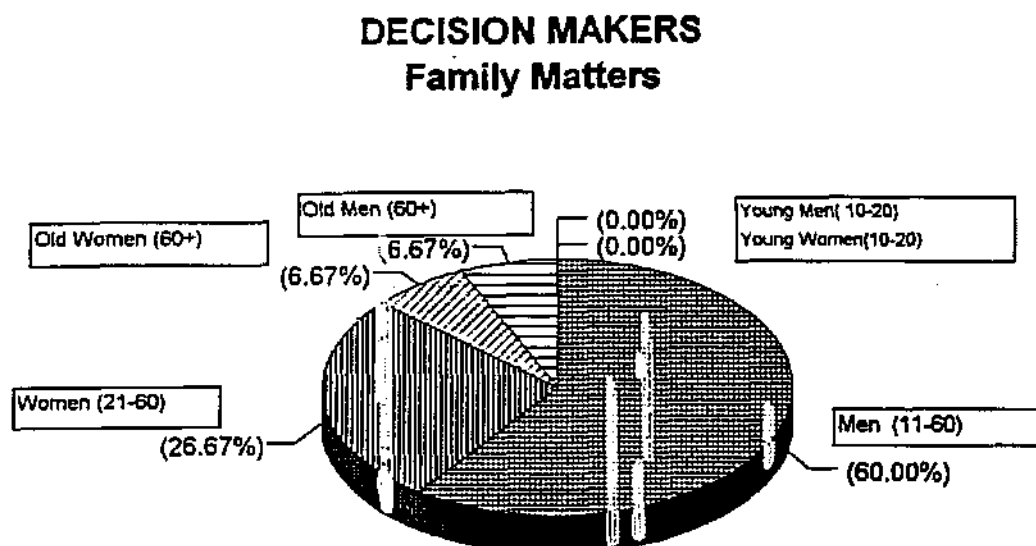


### 3.1.10 DECISION-MAKING ON DEVELOPMENT PROJECTS

Development was defined as all activities outside water supply, sanitation, land use and money matters. It included general issues such as conservation, schools, crèches, church activities and sports.

Figure 10 shows that decision-making regarding development issues was more balanced, with more or less equal representation of all age groups and both sexes. However, men and women between the ages of 21 and 60 participated on a higher level in the decision-making processes.

Figure 11:



### 3.1.11 DECISION-MAKING ON FAMILY MATTERS

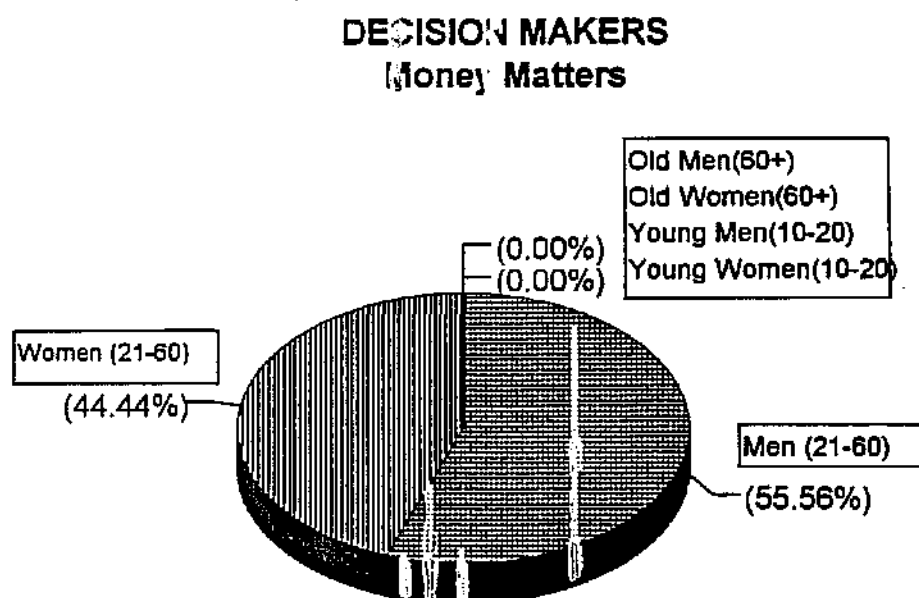
Family matters were defined as matters affecting any member of the family or household regarding social status, roles and responsibilities. Financial matters were excluded from this concept, and it will be discussed separately.

Again the men (66,6%) were the decision-makers regarding family matters. The older men did have a role to play while the young men (between the ages of 10 and 20 years) had no say at all.

Women had a 33,3% chance of being involved in decision-making processes regarding family matters. Again, the old women did have any say because of their status in the community and their experience of life. Young women and girls had no say in the family matters at all. The trend in decision-making regarding family matters was that the final decision lay with the man/husband, but that the opinions and views of the women were listened to and incorporated in the final decision.



Figure 12:



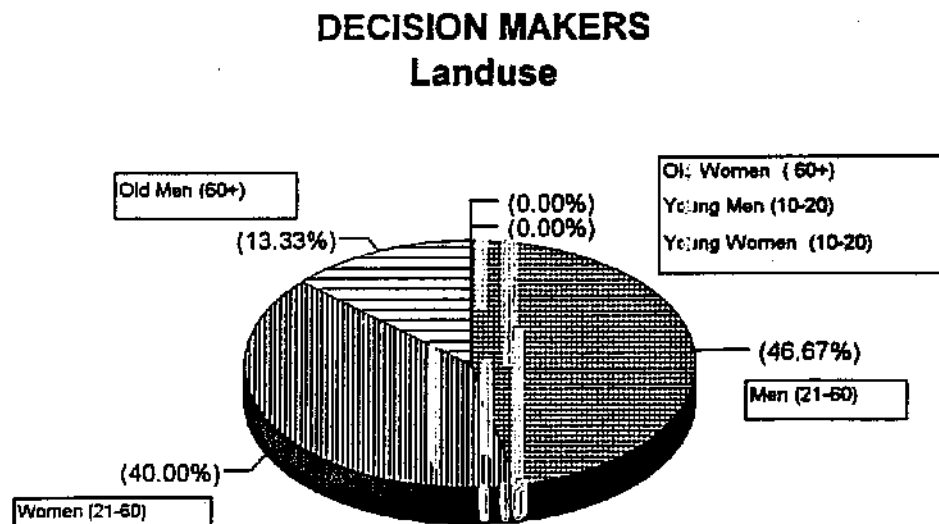
### 3.1.12 DECISION-MAKING ON MONEY MATTERS

Money matters were defined as all activities in which money was involved, from paying school fees, buying food, clothes and furniture for the home to selling produce from the fields or vegetable gardens.

Decision-making regarding money matters seemed to be almost balanced between men and women 21 to 60 years old. The old (60+ years) and the young people (under 20 years) were not involved in making decisions regarding money matters.

The balance in the decision-making between men and women on money matters can be attributed to the fact that most of the men were working in the major towns and only sent money home on a monthly basis, while the women remained behind in the villages and thus had to make decisions regarding money matters when the husband was not there.

Figure 13:



### 3.1.13 DECISION-MAKING ON LAND USE

Land use was defined as the tilling, planting and harvesting of the fields under the care of the community or the household.

