

VIOLENCE GENDER & WASH

A PRACTITIONER'S TOOLKIT

Making water, sanitation and hygiene safer through improved programming and services

Briefing Note 2: Improving WASH programming and services

This briefing note includes:

1. Different forms of violence in relation to WASH and the potential implications
2. Why it is important that as WASH practitioners we should consider vulnerabilities to violence
3. The range of contexts which have links to WASH, in which people can be vulnerable to violence
4. General principles for good practice in programming
5. Where to find additional supporting information and resources in other parts of the toolkit



Matthew Fryer / University of Winchester

Note that institutional and staff capacity related to good practice (covering policy, codes of conduct, finance, monitoring, responding to violence in the workplace) are covered in [BN3](#).

Five key things to remember from this briefing note:

1. Violence including GBV occurs in almost all societies in the world. Poor access to WASH is not the root cause of violence, but it can increase vulnerabilities to violence. This in turn affects women and girls disproportionately because they hold less power in most societies which favour males over females. However, it can also affect boys and men and people of other gender and sexual identities.
2. Violence related to WASH can be of various forms – it is not just physical and sexual. It can also be psychological – causing fear and stress, and socio-cultural – where there is discrimination and marginalisation. It can lead to the non-attainment of human rights, and can also be a problem within organisations and service providers.
3. Recognising and addressing vulnerabilities to violence related to WASH are part of quality programming, and a professional responsibility of WASH actors in development, humanitarian and transitional contexts.
4. Simple modifications can be made to existing participatory tools and approaches to consider safety and vulnerabilities to violence.
5. The checklist identifies a range of actions that have the potential to reduce violence in line with 10 key principles of good programming.

About this document

This document is one part of the 'Violence, Gender and WASH: A Practitioner's Toolkit – Making water, sanitation and hygiene safer through improved programming and services'.

This toolkit has been developed by Sarah House, Suzanne Ferron, Dr Marni Sommer and Dr Sue Cavill, on behalf of WaterAid with contributions from a wide range of organisations and individuals. It was funded by the Department for International Development (DFID) through the Sanitation and Hygiene Applied Research For Equity (SHARE) Consortium and co-published by a number of organisations.

Details of co-publishing organisations can be found on the back page of this document. The acknowledgements, acronyms, definitions and an overview of the toolkit are included in [BN1](#).

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The authors of these materials would be very happy to receive feedback from users of the materials contained within, whether positive or negative, so that it can be used if the materials are updated at a later date.

We would also be interested to receive feedback where the methodologies have been used and their impacts evaluated in respect to reducing violence linked to WASH programmes or services. This will add to the general body of evidence on the best ways to improve policy and programming.

Please send any feedback to: gbv@wateraid.org

Promising good practices

This toolkit brings together a range of examples of *promising* good practice that have the potential to reduce vulnerabilities to violence associated with WASH programmes and services. The approaches have been selected on the basis of case study examples where some successes have already been seen, from good practice guidance already being recommended within the WASH sector or across sectors, and also some selected based on best judgement and common sense. These are approaches and strategies that at least give those who are vulnerable a say in the programme and service provision, which encourage communities to develop their own strategies for prevention of violence, provide opportunities for peer support, and encourage ethical behaviours from staff – and are therefore likely to be effective in helping to reduce vulnerabilities.

There is a critical need to increase understanding of the links between violence and WASH, on appropriate ways to improve policy and programming, and for testing and evaluation of the same.

Every effort has been made to obtain permission for the inclusion of materials, and also to verify that information is from reputable sources, but checks have not been possible for all entries.



This material has been funded by UK aid from the Department for International Development (DFID). However, the views expressed do not necessarily reflect the Department's official policies.

What 'violence' means in this toolkit

The main focus of this toolkit is the forms of violence that occur because of the differences in power between males and females. This is known as 'gender-based violence' (GBV). A large proportion of GBV is aimed at women and girls, because in most societies they face discrimination and hold less power than men and boys. However, violence that is associated with the gender roles assumed by men and boys can also make them the object of violence. People who have other gender and sexual identities, such as those who are lesbian, bisexual, gay, transsexual and intersex (LGBTI) may also face GBV.

We also consider violence against those from specific social groups, particularly those who may be in vulnerable, marginalised or special circumstances; and we consider violence that may occur between people of the same gender, such as between women or between men, or between men and boys.

The forms of violence that are the main focus in this toolkit are: sexual violence (rape, assault, molestation and inappropriate touching), psychological violence (harassment, 'eve-baiting', bullying or other actions which may cause fear, stress or shame), physical violence (beating or fighting leading to injury and death) and socio-cultural violence (social ostracism, discrimination, political marginalisation or social norms that have negative impacts).

Violence and ‘gender-based violence’ (GBV)

One in three women worldwide will experience physical and/or sexual violence by a partner or sexual violence by a non-partner, and according to country-specific data, up to 70 per cent of women experience violence in their lifetime.^{1,2} Gender-based violence is a widespread and complex issue rooted in power differences and inequality between males and females and persistent discrimination against women. Men and boys can experience GBV, which is usually perpetrated by other males due to their expectations of male socially ascribed (allocated) roles.

However, the largest proportion of GBV occurs against women and girls – due to their holding less power in society and because of discrimination against them. Violence against women is not confined to a specific culture, region or country, or to particular groups of women within a society.

Experiences also vary according to social status due to ethnicity, caste, age, sexual orientation, marital status and/or disability.³ People who are of other gender or sexual identities, such as lesbian, bisexual, gay, transsexual or intersex (LBGTI) are particularly vulnerable to GBV (see [TS6](#) for further information).

Although the main focus of this toolkit is on violence that occurs due to gender, it also considers violence that may occur because a person is in vulnerable, marginalised or special circumstances, and also includes violence between people of the same gender, such as between women or between men, or between men and boys.