The decision-making regarding land use was mainly done by the men, even though it was the women who worked in the fields. The men were the "owners" of the fields while the women had the responsibility to work the fields. The men would help to clear a new field but the planting, tilling, weeding, irrigation and harvesting of the crops were entirely the responsibility of the women. However, the women were not allowed to decide what crops should be planted or for how much to sell the produce, they would have to consult with their husbands who would then make the decision.

## **3.2 QUALITATIVE ANALYSIS**

The interview schedules for both the discussion groups and the households or individuals contained quantitative as well as qualitative data. For the purpose of the qualitative analysis, the qualitative questions were selected and coded. The observations of the researcher and the open-ended questions asked during interviews were listed and ranked. The data were analysed using MS Access.

### **3.2.1 GENDER ROLES AND RESPONSIBILITIES**

The roles and responsibilities of men and women are closely linked to their cultures, values and norms. In every society or organisation, people learn the behaviour that is appropriate to them, and the behaviour they may expect from others, in an infinite number of situations in which they find themselves. Differing perceptions of role behaviour frequently cause difficulties in inter-cultural settings, because the members of each group are faced with behaviour they do not expect or do not believe appropriate to the setting.

The responses regarding the roles and responsibilities of men and women in water supply projects in the Northern Province as well as the Eastern Cape are listed below, as well as the relevant findings.

#### **a. According to the rural women:**

- ▶ Women cannot dig trenches, women should do lighter work than men.
- ▶ Women should not be at the forefront of the project (running it, etc.), because they are busy.
- ▶ Meetings need to take account of the fact that for things to come right, women must be involved.
- ▶ Everyone has responsibility - development does not belong to one person only.
- ▶ Women now disobey men by talking at meetings; men should talk more than women in meetings.

#### **b. According to rural men:**

- ▶ Projects are part of life now - we need them for progress. Just so, women are now part of the project, they are co-responsible and will participate.
- ▶ Men cannot decide for women any more, women also have opinions that should be considered. The women will not believe the men as to what was discussed. The women should be there themselves because men no longer want to report back, even to single women.

- ▶ We must be aware of differences between the youth and elders. Previously, unity meant that decisions could be reached easily. Also, women should be involved in decision-making, otherwise they might reject the decisions made and the process must start over again.

### c. Findings

The research data indicated that it was mostly men (60%) between the ages of 21 and 60 who were involved in decision-making in the household. When women participated, it was more likely the older women in the community or in the households who were consulted. The young women had a very low level of participation or involvement. The young men fared slightly better. The majority of husbands and wives consulted each other about household matters, and also consulted the children, especially when decisions were to be made which were likely to affect them.

Men were seen (by male and female respondents) as responsible for decision-making regarding land issues (60%).

Finances were discussed by husband and wife, though it was generally the husband (70%) who made the final decision about money matters.

The data also indicated that there were differences regarding the roles and responsibilities of men and women, as well as regarding the position and status of the men - whether they should be the heads of the households and should be respected for their opinions. There were also differences of opinion between the men and the women as to whether men should automatically be the decision-makers, just because they were men and culture dictated it.

Some old women with no (or a low level of) education showed remarkable insight into the changes taking place with regard to the roles of women in the community. They accepted the changes and thought it was good for women to go to meetings and to participate. The same was true for some old men. They had no (or a low level of) education but, because projects were implemented in their area and because times were changing, they accepted that women's position in the community would also be changing.

Some men, however, preferred women to remain subservient and concentrate on their traditional roles of looking after the house, cooking and having children. (This opinion was shared by a group of men from a specific village in the former Transkei). In another village in the former Ciskei, which consisted mostly of older, uneducated people, their attitude was very enlightened with regard to the changing roles of women. In the village in the old Transkei, mentioned earlier, the majority of women stated that they did not want culture to be considered in projects. It

seemed that culture was viewed as the inhibiting factor. They felt that men and women should be equal in all projects.

However, there were still perceptions (even among the women) that they as women should only fulfil certain roles. These roles were identified as the supportive roles. The roles of looking after the latrine and health issues for the family corresponded with what they viewed as their natural role. Men were expected to do the manual labour, and women should have the "softer" roles. This might have been because of tradition and did not imply that they were not interested in other roles that were currently being fulfilled by men.

### **3.2.2 PARTICIPATION IN DECISION-MAKING**

The participation of women is also closely linked with their traditional roles and responsibilities within their culture. Many women are satisfied with the status quo and do not want to see changes, but there are also many women who want to be part of the decision-making processes especially about projects that will impact on their way and quality of life.

Women's participation in South Africa means that, due to their "disadvantaged" position in the rural areas, they are not part of the process and decision-making when new projects are planned. They are also not part of the process when these new projects are implemented. They are, however, consulted during these processes, and generally do most of the physical work, such as digging trenches and providing food for the men. Therefore the women are involved in the project, but do not participate in the decision-making. While this increased involvement of women might appear to be the correct route to follow, in reality it could have a negative impact as it only increases their workload.

The views of the rural women and men regarding the participation of women in the decision-making processes for water supply projects are listed below, as well as the relevant findings.

#### **a. According to rural women:**

- Women are inferior to men.
- Men are the heads of households.
- Women must agree with what men do. Men are to be respected.
- ...Men still feel superior, though they do consider women's views.
- Women are starting to wake up a bit now; women want to be the head now, but men are still stubborn and some women are still afraid of men.
- Women can give suggestions, but may not make major decisions; men should have last word.

- Women can talk, but men make the decisions. However, women now have a voice, but this is still difficult for men to accept. Men give women the opportunity to participate, but it is limited - culture says we must respect men.
- Men see themselves as important people and women do not unite to bring up their views strongly.
- We have women on committees now.

**b. According to rural men:**

- The father is still head of household and men make decisions, because that is the custom - but, with the times, things are improving; it is not exactly like the old days any more.
- Women now also attend meetings; it is good for the women to be part of discussions and for the men not to talk over the women's heads.
- Now men work hand-in-hand with their partners at home.
- The household still depends on the man, the owner of the house.
- Men administer the household together with their wives, the men cannot just decide, the wives must give consent.
- Men want women to attend meetings so that the women can know what is going on.

**c. Findings**

The patriarchal set-up of the villages in which the research was done, as well as the view of women being inferior, had the effect of the women standing back and feeling that their involvement and participation in development projects was not important. The small number of women who initiated development projects in a traditionally male domain, were undermined by their husbands and the men in the community; this further suppressed the self-esteem, willingness and confidence of the women to participate in development projects. Where project committees consisted mainly of women, the men stood back and did not become involved. This can be ascribed to the cultural belief that men should not work with the women if the majority of the project members are women.

The male respondents (87%) clearly viewed themselves as the head of the household. Only one old man in the Eastern Cape indicated that he and his wife were both the heads of the household.

Decision-making within the household was very much a shared responsibility. Men and women indicated that they took decisions

together, especially regarding matters of the family. Land issues were the responsibility of the men, and water and sanitation projects were issues that were covered in the community by all. Male and female involvement in projects differed in that men were still the main decision-makers and women fulfilled the supportive roles.

The young people, especially the young women, were not involved in decision-making, especially at community level. In some cases it was the youth's own choice, due to conflict between the older and therefore more traditional members and the youth, as well as to the fact that it was more often the older people who lived in the rural villages.

The women needed more confidence in decision-making and, as one woman put it, they should unite in order to change their roles and become empowered. They generally approved of themselves attending meetings and the men in general did not have a problem with this, although some accepted it only because it was "the way of the times that we live in". Developments in the country as a whole had done a lot for a positive change in attitudes towards women.

Men in general accepted that girls should attend school and they realised that these girls would go and work. Women, however, still seemed to accept that it was men who would make the final decision, but young female and male respondents indicated that women and men should be equal in decision-making and other matters.

Women felt that attending meetings empowered them, since they gained new knowledge and insights. The perception was that the water projects gave women the opportunity to do something new. The involvement of the women was also accepted by the men.

Currently, the majority of the rural women in the Northern Province as well as in the Eastern Cape are satisfied with the status quo. They prefer the men to make the decisions and to take the responsibility, since the men are seen as the traditional decision-makers. The women want to be able to influence the process, they want to be seen as participating in the project, but they do not want the responsibility of making and implementing decisions. However, they also do not want to be overlooked or ignored.

### **3.2.3 GENDER NEEDS**

Because men and women have different roles and responsibilities, they also have different needs. The different needs were discussed in the introductory section of this document.

Practical gender needs are a response to an immediate perceived necessity and may include:

- ▶ water provision;
- ▶ health care;

- ▶ earning an income for household provisions;
- ▶ housing and basic services;
- ▶ food provision for the family.

Projects can be designed to meet the practical gender needs of both men and women, without necessarily changing their relative position in society. Water supply projects address the practical needs of the women (e.g. improving their conditions through the provision of water closer to the home). However, addressing one practical need may leave more time available to perform another household chore, like fetching firewood. Owing to the increasing population and the lack of electricity in given areas, firewood is becoming scarcer and more difficult to gather close to the house. The women have to walk further and further each time to gather enough firewood for the day. The provision of water closer to the home leaves them more time to look for firewood, which had the second highest priority to water in terms of the needs of a household in the rural areas. A water supply project should also address the strategic needs of the women. It should improve her position in society by increasing her awareness of her situation, her capacity to make decisions, and her capacity for change.

Listed below are the views of rural women and men on their perceptions of their needs in water supply projects, as well as the relevant findings.

**a. According to the rural women:**

- The women need more arguments at meetings, and the women even want the youth to participate, so things can get sorted out.
- The mothers attend school, and they work and expect to take part in decision-making in their homes.
- Women attend meetings now, something the women have to accept, even if they do not participate during the meeting.
- Women expect to go and look for work after school. The women want to go to town and do not think about getting married.
- Girls have children at a young age now, and then expect grandparents to look after them.
- Women attend meetings now. "It is a good thing - we advise the men and work with them".
- Women can play the same role as men in the village - they can do the same job.
- Women want to be the head now, but men are still stubborn and some women are still afraid of men.
- The women need to cook, look after the children, and wash clothes. This is how things should be. The women still do it, it is natural for women.



- Women still have expectations from the men - that men should start a family, look after that family and pay lobola. The traditional role for men is still strong.
- Women now work for themselves.

**b. According to the rural men:**

- Men want women to attend meetings so that they can know what is going on.
- Men are away from home, at work. Only the women are left at home. The women must go to the meetings to represent themselves and their husbands.
- The household still depends on the man, the owner of the house.
- Children now go to school. The children must learn to be independent; the cost of living is high.
- Young men grow up more easily these days; the young men go to school and want employment.
- The father is still head of the household and men make decisions, because that is the custom - but, with time, things are improving. It is not exactly like the old days.

**c. Findings**

The basic needs of men and women such as food, water, fuel, housing and health care, were very important for both men and women. The data indicate that the needs of the women and the needs of the men were complimentary. The women needed to grow and develop and become more independent by attending school and finding jobs elsewhere. The men also had a need to see the women develop and become independent, as long as this did not interfere with their roles and the perception of their needs, or disrupt the family or community harmony.

The men still felt the need to be acknowledged as the heads of the households and the decision makers. The women also showed that they needed to acknowledge the men as the heads of the households and the decision-makers, provided the women were consulted in the process - especially concerning projects that had a direct impact on their time and energy (such as water, sanitation and hygiene).

### 3.2.4 THE ROLE OF CULTURE IN WATER SUPPLY AND SANITATION

Culture is the set of rules or guidelines (or spectacles) through which the world is viewed, examined and evaluated. What determines propriety is determined by culture. An individual in general is conditioned to view new things from his cultural perspective. An innate personal dignity and a pride in their way of life characterise all peoples and their cultures, and this reflected in beliefs about the behaviour appropriate to recognised roles. For example, in some cultures schooling is associated with childhood, and considered completely inappropriate to the adult state. Thus, adult training and development are viewed with disdain. People often understand the need for change, but assess the relative value to them of alternative forms of behaviour, and decide against. They made a value judgement relevant to their situation. Others weigh the same alternative forms of behaviour and find them worthwhile, and change accordingly.

"Culture" was defined by the respondents as the way their parents and grandparents lived, which put it into the context of the end of the eighteenth century up to the 1950s. The impression was that cultural change started after the Second World War, and had accelerated after the 1994 elections.

The views and perceptions of the rural women and men regarding the role of culture in water supply projects are listed below, as well as the relevant findings.

#### a. According to the rural women:

- ▶ We cannot want to be like white people, who have a difficult culture.
- ▶ We must not abandon our culture.
- ▶ We should not consider certain cultures - they are not democratic.
- ▶ People used to use the veld as a toilet; that was the custom, but they should be flexible.
- ▶ In projects, there are roles that need to be filled by women; they fit in with their traditional role.
- ▶ Because services are now closer to people they make women more free.
- ▶ Culture means that the youth should not participate (not said by an old person).
- ▶ Now, people should not be surprised to have a woman leading a project. In the past, it would have seemed she wanted to undermine men.
- ▶ In the old days, women knew their place - they had no economic power.

- ▶ By working together, we build our future together.
- ▶ Outsiders should know what they (the villagers) reject and what they practise.
- ▶ Culture might mean some people do not get considered in projects.
- ▶ Culture is not about either women or men; it is for everyone;
- ▶ It is no longer necessary to consider culture; because women are now involved in projects.
- ▶ Others see culture as making sure that everybody participates.
- ▶ We should not consider culture; men delay things.
- ▶ Culture should be considered, but do not forget about equality.
- ▶ No, do not consider culture; we want to be developed.

**b. According to the rural men:**

- ▶ We live by our customs.
- ▶ Culture should be considered, therefore men should irrigate their ploughed fields.
- ▶ Dams should be built for domestic stock.
- ▶ Now that there is an awareness of gender inequalities, culture in water supply should be done away with.
- ▶ Previously it was a disgrace for women to attend meetings - not any more.
- ▶ Projects do not mean people must stop their customs, but development has to take place.
- ▶ Some people are concerned that electricity and toilets will affect their customs negatively.
- ▶ Old ways oppressed women, they did not participate - yet they are the ones who know what goes on in the community; - they are always there in the home.
- ▶ Things should not go backwards.
- ▶ Things must improve according to our times; women are the majority of people who stay back home and they should therefore be involved.

- Projects in themselves are good, but people can still accept or reject them. If accepted, people must choose between the good things from the old days and the good things of the new.

**c. Findings**

The data indicated that what was traditionally expected of women was still valid today. Women were still the caretakers and the support of the men, whether their husbands, their fathers or their brothers. This was especially evident in projects where women filled positions such as the secretary, and the men were elected as chairpersons. Only a few projects had women as chairpersons.