Overview – violence and WASH

Why should we be considering violence when working on WASH programming and service provision? This is a question for WASH professionals (who are not protection professionals) and for professionals who work in the areas of protection, gender and GBV (who may not have specifically worked in the WASH sector).

WASH programming that does not consider safety can exacerbate the vulnerabilities of women and girls, and sometimes men and boys and people of other sexual and gender identities as well as other marginalised groups. Vulnerabilities to violence can have a significant impact on the access of women and girls to adequate water, sanitation and hygiene.⁴

This can be for the following reasons:

- In both urban and rural contexts, girls and women regularly face increased risk of harassment when defecating in the open. They may delay drinking and eating in order to wait until nightfall to relieve themselves, because of the feeling of shame and risks to their dignity if they are seen defecating in the daylight. This exposes them to further risk.



Petra Röhr-Rouendaal / WASH Cluster Visual Aids Library

- Given the taboos around defecation and menstruation, and the frequent lack of privacy in internally displaced or refugee camps (including latrines and bathing units that are not gender segregated, are too close to male facilities or do not provide privacy or have locks), women and girls may also prefer to go to the toilet or use bathing units and other WASH facilities under the cover of darkness.
- Girls and in some cases boys may be vulnerable to attack and rape when using school or other public toilets, and this fear may prevent them from using such facilities.
- As many of the responsibilities relating to WASH are socially allocated to women or children, such as collecting water, they risk being blamed for lack of access to water in the household. This may contribute to increased tensions between husband and wife, particularly in areas of water scarcity, which may lead to violence.
- Where improved water supplies are unavailable, women, girls and boys may have to walk long distances to collect water for drinking, cooking or laundry (or to find a water source such as a river



Annina Bornstein / Independent

for laundry). Walking to remote locations or using WASH facilities after dark puts women, girls and boys at risk of harassment, sexual assault and rape. This can result in fear and stress, which can undermine mental health. In the case of rape, it can also lead to depression, being accused of infidelity by husbands, being disowned by families or being mocked by other community members. Additionally, it can lead to unwanted pregnancies or sexually transmitted infections.

- Where women and children have to queue for extended time periods at waterpoints, this can lead to fights with other service users or 'punishment' for their late return home. Children, particularly girls and orphaned children with foster families, are usually expected to collect water and hence may be particularly at risk. If men are bathing at water points this can also be intimidating for women and girls.
- In conflict situations, men and boys may also be vulnerable to abduction or death when accessing waterpoints outside the boundaries of a camp. Boys may be vulnerable to rape in some contexts.
- Conflicts may occur between host and displaced communities over water use, with women and children often being the targets of these conflicts due to their usual allocated responsibility for water collection.
- As WASH programmes seek to improve gender equality, women may take on what are perceived to be traditionally male roles, such as being part of a WASH committee or accepting a paid job (e.g. pump mechanic). As a result, they may face emotional (psychological) abuse, such as being excluded from relevant meetings, being bullied or victimised, or they may be the object of scorn by community members who do not appreciate their willingness to take on a new role. They may even face physical violence. Yet the involvement of women as well as men will help to ensure that such programmes are responsive to the needs of women and girls, and also contributes to improving the quality, effectiveness and sustainability of services.
- Staff within WASH organisations may themselves be the perpetrators of – or face – violence, because of their gender. In some contexts, female professionals training for or working in the WASH sector may need to fend off sexual advances that are demanded in return for better grades, jobs or promotion. Where gender power differences are particularly stark, women may find their views are not respected, may be ignored or pro-actively undermined, or they may be subjected to negative gossip implying sexual liaisons, if a male colleague or line manager praises their work.
- At the other end of the spectrum, staff members who control the distribution of non-food items and the use of facilities may abuse their power



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by demanding sexual favours from vulnerable individuals.

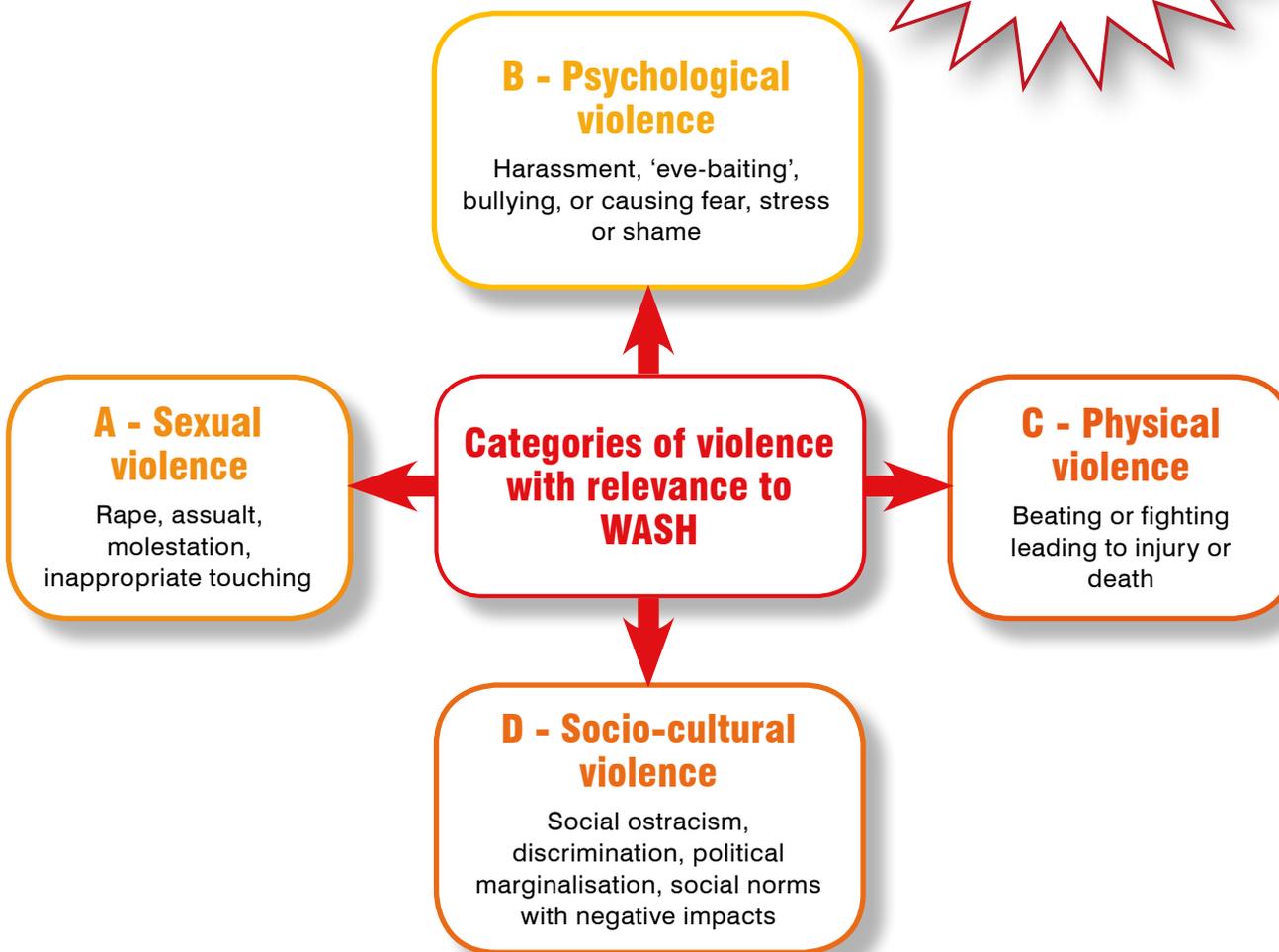
- WASH professionals working at the community level in conflict-affected areas or where violence is particularly high, can sometimes be the first point of contact for people who have experienced violence, even though they are not protection or GBV specialists.

It should be noted that there are few targeted studies looking specifically at violence linked to WASH, and hence few studies are available which have attempted to quantify the scale of the problem. However, as can be seen from [TS1](#), examples of the vulnerabilities to violence above have been found in a wide range of publications and across a wide range of contexts. Where limited data does exist,⁵ it is noted that perceptions of violence and fear of violence when using public toilets, for example, are often higher than the level of reported incidents. This would be expected, as one event of violence can lead to many people becoming fearful of violence occurring. The toilet is also a location where users are particularly vulnerable, because they have to remove their clothing and undertake an action that is often considered shameful. This discrepancy, which may also partly be due to the tendency to under-report actual incidents of violence / abuse due to the associated shame and stigma associated with it, is useful to understand when working with women, girls, men and boys on how to improve facilities to reduce vulnerabilities to violence and fear of the same.

Wider societal norms, practices and power dynamics intersect with the work that we do in sanitation, water and hygiene. Therefore, as professionals, it is critical for us to understand how such power dynamics can contribute to violence, what we can do to minimise vulnerabilities, and who can help when incidents do occur. Considering violence and WASH is an important part of quality WASH programming.

Categories of violence with relevance to WASH

For case studies highlighting examples of violence and WASH, refer to [TS1](#)



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Examples of violence and WASH

A – Sexual violence

Sudan⁶: In West Darfur, between October 2004 and February 2005, Médecins sans Frontières (MSF) health clinics treated 297 rape victims, 99 per cent of whom were women. Almost 90 per cent said that their rape occurred outside a populated village, and 82 per cent were raped while pursuing ordinary daily activities such as searching for firewood or thatch, working in their fields, while fetching water from river beds or travelling to the market.

Solomon Islands⁷: *“The two men were standing by the beach when I finished [relieving myself in the sea]. I recognised them immediately from their voices. I knew they were drunk, because I saw them drinking in a dilapidated house close to the road in the early evening. They came and one of them grabbed my arm and one closed his hand over my mouth. They held me down and took my clothes off and raped me. They were very violent and I had bruises all over my body. I wanted to die desperately and I was crying and crying, thinking of my children. After they raped me, they warned me that if I told anyone they would cut me up. I was so afraid, but couldn’t do anything. I see them around the settlement, but I wouldn’t dare tell the police”*

Uganda⁸: Much sex is what social scientists call ‘transactional’. Young women from all but the wealthiest families are under constant pressure to trade sex for high school tuition, for grades, for food for their siblings, even for bus fares. Ms Atwongyeire described a poor girl who “found a sugar daddy”, because she needed sanitary pads so her classmates would not tease her.

South Africa⁹: *“Sometimes they rape the children in the toilet. A boy rapes a boy in the toilet. A big boy rapes a small boy in the toilet. Usually it is after school”* (boys 10–12); *“In our school men from outside hide themselves in the toilet and they come and catch you and rape you and you will go to the school crying”* (girls 10–12).



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B – Psychological violence

Tanzania¹⁰: A woman and a man were selected from a rural village to attend a training on manual drilling in a neighbouring district. The woman attended the training and participated fully. She was the only woman on the training, and when she returned to her village she had to face unpleasant rumours that she had had sexual relations with men while she was away.

India¹¹: Women and girls are subject to sexual harassment, assault and abuse in public service sites, as these are poorly designed and maintained. Boys and men stare, peep, hang out and harass women and girls in nearby toilet complexes. They are afraid of collecting at certain waterpoints due to hostile and unsafe environments. Poor drainage and piles of solid waste narrow paths and lead to increased incidents of boys/men brushing past women/girls when walking along them.

Ethiopia¹²: Somali adolescent girls said they fear – and many have faced – all forms of verbal, psychological, physical and sexual violence during the day and night. During the day, they fear harassment and attack by “hyenas, lions, snakes... and men”, particularly when collecting water and firewood.