The women in the villages also seemed to want to fulfil the supportive roles. Some women implied that they did not want roles in a project that would make it look as if they were competing with the men. They also expected the men to do the so-called hard work or manual labour. Men should do the building, not the women. Because the women were the ones who were mostly at home, they should be trained in keeping the kitchen clean and attend to other issues relating to it - such as health and hygiene. Traditionally the women were the ones to look after the households and the children, and that is what they felt comfortable doing during the projects. This, however, did not mean that they accepted that they should be subservient to men or that they should not take part in community meetings and project decisions. They simply wanted their roles to blend with what was expected of them. Their roles and positions had changed with time and they enjoyed more freedom and a better status in the community than in the past.

Men still saw themselves as the main decision-makers, and therefore did not empower the women to speak out at community meetings. The women felt they should have the confidence to do so if they wished. Some women also felt content to merely attend meetings, and felt that this empowered them.

The participation of women was accepted (by men and women alike, notwithstanding levels of income and education) as a new kind of culture and tradition. It was a new-found status for women, and any organisation implementing projects in rural villages could feel free to focus on women's participation in meetings and committees. It was, however, important to remember to respect the kind of roles that the women themselves wished to fulfil.

## **PART IV : CONCLUSION AND RECOMMENDATIONS**

### **4.1. CONCLUSION**

#### **4.1.1 DECISION-MAKING**

In all the villages where the research was done, the men played the prominent role and were seen by both men and women as the leaders and decision-makers. In all committees but one (the Bread Baking Committee in the Eastern Cape), men occupied the key decision-making positions. Sometimes this was the result of the men taking the lead and excluding the women, because of perceptions that women did not have the ability to manage projects and make decisions. However, in most instances the men's occupation of the key decision-making positions was the result of the unwillingness of the women themselves to participate because of their own perceptions of not having the ability or the education and training to make the decisions.

The women were not entirely excluded from making decisions during project planning and implementation. The men consulted the women whenever a decision had to be made, but the involvement of the women was very informal and unobtrusive. However, even though the women's involvement was almost invisible, they exercised their powers in more subtle ways (at home) in order to sway the decision-making to fit their needs and goals.

#### **4.1.2 CULTURE**

The cultural norms and values of the communities played a major role in the participation and decision-making processes in the villages. Men were regarded by all in the community as superior to women; that was the custom, and it will take years of successful leadership by women to change it. This belief led to the men feeling uncomfortable when women were allowed to participate in meetings and in the decision-making processes on a formal basis, because men were the decision-makers, not women. In communities where traditional norms and values were not very strong, the people were more flexible regarding the participation of women in projects. While it is evident that women are moving into the traditional domain of the men, the men are not reciprocating by becoming involved in the care of the household, which is the traditional domain of the women.

#### **4.1.3 ROLES AND RESPONSIBILITIES**

The women also showed a tendency to push the men to the fore when interaction had to take place with people from outside the community. They preferred the men to deal with the outsiders as the men were seen by everyone in the community - including the women, to be more educated and capable of handling the situation. This relates to the fact that the men had had more opportunities than women to be educated or trained in a specific field. The focus

of the young girls and the women was on the family and the household, while the men and boys focused on education and training outside the home. The workload of women and girls was also such that they did not have time to attend schools or training courses, while the men and boys had ample time for education and training.

#### **4.1.4 TRAINING AND EDUCATION**

Literacy and education were valued highly by the community members, both male and female. However, more men were literate than women. The old men and women (above 60 years of age) were mostly illiterate and relied on the younger family members who were literate to inform them about events and processes in the community. A large proportion of the women (47%) 30 years and older were also illiterate, while the men of the same age could all read and write. The younger generation (10 to 30 years of age) could all read and write, irrespective of gender. This had the consequence that the women did not participate in projects because most of them could not read and write.

Women who were educated were more confident about participating in the projects and decision-making processes. However, these women were not completely successful in overcoming the enculturated norms, values and traditions of gender roles and positions in the community. Women who did take the initiative to participate in the decision-making processes were often treated disrespectfully by the men, which led to the women eventually withdrawing. Many women mentioned that the fact that their husbands were migrant workers and not at home most of the time, forced them to take responsibility for their lives in the community, and to participate in projects in general. This created an opportunity for the women to prove that they were capable of making valid decisions and managing projects on their own, therefore forcing recognition from the men in the community.

#### **4.1.5 ATTITUDES AND AWARENESS**

Many of the above situations resulted from a lack of awareness between men and women of their respective roles and responsibilities. The tendency was that men were not aware of the responsibilities of the women in the household and did not understand the extent of the workload of the women. On the other hand, the women did not understand the roles and responsibilities of the men during the planning and implementation of the project. This led to the women complaining that they were not involved in the decision-making processes because they did not have the time to attend the meetings. The men complained that the women did not want to be involved because the women never attended the meetings. Therefore, misunderstanding of the roles and responsibilities of both sexes, by both sexes, played a big role in implementing the decision-making processes in water supply and sanitation projects.

#### **4.1.6 THE IMPACT OF WOMEN'S PARTICIPATION ON WATER SUPPLY AND SANITATION PROJECTS**

In all the villages where the research was done, the men managed and took the lead in the water supply and sanitation projects. The women were involved in the project as workers (digging trenches and laying pipes) and supporters (providing sustenance for the men). The women who were on the committees normally served as secretaries or ad hoc members, with very limited or no decision-making powers. In these projects there was no marked difference as far as the effective delivery of the water or sanitation service was concerned. However, there were problems regarding the involvement and the commitment of the community as a whole, with a very low willingness to take ownership and responsibility for the service. This may be attributed to the fact that the community was not kept informed of or involved in the progress of the project, and did not feel part of the implementation.

In the villages where women performed key roles such as chairperson or treasurer on a committee, they were normally active and respected in the community before the start of the project. Because of the nature of women to share information among themselves, the community was kept informed of the progress of the project and its processes. This led to its acceptance by the community, which is a necessity for the sustainability of a project.

#### **4.1.7 BARRIERS TO THE EMPOWERMENT OF WOMEN**

Water supply and sanitation projects do not necessarily empower the women in the communities, but they do create an opportunity for women to become empowered should they want to. The biggest obstacles to women becoming empowered are their own attitude and lack of confidence in their abilities. This is exacerbated by the attitudes of the men, which are closely linked to the traditional culture and belief that men are superior to women and therefore the decision makers. Although during the research the men said that women should be involved in projects and decision-making processes, the reality showed that when this happened, the men reacted negatively. The men felt that empowering women would affect their positions in the community and they felt threatened. This reaction forced the women to withdraw from the projects because they received the message that they were not competent enough to be part of the projects.

Traditional culture (norms and values) was voiced by the women in the villages as a major barrier to becoming empowered. Even though the men were migrant workers and away in the cities most of the time, and the women have to make certain decisions regarding the household and the community, the women always kept in mind what their men would have wanted, instead of what the women themselves wanted. The process of cultural change is already well advanced and traditions are changing as demonstrated by the expressed willingness of the men to allow women to make decisions and to participate in the management of services and projects. The real test will be when the women start making the decisions, and how the men, as well as the older generation, will react to that.

Another major barrier was the fact that most women in the villages were illiterate and had not received any formal education or training. This had the effect of making the women feel inferior, and believe themselves incompetent. The water and sanitation projects created the opportunity for the women to attend training, and the attendance levels were very high. However, the training did not impact on the empowerment of the women as it was technical training and did not afford the women the opportunity to influence decision-making or take part in the decision-making process.

The time constraints women have as a result of their household duties can also be a barrier to their empowerment. Linked to this is the lack of access to resources such as money, transport, etc, for the women in the villages to attend meetings, training courses or planning sessions. The migrant labour situation makes the women dependent on money sent from the cities by their husbands, which does not always happen. The husband also controls the spending of the money by allowing his wife only a certain amount to see her through the necessities, such as buying food and paying the school fees of the children, with no money left to spend on attending meetings or training sessions for herself. This situation seriously inhibits the chances of empowerment for the women.

## **4.2 RECOMMENDATIONS**

In the appropriate environment, involvement in water and sanitation projects can create opportunities for women to gain access to knowledge, skills and resources. This access can give them the confidence to try and improve their quality of life in the community if the women want to use the opportunities. Involvement or participation by women in water supply and sanitation projects will not automatically empower them to develop and improve their circumstances. Empowerment only occurs when the men and women work together and acknowledge the importance of each others roles and responsibilities, as well as the importance of sharing these roles and responsibilities.

Based on the findings and the data, the following recommendations were made by the project team:

### **4.2.1 GENDER SENSITIVE DEVELOPMENT**

Women are not automatically empowered by participating in water supply and sanitation projects, but these projects create the opportunity for the women to begin the process of empowerment. Many funding organisations and the government focused on a quota system for women on project committees, in an attempt to empower women and ensure the sustainability of the projects. However, these quota systems amounted to tokenism in many cases because the committees with a majority of female members still had men in the key decision-making roles (such as the chairperson and the treasurer).

A gender sensitive approach accepts that the attitudes, roles and responsibilities of women and men are not static, but change over time. Project staff, together with the men and women of the community, should evaluate existing patterns



and look for possible actions to improve the balance between the responsibilities and work of the men and women, as well as their control over resources and benefits, within the cultural constraints of the specific community.

#### **4.2.2 CULTURE/TRADITIONAL VALUES**

Culture was generally voiced as the major stumbling block for the participation of women in projects and decision-making processes. The migrant system has gone a long way towards breaking down the traditional beliefs, showing both men and women that women are capable of making decisions and managing projects and the community successfully. It is also evident that the villages are in a process of cultural change and that the circumstances and belief will change as time goes on.

In order to maximise on this, awareness regarding the cultural issues and dynamics of a community has great value for the planner and developer. Such awareness will enable him/her to execute his/her task much more effectively. Cultural awareness enables the planner and developer to:

- improve communication through a better understanding of different cultures and better relations between these different cultures;
- reach the population of the RSA with a positive message, in order to give insight into, and a perception of the need to live in peaceful coexistence;
- identify difficulties and potential conflict situations in development and to facilitate the best option;
- deal with the problems and conflicts of different cultures with understanding; and
- facilitate problem-solving in water supply and sanitation projects.

#### **4.2.3 PROCESS OF COMMUNITY INTERACTION**

The role of women in water supply and sanitation projects has become more and more important for the sustainability of these projects. Interaction with communities should therefore follow the level of gender awareness in these communities, and also strive to empower both sexes in the process.

Community interaction should also take into consideration the power play and power structures present in the community. It is important to gain the respect and co-operation of the major authority (traditional, tribal, governmental, etc), in order to implement projects and strategies successfully. Networking with other committees and role players in the community will enhance the chances of a successful project. The involvement of female facilitators or community liaison officers will also encourage women in the communities to participate in the project and the decision-making processes.

Care should be taken to have a balanced gender sensitive approach. Concentrating on women only in a project might alienate the men and cause the

project to be unsustainable. In order to follow a gender-balanced approach, the developer should assess the needs of the genders and then train the community members (men and women) in relevant issues. This will ultimately build the capacity in the community to address their problems and needs in a successful manner.

#### **4.2.4 ASSESSMENT OF GENDER NEEDS**

It is often the case in water supply and sanitation projects that the needs of the women are identified without consideration being given to the needs of the men in the specific area where the project will be implemented. This often leads to the men not wanting to be involved in the project, or impeding the progress of the project because the emphasis on the women is too big.

Both men and women have responsibilities relating to water use, which vary according to the roles in the culture. These varying roles need to be recognised and both men and women need to be involved in discussions regarding these roles. It is also beneficial to assess the benefits and impact of the project on the women and the men, even though the benefits and impact will be more significant for the women.

The women also have a need to decide to participate or not to participate, and this should be respected. If the women are forced in any way to participate, resistance might develop because they are not yet ready to assume the responsibilities expected of them in leadership and decision-making positions.

There is also a gap in the perceptions of the men and the women regarding their respective needs. Misunderstandings point to a lack of communication and understanding, which presents an obstacle to men and women in the implementation of projects in a gender sensitive manner.

#### **4.2.5 CAPACITY BUILDING AND TRAINING OF MEN AND WOMEN**

A gender sensitive approach to projects requires a different attitude and improved support from male project planners and local authorities. These groups need to be targeted for receiving practical training that will raise their awareness and change their attitudes and ways of thinking regarding gender issues.

Training and education in general will not necessarily address the need to empower women, but will go a long way in building the confidence of the women to believe that they are capable of making decisions and managing projects successfully. Training is a process which will help men and women to understand and appreciate the forces that influence their community so that they can identify, plan, and take action as a community to meet their needs as men and women respectively.

Appropriate training is invaluable and women should be actively included in technical training as well as in monitoring and evaluation. This will increase the level of confidence of both men and women in the communities that women are capable of operating successfully outside their traditional roles.

Literacy and communication skills should be targeted in the training process, as these are the skills that the women feel they lack and which will increase the potential for their empowerment within water supply and sanitation projects, as well as in other areas of their lives.

#### **4.2.6 GENDER AWARENESS FOR MEN AND WOMEN**

Gender awareness was identified by the men and women in the villages as a major need. Knowledge of gender and gender issues is very basic and more information is required by the members of the villages.

Apart from the agencies and developers working in the villages, the awareness of the men and the women of these villages needs to be raised regarding gender issues. The data indicate that most rural men are not aware of the daily responsibilities of the rural women, and that women are unaware of men's responsibilities. The men therefore need to be alerted to the problems (as well as the possibilities) of women participating in the projects. The women also need to be made aware of the roles and responsibilities of the men during projects.

Creating gender awareness is the first step for men and women to appreciate each others values and to realise that various project activities may work out differently for both sexes. Men and women need to be aware of their different positions and functions at all levels in the community, regarding water supply and sanitation projects.

### **4.3 PROPOSED STRATEGY FOR THE EMPOWERMENT OF RURAL WOMEN IN THE FIELD OF WATER SUPPLY AND SANITATION**

The project team recommends the following as a strategy for the empowerment of rural women in the field of water supply and sanitation

#### **4.3.1 POLICY AND PROCESS**

Much has already been written regarding the need for a policy for gender. "The gender and development approach focuses on men and women, and on the relationships between them. It sees women within the context they live in, analyses their status vis-à-vis men, and recognises that women's effective involvement in development activities is influenced by the nature of these relationships, by the different roles women and men play in households and villages. The gender and development approach thus has a better chance of mainstreaming women into the development process because it recognizes that they are an integral part of their communities - their roles may differ from men's, but they are nonetheless part of the same context" (Wakeman, Davis, Van Wijk, Naithani 1996).