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C – Physical violence

Pacific Islands¹³: When women request assistance from their husbands to fetch water, often their requests are refused and at times men responded to these requests with violence against their wives: *“My wife used to tell me to get some water. I would say it’s too much work and I would get angry; we would fight and I would hit her.”*

Ethiopia¹⁴: Violence related to water scarcity such as: a) Domestic disputes: *“If he can’t wash his face and feet, he will beat me”*; b) Disagreements over priority in access to water: *“We fight each other in the water queue”*; and c) *“Loans of water to/ from neighbours; accusations of theft of water by neighbours”*.

Southern Africa: Experiences shared by children include girls being beaten when trying to collect water from wells used by local residents, and children being the focus of verbal abuse or being beaten by adults (including women) who are unwilling to allow the children to collect water before them.

Angola¹⁵: *“At the river we are beaten by the owners of the wells, the women. They shout at us: ‘Why didn’t you come with your own wells from Zambia?’ They beat us with hands, but they also beat us with bottles and sticks”* (girls 13–18); Malawi: *“Someone will say I have to get water before you ... even if it is your turn to get water, an adult will come and tell you he has to get the water and you denying will result in you being beaten”* (girls 10–13).

Zambia¹⁶: A woman who was a team leader in a large ‘food-for-work’ programme in an urban infrastructure project in Zambia (roads, drainage, toilets, solid waste management) returned home late from work. Her husband was not happy and beat her badly. Another woman was promoted to the paid position of assistant technician. She was very badly beaten by a male candidate who had applied for the same post and was unhappy that a woman had got the job over him.



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D – Socio-cultural violence

India¹⁷: Research undertaken with 10,000 Dalit¹⁸ households across five states - Uttar Pradesh, Andhra Pradesh, Madhya Pradesh and Bihar - found that Dalit women face multiple forms of violence in relation to accessing WASH. It identified that women from other castes were the most likely perpetrators of discrimination or violence against Dalit women, then same caste men and then other caste men. Violence linked to water collection reported varied from abusive language, vulgar moments, sexual harassment, scolding / threats and physical violence. Problems faced due to the delay in fetching water included: physical violence by family members; scolding by family members; and that small children remain alone at home for long periods of time and risk facing accidents. Dalit women also face a range of problems by not having toilets in their premises. These include humiliation and insults; sexual harassment; health problems; painful situations during illness, particularly for stomach-related diseases; risk of accidents when defecating on roads or railway tracks; risk of snake and insect bites; risk of attack by wild animals; and difficulties and pain during their menstrual cycle.

Slovenia¹⁹: Following her mission to Slovenia on 28 May 2010, the UN independent expert on human rights obligations related to safe drinking water and sanitation for marginalised Roma communities issued a statement saying: *“The consequences of this lack of access to water and sanitation are devastating for these communities”*. She also said: *“The implications of the lack of access to water and sanitation for hygiene are particularly serious.*

Many people explained how their children went to school, but eventually dropped out because they were ashamed of not being able to wash and were therefore teased by other schoolchildren about their odour. Similarly, adults faced difficulties in finding work when they had no way of maintaining minimum standards of hygiene. Women face particular issues when they are menstruating, and those interviewed expressed a feeling of shame for the conditions in which they had to practice their menstrual hygiene.”

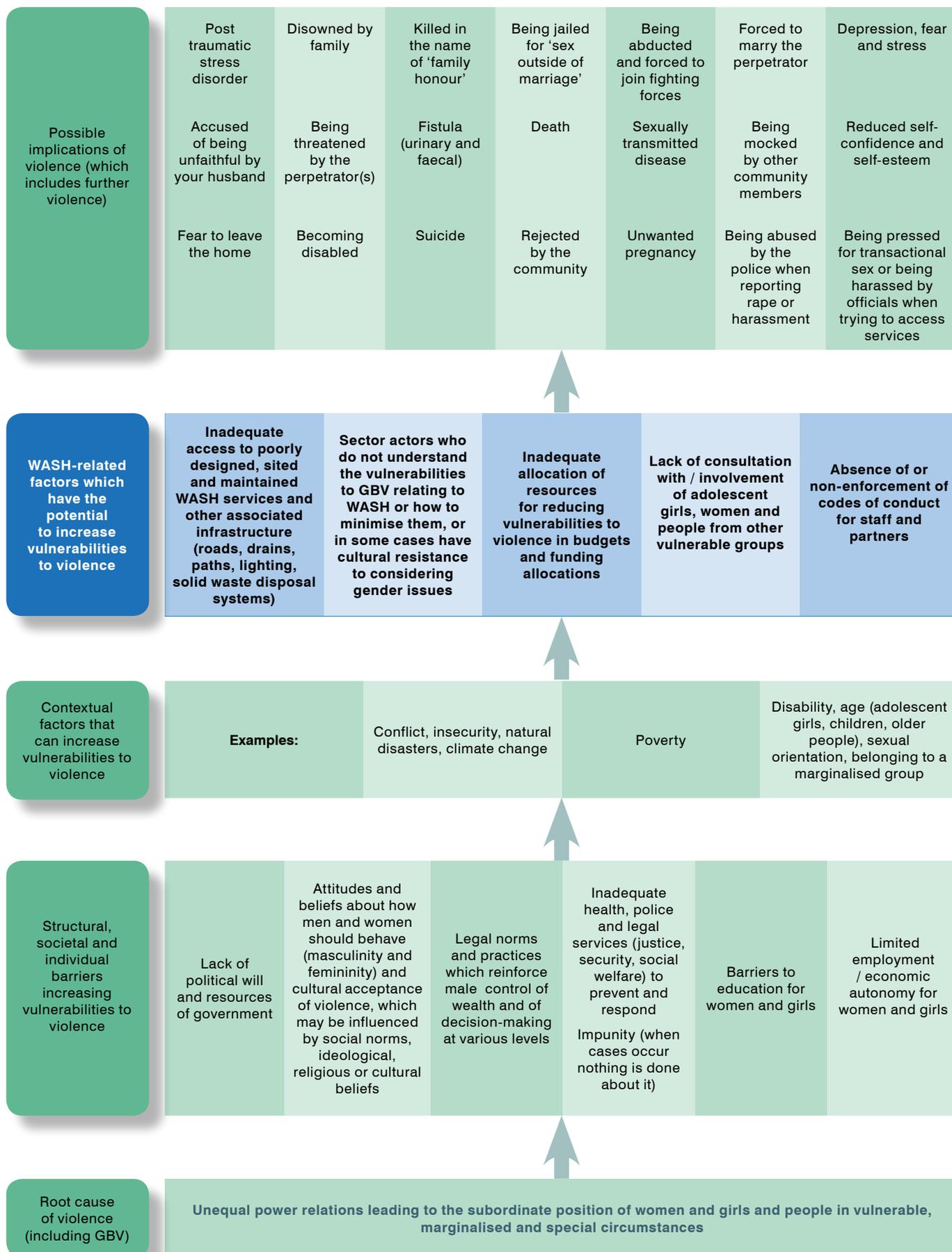
Uganda²⁰: Traditional norms and stereotypes deem it shameful, demeaning, ‘unmanly’ and unusual for a man to collect water, especially on a daily basis. Men ridicule other male water fetchers, saying they may have been ‘charmed’ by their partners to be submissive.