The Department of Water Affairs and Forestry already has a policy on gender issues in place. The institutional arrangements and business plans used to implement this policy will be critical in achieving the objectives of the policy. Potential constraints and obstacles to its successful implementation should be identified and addressed at a very early stage.

#### **4.3.2 IMPLEMENTATION PLAN**

Changing attitudes and perceptions regarding gender in water supply and sanitation in the rural areas will require a number of interventions:

- workshopping in gender awareness in the rural communities, thus creating an enabling environment for the rural women to become empowered;
- building a "culture" of gender approaches in agencies concerned with water supply and sanitation projects;
- creating forums for communication regarding gender issues in the rural areas; and
- assuring gender awareness and the application of a gender sensitive approach in water supply and sanitation project cycles.

#### **4.3.3 THE TRAINING OF LOCAL GOVERNMENT STRUCTURES, NGOs AND CONSULTANTS**

##### **a. Gender Awareness Training.**

Gender awareness training has three elements. The first element is an experiential workshop designed to deepen an understanding of oneself and others. People of the opposite sex who seldom come into contact with one another on certain issues have an opportunity to discover and explore different perceptions. Thus, bottom line benefits are identified which transcend and overcome cultural role differentiation.

The second element is an event or workshop to strengthen the new-found gender understanding.

The third is a workshop involving men and women facilitators, aimed at increasing the knowledge and understanding of each others roles and responsibilities.

##### **b. Building a "culture" of Gender Awareness**

The management of gender relations and approaches, especially across cultural boundaries in South Africa, is a sensitive and complex issue. What is required is a comprehensive programme that reflects an approach or corporate/company culture that places strong emphasis on concern for all people, male and female. Manpower planning, recruitment, selection, training, development, remuneration and industrial relations must be co-ordinated to give reality to the expressed values of the new approach. Trust will not develop where there are perceived inequalities, where benefits are poor and where interpersonal skills are deficient.

Similarly, a "culture" of gender awareness should be facilitated in the communities, where roles and responsibilities are shared across gender role boundaries, as well as cultural belief boundaries.

#### **4.3.4 FORUMS FOR COMMUNICATION REGARDING GENDER ISSUES**

Platforms for discussing and debating issues regarding gender in water supply and sanitation projects need to be established. These platforms might be in the form of communication forums and should be created in addition to the formal structures that already exist in institutions and organisations, as well as in the communities, for the regulation of relations, roles and responsibilities. Discussions should be held to explore feelings and obtain information about areas that need attention. Making people aware of past, present and future realities is essential to the development of viable values that will guide behaviour and allow the understanding of important issues. Gender issues are sometimes irrelevant, and often inaccurate, stereotypes. The development of common values of respect, freedom and responsibility regarding gender and gender roles is very important.

These forums or platforms should be established at national, regional, local and grass roots level to facilitate communication and discussion.

#### **4.3.5 DEVELOPING GENDER AWARENESS PROGRAMMES**

Gender Awareness Programmes designed for the women and the men in the rural areas will go a long way towards closing the gap between the perceived differences in roles for women and men in water supply and sanitation projects. These programmes can consist of training courses, workshops, posters, booklets and pamphlets. At grass-roots level in the communities a Gender Awareness Workshop will be more effective than training courses or written material, because the majority of the members of the communities in the rural areas are illiterate.

#### **4.3.6 IMPLEMENTING GENDER AWARENESS WORKSHOPS**

The Gender Awareness Workshops need to be implemented in every rural community across the country, and should be participatory, and sensitive to the cultural traditions and beliefs of the target group or community. The Gender Awareness Workshop should be run concurrent, but in separate sessions for men and women, and then combined into one session. This will allow each person to voice his/her opinion in a comfortable situation among members of the same sex, and the facilitator will guide the process in the combined session. This session will create an opportunity for both men and women to learn about and understand their different sets of roles, responsibilities and needs. This will in turn create an enabling environment for the women to become more empowered, without alienating the men or creating cultural ambiguities or intra-personal conflict in the process. The implementation of the workshops will facilitate the process of making the rural communities an active part of the process of empowering their women.

#### **4.3.7 MONITORING AND EVALUATING THE IMPACT OF GENDER AWARENESS WORKSHOPS**

The impact of the gender awareness programmes on the roles and responsibilities of rural women needs to be monitored and evaluated in order to meet their needs, as well as the needs of the men. Ignoring the men in the process might lead to the alienation of the men and the ultimate failure of the whole programme.

The evaluation of the gender awareness programmes will provide guidelines for their continued development and growth.

#### **4.3.8 ALIGNMENT OF THE GENDER AWARENESS PROGRAMMES**

The gender awareness programme is supposed to work itself out as people in all rural areas become more gender aware. This gender awareness will encourage women to attend empowerment workshops or courses in order to become more empowered in their own communities.

As mentioned the gender awareness programme for the rural areas should grow and develop into an empowerment programme for both women and men in the rural areas. Again not excluding the men in these women's families, the society or the community.

#### **4.3.9 THE EMPOWERMENT PROGRAMME**

While the gender awareness programme is being implemented, an empowerment programme for women should be developed so that, when the gender awareness programme has run its course, the empowerment programme is already in place to facilitate the growth and establishment of empowered rural women.

Political affiliations and platforms (such as the ANC Women's League) can be utilised as springboards for the implementation of the empowerment programme on national, regional and local levels.

The empowerment programme should follow the same process of the gender awareness programme and should consist of written material such as booklets, pamphlets and posters, as well as training courses and workshops. Again, the workshops will have the biggest impact as they will address both literate and illiterate people.

#### **4.3.10 THE EMPOWERMENT WORKSHOPS**

The empowerment workshops should enable the women participants to become confident, self-motivated and self-reliant in managing projects and impacting on the quality of life in the community without being ostracised or looked down upon by the other community members. The empowerment workshops should make it clear to both men and women that empowerment is about effective gender balance in decision-making both at a personal and a community level.

These empowerment workshops should preferably be presented by dynamic women from outside the community, with the help of prominent women inside the community, thereby increasing co-operation with outsiders as well as providing role models for the participants.

The benefits of the empowerment of women should be discussed with the men and the women in the community, and linked to the effect empowered women will have within their community in terms of job creation, quality of life and the sustainability of projects.

## **4.4 PROPOSED STRUCTURE OF A GENDER AWARENESS WORKSHOP**

### **4.4.1 WORKSHOP APPROACH**

The approach followed during the workshop should be participative and should show respect for the different roles of the genders. The focus should be on finding a common ground, where gender issues can be discussed to reach a successful conclusion.

### **4.4.2 METHODOLOGY**

The workshop methodology should be participative, with the emphasis on the participants. Experiential exercises should follow discussions around specific gender issues or problems.

### **4.4.3 PROCESS**

The process should be open, relaxed and adaptable. The facilitator of the workshop should be well trained in facilitation skills and able to manage conflicts and communication processes.

### **4.4.4 TOOLS**

A wide selection of participatory tools is available to facilitate the awareness training of men and women at different educational and social levels.

### **4.4.5 MONITORING AND SUPPORT**

The process and implementation of the workshops should be monitored and the participants in the workshop should be supported in the implementation and application of their new learning and skills.