India²¹: ‘Scavenging’ is the practice of manual cleaning of human excreta from service/dry latrines. It is a caste-based profession/livelihood, which is handed down as a legacy from one generation to the next. The scavengers who undertake this practice as their employment are mostly women; they crawl into the dry latrines and collect the human excreta with their bare hands, carry it as a head-load in a container to dispose of it, often with the muck trickling down over their face and body. Passers-by avoid such persons. If a scavenger comes in close proximity, he or she is showered with a hail of abuse. They are the most oppressed and suppressed class of Indian society – hated, ostracised, vilified and avoided by all other castes and classes.



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Overview of the causes and implications of violence (including GBV) with relevance to WASH



Questions and concerns relating to violence and WASH²²

The following are examples of questions or concerns that may occur when discussing the need for WASH actors to respond to violence through their work.

“Does poor access to WASH actually cause violence?”

Poor access to WASH services does not in itself cause violence, but *increases people’s vulnerabilities* to violence. Gender-based violence is a life-threatening public health and human rights issue. It reflects an imbalance in power in society, and the perception that women are subordinate²³ to men. Some forms of cultural identity or particular ideological or religious beliefs may also play a part in patterns of extreme gender inequality, making women and girls particularly vulnerable to violence. See the diagram on the previous page, which highlights the various factors that contribute to increased vulnerabilities to violence and some of the implications.

“Why are we always expected to consider women and girls; what about men and boys, don’t they have rights too?”

Gender is often mistakenly thought to relate only to girls and women, when it is in fact about women, girls, boys and men, and people of other sexual and gender identities, and their inter-relationships. The term also refers to their specific needs, concerns and capacities, as well as their access to decision-making and resources. While boys and men can experience violence, it affects many more women and girls because they usually hold less power than men and boys and face more discrimination.



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Adolescent girls face particular vulnerabilities to violence, as they may have less knowledge on the risks and hold even less power than adult women, but may be seen as ready for sex due to their maturing bodies. Men and boys may be more vulnerable to certain types of violence, such as abduction or death in armed conflict situations, whereas women and girls are often more vulnerable to harassment, rape and other sexual assault, as well as the fear of assault. Boys and men can also be vulnerable to rape in some contexts, including when boys use school or other institutional toilets. It is understood that sexual assault of men and boys is currently hugely under-reported.

Girls and boys can both face gender-discrimination, but girls encounter a wider range of social and cultural prejudices that deny their rights. In general women and girls have fewer opportunities, lower status, less power and experience more severe kinds of discrimination in their lives than men and boys.

It is important to consider the vulnerabilities relating to women, girls, boys and men and to involve men and boys in considering how to reduce violence. If we don’t, we may overlook the experiences of boys and men, as well as the positive contributions they can make to improving gender equality and reducing violence.

A reduction in violence also has a positive impact on the community and family units, and will contribute to the overall success of WASH interventions.

“Surely protection is the job of a protection specialist, not a manager, engineer or hygiene promoter?”

Gender and violence including GBV are cross-cutting issues. They affect the work that we do; and the work that we do will also impact on vulnerabilities to violence. The challenges of gender discrimination and violence cannot be tackled by sectors working

in isolation. Every sector has a responsibility to play their part in ensuring safe environments and access to safe basic services for everyone, and in giving women, girls, boys and men a voice in project design and implementation. As WASH actors our role is not the same as that of a protection or violence specialist, but we have a duty to ensure that we 'do no harm', as well as contributing to the safety, dignity and development of the people we are seeking to support. We need to co-ordinate and collaborate with other sectors to ensure that we can do this.

"I don't feel confident to discuss violence in my work, as this is interfering in the local culture and traditions and will cause people to become angry"

We can all do something, however small, to promote gender equality and reduce vulnerabilities to violence through our work. We all have positive and negative personal experiences of the impact of gender in our lives, so we should be able to talk confidently from experience to challenge gender-based discrimination. We should work to the best of our abilities to advocate for the rights of safe access to WASH for all, as part of our programmes.

Programming for gender equality does not necessarily require a lot of expertise and extra resources, although providing training to build confidence and competence is advised. This toolkit aims to contribute to building awareness and to help practitioners feel more confident and better able to identify where further capacity building or training is needed.

Small measures, such as making sure that women and adolescent girls are involved in the WASH programme and that their opinions about the design and siting of facilities are incorporated into the programme design, can be important steps towards gender equality and reducing violence. It is also important that we do not work alone on these issues; we should talk with colleagues and with those working in other sectors to share experiences, tips and information. Women



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and girls, especially those who have had to adapt to dangerous or resource-scarce environments, are already experts when it comes to the safety of themselves and their families. Involving women and girls as well as men and boys in designing programmes will contribute to ensuring appropriate strategies are developed.

There is also often a perception that gender issues are too complicated and culturally sensitive to be addressed by non-experts or those who aren't local to the area. Resistance within communities and within social and political structures can strengthen the feeling that gender is a difficult and politicised issue. WASH practitioners may be reluctant to challenge gender norms and GBV (particularly issues such as sexual and domestic violence), because they don't want to be seen as interfering, culturally insensitive or imposing Western values. However, if we look more closely at what is happening in any society, many women, girls and people from marginalised groups are already working to overcome such problems, often in the face of much resistance. Power dynamics change in all societies across time, with or without outside 'interference'.

If we fail to support those who are in a subordinate position, we may be excluding the most vulnerable from accessing WASH services safely and undermining the goals of our programme.

Reluctance to engage in such issues can also be linked to concerns about security. Addressing human rights and especially women's rights can be highly sensitive, potentially building resentment or even hostility within the local population. However, working closely with communities and with those who are already working on such issues, and building trust can help to identify the limits of what is possible in any given situation.

Gender-responsive WASH is a critical, protective intervention, but it must be accompanied by an understanding of the cultural context. WASH practitioners should be aware of local beliefs and customs and promote dialogue and participation of all groups in the planning, implementation, monitoring and evaluation of any interventions. We should also speak in a language that is well understood by the community and use words that are culturally acceptable. This will not only improve the quality and efficiency of the programmes, but will also ensure that sensitive issues are addressed in ways that are culturally acceptable in the local context.

"Violence is mainly an issue in emergency contexts, so why are we expected to consider it in development programmes?"

The scale and degree of violence may increase dramatically in conflict situations²⁴ when the understanding of what it means to be a man (masculinity) becomes militarised, undermined or

challenged, but violence is a problem that occurs in every country and almost every society around the world.²⁵ Girls may face the risk of violence from their teachers and peers in and on their way to school; women may face domestic violence from their husbands or partners; and boys and girls may face different forms of physical violence relating to their gender from their elders or peers in all contexts. People who are LGBTI may be vulnerable to violence because of their gender or sexual identity (see [TS6](#) for further information). As violence is such a taboo subject, it can be less visible in the development context, whereas in emergency contexts it can be exacerbated and sometimes harder to hide. Hence it is important that we consider and respond to vulnerabilities to violence in all the contexts in which we work.

“Do all societies and groups within societies face vulnerabilities to violence, including GBV?”

Wherever differences in power exist between individuals or groups of people there will be a risk of the occurrence of violence, including GBV when the violence is due to power differences between males and females. Violence occurs in all strata of society, including from lower- to higher-income families and communities.

However, within societies some people may be more vulnerable to violence than others. For example, this may be due to their ethnic group, age, caste, livelihood base, if they have a disability or because of their gender or sexual identity – such as for people who are LGBTI.

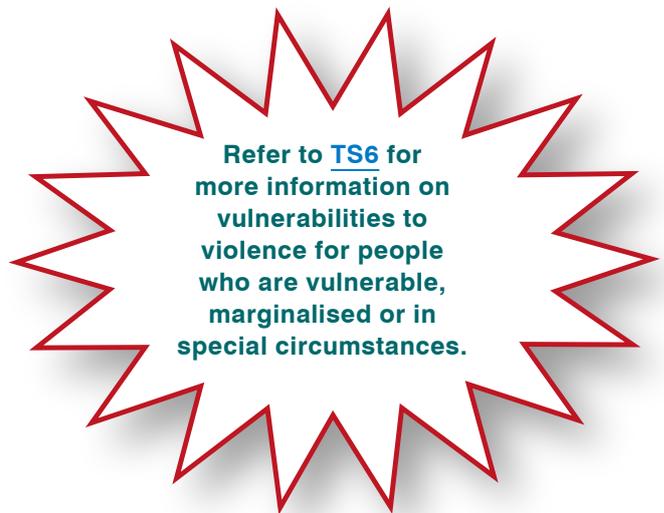
Vulnerabilities to violence are likely to be heightened by the ‘double jeopardy’ of being in a position of lower power because of gender, and also because of the person’s marginalised position in society. For example, a woman who is disabled is likely to face discrimination and be at risk of violence because she is female as well



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as because she has a disability. An elderly woman with a disability faces triple vulnerabilities, because she is old, has a disability and because she is a woman.

It is important for all actors to consider how to ensure that our WASH programmes are inclusive and to consider the needs of those most likely to face discrimination and violence. For those working specifically with people from marginalised groups, it is also important to consider their WASH needs to reduce vulnerabilities to violence.



“Violence does not happen in our country/ society, because our religious beliefs/culture do not allow it”

Sometimes the teachings of a religion or the traditions or beliefs of a society may be used as the rationale to state that *‘it is not possible that violence occurs in our society’*. Both highly educated professionals and those with little formal education can make such assertions. Issues relating to human rights and particularly to women’s rights are often sensitive issues, surrounded by taboos and shame and influenced by our own gender-related experiences and perspectives on life.

It may indeed be the case that originally religious teachings or traditional beliefs or societal traditions promoted harmonious relationships and non-violence. However, the reality is that not everybody follows the teachings or norms fully, while teachings and norms are interpreted differently in different places. Behaviours also change over time. Additionally, men and women may perceive some teachings, traditions or norms differently as being positive or harmful. Some teachings and traditions or norms that equate to violence can also be seen as socially acceptable or even desirable (such as a husband beating his wife), by men and sometimes even by women. Violence including GBV occurs in almost all societies, although it may take different forms.

“I’d rather just focus on the technical aspects of the programme, as this is simpler”

The technical elements of a programme, such as installing a waterpoint closer to a village, have potentially positive impacts in terms of reducing vulnerabilities to violence, but only if those at risk are consulted first. It cannot be assumed that our technical decisions will be acceptable or appropriate in every situation. Care will, however, be needed to ensure that consultation is undertaken in a way that allows participants to share their views confidently, which in some contexts will require separate consultations with men and women and then a joint reflection together on the conclusions.