### **4.4.6 EVALUATION**

The impact of the workshop should be evaluated after a period of time to ascertain the effect it has had on life for men and women in the communities.



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## **APPENDIX A**

### **INTERVIEW SCHEDULE**

# INTERVIEW SCHEDULE

## WOMEN IN WATER SUPPLY AND SANITATION

### SECTION A

Date of interview.....  
 Interviewer .....  
 Village .....  
 District .....  
 Province .....

### SECTION B

B1. How old are you?

Under 20 years	
21 - 30 years	
31 - 40 years	
41 - 50 years	
51 - 60 years	
61 - 70 years	
Above 70 years	

B2. Are you female or male?

Female		Male	
--------	--	------	--

B3. What is your level of education?

No schooling	
Up to St 2	
St 3 to St 6	
St 7 to St 8	
St 9 to St 10	
University/Technicon/College	

**SECTION C**

C1. Do you earn an income?

Yes		No	
-----	--	----	--

C2. How do you earn an income?

.....

.....

C3. What is your level of income per month?

Up to R 200	
R 201 - R 500	
R 501 - R 800	
R 801 - R 1 000	
R 1 001 - R 3 000	
Above R 3 000	

C4. Who earns the income of your household?

.....

.....

C5. What is the income per month of your household?

Up to R 200	
R 201 to R 500	
R 501 to R 800	
R 801 to R 1 000	
R 1 001 to R 3 000	
More than R 3 000	

C6. How many people live in your household?

Age group	Male	Female
Infants (0 - 3 years)		
Young children (4 - 7 years)		
Children (8 - 14 years)		
Young adults (15 - 22 years)		
Adults (23 - 65 years)		
Elderly (65+ years)		

C7. Who is the head of the household? .....

#### SECTION D

D1. Do you know about the water supply/sanitation project?

Yes		No	
-----	--	----	--

D2. If yes, how did you hear about the project?

.....

.....

.....

D3. If no, why?

.....

.....

.....

D4. Do you know about the water committee/sanitation project?

Yes		No	
-----	--	----	--

D5. If yes, how did you hear about the project?

.....

.....



D6. If no, why?

.....

.....

.....

# SECTION E

E1. How was the water/sanitation committee formed?

.....

.....

.....

E2. How many women are on the water/sanitation committee?

E3. If none, why?

.....

.....

E4. How many men are on the water/sanitation committee?

E5. If none, why?

.....

.....

E6. What positions do the men and women have in this committee?

Position	Male	Female
Chairperson		
Vice chairperson		
Secretary		
Vice secretary		
Treasurer		
Bookkeeper		
Ad hoc member		
Ad hoc member		
Ex Officio member		
Ex Officio member		

## E7. POCKET CHART

Question: Who makes the decisions regarding the following:

	Old men (60+)	Old women (60+)	Men (21 - 60)	Women (21 - 60)	Young men (10 - 20)	Young women (10 - 20)
Water projects						
Sanitation projects						
Family matters						
Money matters						
Land use						
Development issues						

## SECTION F

F1. What is the traditional custom regarding women in the village?

.....

.....

.....

F2. What is the traditional custom regarding men in the village?

.....

.....

.....

F3. Is it still like that for the women?

.....

F4. Why?

.....

.....

.....

.....

F5. Is it still like that for the men?

.....

F6. Why?

.....

.....

.....

.....

F7. In your opinion, should culture be considered in the implementation of water supply and sanitation projects?

.....

F8. Why?

.....

.....

**SECTION G**

**G1. What training did women attend?**

.....

.....

.....

.....

**G2. What training did men attend?**

.....

.....

.....

.....

**G3. Who looks after the reservoir? Why?**

.....

.....

.....

.....

**G4. Who looks after the water pump? Why?**

.....

.....

.....

.....

**G5. Who looks after the taps? Why?**

.....

.....

.....

.....

G6. Who looks after the latrine? Why?

.....

.....

.....

.....

G7. What makes a woman a good wife? Why?

.....

.....

.....

.....

.....

.....

.....

.....

G8. What makes a man a good husband? Why?

.....

.....

.....

.....

.....

.....

.....

.....

G9. Why do women accept their roles?

.....

.....

.....

.....

G10. Why do men accept their roles?

.....

.....

.....

.....

.....

.....

**Thank you very much for your co-operation.**

---

**APPENDIX B**  
**NOTES TO THE INTERVIEWER**

## **INTERVIEW SCHEDULE WOMEN IN WATER SUPPLY AND SANITATION**

### **NOTES TO THE INTERVIEWER**

The main aim of the questionnaire is to determine the gender roles and constraints regarding the empowerment of women in water supply and sanitation projects in rural communities.

The questionnaire is divided into eight sections.

These notes have been prepared to clarify the purpose of each question asked in the questionnaire. The notes will also explain why some questions are necessary to ask even though the answer/response seems to be very obvious.

#### **COMPLETING THE QUESTIONNAIRE**

We need the respondents' evaluation of their own situation. While the questionnaire is being implemented, also look around and observe what is going on in the area. Observing will also help the interviewer to verify the responses from the interviewees.

Gender issues are about women and men. Therefore the questionnaire is to be implemented with both women and men. Targeting focus groups, such as old age groups, women's clubs, youth clubs, water/sanitation committees, etc including women and men will provide the most useful information.

It is important that the respondents dominate the interview. It is also very important that even you, the interviewer, don't allow your preferences and evaluation of the situation to influence what appears in the completed questionnaire. As far as possible, we, the project team which formulated the questionnaire, have tried to make the questionnaire as universal as possible, by being aware of and ignoring our own prejudices. Despite all these comments, the presence of community leaders may assist in obtaining improved information, but may also be detrimental to obtaining data from the ordinary people.

It is very important not to prompt the respondent with options to a question. The options given in these notes are for the eyes of the interviewers should it be necessary to probe for more information. Probing should be done with consideration when, and only when, the respondents have exhausted their comments. The interviewer should then probe about the issues listed that were not mentioned by the respondents.

Do not interpret the answers, record them but try and verify the responses by observation.

#### **SECTION A: GENERAL INFORMATION**

This section is self-explanatory. It will provide background information regarding the village and the interview.

Date of interview:      Day   Month   Year



Village: The name of the village the people use most often. Any other names in brackets.

Province: The name of the province and, if possible, the district.

## SECTION B: PERSONAL INFORMATION

This section is also self-explanatory. It will provide background information regarding the respondent's age, sex, and level of education. It is expected that these factors will show a correlation with the level of involvement and the attitude towards the empowerment of women in water supply and sanitation projects.

The level of education will indicate on what level interaction with the community members should take place. If most members of the community are illiterate, it should be taken into consideration in the future design of a workshop to address the issue.

## SECTION C: ECONOMIC STATUS

This section will provide background information regarding the respondent's level of income, how the income is earned, the level of income of the household and how many people share that income. It is expected that these factors will show a correlation with the level of involvement and attitude towards the empowerment of women in projects.

*Question 2. How do you (the respondent) earn an income?*

Is the respondent self-employed or does he/she work for someone else, or does he/she sell products?

*Question 4. Who earns the income of the household?*

Is it the father, mother, brothers, sisters, uncle, etc. No names are required. Mention all the people in the household who earns an income for that household.