It is our duty as development and humanitarian actors and our professional responsibility to ensure that we both contribute to sustainable development and *do no harm*. Unless we consider gender relations and power differences between groups, and unless we consider the vulnerabilities to violence that some groups may face, we may inadvertently contribute to further marginalisation of these groups and an increase in their vulnerabilities to violence.

Mainstreaming gender and violence into our work may appear daunting at first. However, once we understand the basics such mainstreaming will become a normal way to do things, and will help to ensure more equal benefits are derived by all the different groups in society rather than by just some of them.

A range of guidance materials is available on gender mainstreaming more generally, and many organisations have gender policies. *This toolkit is not aiming to replicate or replace this guidance, but to raise the profile and understanding of violence and WASH so that it can be more effectively considered and responded to as part of the mainstreaming process.*

Human rights, violence and WASH

Vulnerabilities to violence related to WASH can prevent girls, women and sometimes boys and men from achieving international rights – bound in international human rights law, international humanitarian law and refugee law.²⁶ These rights include:

- Right to water and sanitation
- Rights to life, liberty and security
- Rights to equality between men and women and to non-discrimination
- Rights to a standard of living and education
- Rights to protection from all forms of violence, sexual exploitation and abuse
- Rights to enjoy the best attainable state of physical, mental and spiritual health

Understanding how violence related to WASH impacts on a range of human rights is important for advocacy, to encourage action on and for the increased allocation of resources to reduce vulnerabilities to violence related to WASH.



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See [TS2](#). This has links to a number of videos that highlight the vulnerabilities to violence related to WASH. In particular, start with [Video TS2-A-1 ‘As safe as toilets?’](#) which introduces different types of violence that can occur related to WASH. It also helps us to consider whether as WASH actors taking account of violence is part of our responsibilities?

For information on financing related to vulnerability and WASH, refer to [BN3](#)

For clauses from the international protocols, conventions and agreements with relevance to violence and WASH, refer to [TS7](#)

International instruments with particular relevance to violence, gender and WASH

Instruments that are legally binding to the signatories:

[TS7-A-1](#) – International Covenant on Economic, Social and Cultural Rights, adopted 1966 (entered into force 1976)

[TS7-A-2](#) – Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted 1979 (entered into force 1981)

[TS7-A-3](#) – Convention on the Rights of the Child, adopted 1989 (entered into force 1990)

[TS7-A-4](#) – Convention on the Rights of Persons with Disabilities and Optional Protocol, adopted 2006 (entered into force 2008)

[TS7-A-5](#) – Geneva Convention (IV) relative to the Protection of Civilian Persons in Time of War, 1949 and Additional Protocols I (1977) and II (1977)

[TS7-A-6](#) – UN Security Council Resolution 1325 on the protection of women and girls in conflict situations, 2000

Instruments that are not legally binding:

[TS7-B-1](#) – Universal Declaration of Human Rights, 1948

[TS7-B-2](#) – Beijing Protocol for Action, 1995

[TS7-B-3](#) – UN Secretary-General's Bulletin, Special Measures for the Protection from Sexual Exploitation and Sexual Abuse, 2003

[TS7-B-4](#) – UN Declaration on the Elimination of Violence Against Women, 1993; and Elimination on All Forms of Violence Against Women... 2003

[TS7-B-5](#) – United Nations Millennium Declaration, 2000

Regional documents of relevance:

[TS7-C-1](#) – Organisation of African Unity, The African Charter on the Rights and Welfare of the Child, 1990 (entered into force 1999)

[TS7-C-2](#) – Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa, 1995

Key protection standards of relevance:

[TS7-D-1](#) – International Committee of the Red Cross (ICRC) Professional Standards for Protection Work (good practice guidance)

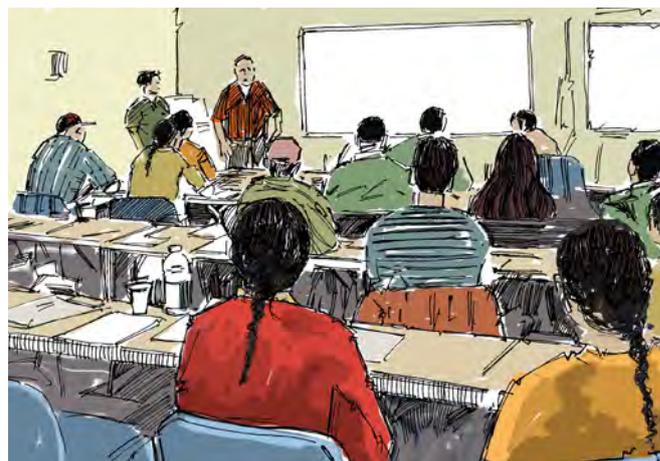
Advocacy and awareness raising on violence and WASH

Advocacy

'Advocacy means taking action to bring about the change you are seeking. Therefore, advocacy must necessarily take place in a particular context and be aimed at a particular target.'

*It might be that your advocacy work is targeted at changing national, or even international, policy and practice. **But it can also take place in a very local context too;** it can entail empowering and enabling individuals and local communities to take action for themselves to achieve change.'*

(WaterAid, 2007, Advocacy Source Book)



Rod Shaw / WEDC, Loughborough University

Increased attention is needed through *advocacy and awareness raising* on the issue of vulnerabilities to violence and WASH. See the table that follows on the purpose of advocacy and awareness raising on this issue to different target groups.