*Question 5. What is the income per month of your household?*

The total income earned by all the people mentioned above.

## SECTION D: CONSULTATION

This section will provide information regarding the level of involvement of women in water and sanitation projects. It will indicate whether the respondent is consulted at all or whether she heard about the projects through rumours or through other women, or directly from the men or husbands involved in the projects. This section will also indicate the level of awareness of the men regarding the needs, roles and responsibilities of the women in the village.

*Questions 1, 2 and 3:*

There might be only a water supply project, or only a sanitation project, or both projects, or both projects combined in the village. The purpose of this question is to determine whether the respondent knows about any of these projects and how he/she got to know about it.

*Question 4, 5 and 6:*

There might be only a water committee, or only a sanitation committee or both

committees, or any number of other committees in the village. The purpose of this question is to determine whether the respondent knows about any of the water supply and/or sanitation committees and how he/she got to know about it.

## SECTION E: DECISION MAKING

This section will provide information on the institutional capacity regarding water supply and sanitation in the village. It will also provide information on the process of decision making, and will indicate who the decision makers are in the village regarding water projects, sanitation projects, family matters, money matters, land use and development issues.

**Question 1.** *Do you have a water/sanitation committee in your village?*  
This question verifies Question 1 in Section D.

**Question 2.** *How were the water/sanitation committee formed?*  
Choose either the water committee or the sanitation committee to focus on. Stay with the particular committee for the rest of the questionnaire. Cross out the committee you are not focussing on. To form the committee, did a group of people get together and decided to do something, or was the committee democratically elected at a mass meeting, or did the committee originate from another institution (i.e. Civics, the clinic, school committees, development committees)?

**Question 4.** *How many women and men are on the water/sanitation committee?*  
What is the gender representation? Does it follow the guidelines of the White Papers? And what are the reasons?

**Question 7.** *What positions do the men and women have in this committee*  
Do not write down names. Mark the appropriate block with an X.

**Question 8.** *Who makes the decisions regarding the following?*

### Pocket Chart Method

This is a participatory survey instrument consisting of pockets on a large cardboard. The participants vote by putting a marker in each pocket corresponding to the answer for each question. The voting is secret to discourage people from influencing each other.

## SECTION F: CULTURE

This section will provide information regarding the impact of the traditional way of doing things as well as the impact of the traditional roles and responsibilities of men and women in the village on the water supply and sanitation projects.

It will also indicate the importance of cultural taboo's and traditions regarding water supply and sanitation for men and women.

## **SECTION G: EMPOWERMENT**

This section will provide information regarding the level of empowerment of the women in the villages regarding water supply and sanitation projects.

It will also indicate the willingness of women to be involved/empowered and why women and men accept their roles and responsibilities.

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**APPENDIX C**

**PILOT QUESTIONNAIRE IN NORTHERN PROVINCE**

# QUESTIONNAIRE WOMEN IN WATER SUPPLY AND SANITATION PILOT FOR NORTHERN PROVINCE

## A GENERAL INFORMATION/PEGO KA KARETISO

Date of interview/Letsatsi la poledisano .....

Village/Leina la motse .....

Province/Profense .....

## B PERSONAL INFORMATION/TSEBISO YA MOTHO

1. How old are you? *O na le menwaga ye me kae?*  
Please mark with an X. *Dirisa le tshwalo la X.*

Under 20	
21 - 30	
31 - 40	
41 - 50	
51 - 60	
61 - 70	
Above 70	

2. Are you female or male? *Monna kapa mosadi?*  
Please mark with an X. *Dirisa le tshwalo la X.*

Female		Male	
--------	--	------	--

3. What is your level of education? *Bogomo bja dithuto tsa gago ke bo fe?*  
Please mark with an X. *Dirisa le tshwalo la X.*

No schooling/Ga gona thuta	
Up to St 2	
Up to St 6	
Up to St 8	
Up to St 10	
University/Thuto mahlale	

**C LEVEL OF INCOME/LE PATELA TAX/MOTSHELO**

1. Do you earn an income? *A o amogela mobutso?*  
Please mark with an X. *Dirisa le tshwalo la X.*

Yes		No	
-----	--	----	--

2. How do you earn an income? *O hwetsa bjang moputsowa gago?*
- .....

3. What is your level of income per month? *Bogomo bja moputso wa gago ka kgwedi ke bo fe?*  
Please mark with an X. *Dirisa le tshwalo la X.*

Up to R 200	
Up to R 500	
Up to R 800	
Up to R 1 000	
Up to R 3 000	
Above R 3 000	

**D INSTITUTIONAL CAPACITY/MOLAO MOTHAMO**

1. Do you have committees in your village? *Motse wa lena o na le mekgahlo?*

.....

2. Please list all the committees you know. *Ngwala mekgahlo ka moka ye o e tsebang.*

.....

.....

.....

.....

.....

3. How were these committees formed? *Mekgahlo ya lena e hlamilwe bjang?*

.....

.....

.....

4. How many women are on these committees? *Ke basadi ba bakae mo mekgahlong yeo?*

5. Who spends the most time attending committee meetings? *Ke bo mang ba so:isang nako ye ntsi ba e tla dikopanong tsa mekgahlo?*

.....

.....

.....

.....

6. Do women attend committee meetings? *E ka ba basadi ba tla dikopaneng tsa mekgahlo?*

7. Why do the women at end committee meetings? *Ke eng basadi batla mo dikopanong tsa mokoahlo?*

.....

.....

.....

.....

8. Why don't the women attend committee meetings? *Ke eng basadi ba sa tle dikopanong tsa mokoahlo?*

.....

.....

.....

9. Anything else you want to say about the committees. *Go na le sesengwe se o nyakang go se bolela ka mokoahlo?*

.....

.....

.....

.....

## **E PROJECTS/PROJEKE**

1. Do you have projects in the village? *Le na le projeke motseng wa lena?*

.....

2. Please list all the projects you know. *Re fe maina ka moka a di projeke.*

.....

.....

.....



3. How were the projects formed? *Dihlamilwe bjang di projeke tseo?*

.....

.....

.....

4. How many women are on these projects? *Ke basadi ba ba kae mo diprojekeng tseo?.....*

5. Who spends the most time working on the project? *Ke bo mang ba somisago nako ye ntsi ba soma mo projekeng?*

.....

.....

.....

6. Do women attend project meetings? *E ka ba basadi ba tla dikopanong tsa projeke?*

.....

.....

.....

.....

7. Why do the women attend project meetings? *Ke eng basadi ba e tla dikopanong tsa projeke?*

.....

.....

.....

.....

8. Why don't the women attend project meetings? *Ke eng basadi ba sa tle dikopanong tsa projeke?*

.....

.....

.....

.....

9. Anything else you want to say about projects. *Go na le sesengwe se o nyakang go se bolela ka projeke?*

.....

.....

.....

.....

## **F WOMEN IN DEVELOPMENT/BASADI MO TSWELOPELE**

1. In your opinion, why are women not involved in development at this stage?  
*Ka kgopolo ya gago, ke ka lebaka la eng basadi ba se gona mo tsa tswelopele mo nakong ye?*

.....

.....

.....

.....

.....

.....

.....

.....

[illegible]

2. In your opinion, how do the women want to be involved in development?  
*Ka kgopola ya gago, ke ka baka la eng basadi ba nyaka go ba gona mo hlabologong ye?*

[illegible]