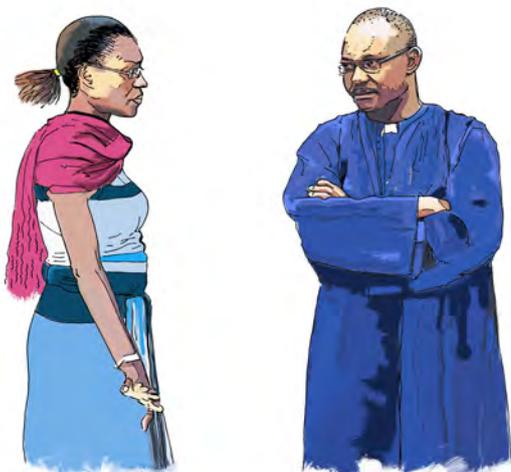
Purpose of advocacy and awareness on violence related to WASH

| Target group | Purpose of advocacy and awareness raising | Advocacy messages |
|---|--|---|
| WASH sector professionals | Increase understanding of the issues and what we can do about them. This includes for policymakers, management, implementers (from all professional backgrounds such as engineers, technicians, hygiene promotion and social mobilisation staff) and human resource, finance, and monitoring and evaluation specialists, as well as education professionals and trainers for the sector. | <ol style="list-style-type: none"> 1. We have a duty of care and a professional responsibility to do no harm and to ensure quality programming by reducing vulnerabilities to violence related to WASH. 2. We have the capacity, through modifying the way we work and the existing methodologies we use, to reduce vulnerabilities to violence related to WASH. 3. It is critical to involve adolescent girls and women as well as men and boys in each stage of the project cycle, as well as people from vulnerable or marginalised groups – particularly to ensure that safety issues are considered and responded to. 4. Institutional commitment is key – our organisations should have a code of conduct, policies for protection, gender and inclusion, confidential reporting processes and a monitoring system which includes vulnerabilities to violence. 5. Supporting women and staff from minority groups in their roles can contribute to retention, a happier and more effective workforce and equitable programmes. |
| Specialists working in protection, gender, GBV, health, education, logistics and other sectors | Increase the understanding of the issues linked to violence and WASH, and prompt ideas to encourage action. | <ol style="list-style-type: none"> 1. Poor access to WASH facilities can lead to increased vulnerabilities to violence, while good access to WASH services can reduce vulnerabilities. 2. It is important to consider WASH in broader GBV, protection, health and education programmes. 3. Closer collaboration between sectors can help WASH professionals build their capacities in protection, and also provide opportunities to share information on protection-related services with communities. |

... continued

Purpose of advocacy and awareness on violence related to WASH

| Target group | Purpose of advocacy and awareness raising | Advocacy messages |
|--|---|---|
| <p>Community leaders, school teachers, health professionals, religious leaders, community groups and other interested parties</p> | <p>Increase awareness of the vulnerabilities at community level and what can be done to reduce vulnerabilities to violence linked to WASH, so empowering and enabling community members to take action themselves to improve the situation.</p> | <ol style="list-style-type: none"> 1. Women and girls, our sisters, daughters and wives, may face violence when trying to access WASH facilities – how can we reduce these vulnerabilities? 2. Spending money on building a toilet not only protects a family's health, but also their dignity and safety. 3. Men, women, boys and girls need to work together to undertake water, sanitation and hygiene tasks and to reduce vulnerabilities to violence. 4. We should ask if women and girls feel safe using water and sanitation facilities. No one should fear going to collect water or using a toilet. 5. We should ask for help from someone we trust if we have been subjected to any form of violence, or if we ourselves are violent towards others. 6. Girls should have separate, clean and safe toilets at school. |
| <p>Governments and donors</p> | <p>Increase the availability of funds: while many WASH programmes can be adapted to reduce vulnerabilities to violence with existing finance, increased funding may be required to support training and provide additional resources.</p> | <ol style="list-style-type: none"> 1. Funds should be specifically allocated for reducing vulnerabilities to violence related to WASH – for good practices in programming. 2. There is a need to ensure that funding is available to ensure adequate support for women and minority groups in the workforce. 3. It is important to include in funding assessment criteria whether programmes have considered and been designed for responses to reduce violence related to WASH. 4. Using the 'gender marker' tool for the assessment of performance on gender mainstreaming will encourage organisations to take gender, including issues around vulnerabilities to violence, more seriously and to give these issues the due diligence they deserve. |



Rod Shaw / WEDC, Loughborough University

Petra Röhr-Rouendaal / WASH Cluster Visual Aids Library

Advocacy efforts can be specifically targeted on this issue. For example:

- WaterAid and the Gender and Development Network submission to the International Development Committee (IDC) Inquiry of the UK Government on violence against women and girls in 2013. This led to violence linked to WASH being included in the IDC report (refer to [TS3-H-5](#)).
- A campaign video by WaterAid called '1 in 3', which highlighted in a high-income context the indignities faced by women and girls in lower-income countries because of their not having access to a toilet, including harassment (refer to [TS2-A-3](#)).

Advocacy can also be undertaken by integrating this issue into wider advocacy efforts, such as those related to meeting the right to water and sanitation or related to equity and inclusion. For example, violence and WASH has been integrated in a variety of ways into broader campaigns on:

- Access to water and sanitation (WSSCC) (refer to [TS3-H-1](#));
- Stopping violence against girls in schools (ActionAid) (refer to [TS3-H-2](#));
- Integrating women's safety into urban services (Women in Cities International, Jagori and the International Development Research Centre [IDRC]) (refer to [TS3-H-3](#)); and
- Preventing gender-based violence in internally displaced persons camps (refer to [TS3-E-3](#)).

A wide range of methodologies can be used for advocacy and awareness raising on violence and WASH depending on the target group – whether a global, national, local or community-level focus is required.

[TS4](#) provides a range of tools that can be used for awareness raising within communities.

In contexts of high violence and GBV, campaigns have been undertaken responding to and preventing violence using mass communication methods. For example, in Haiti the International Federation of Red Cross and Red Crescent Societies with the Haitian Red Cross used radio station phone-ins and discussion, broadcast educational spots from Haitian buses using loud speakers and sent out mobile phone messages, as part of a campaign to prevent violence and let people who have experienced violence know where they can get help.²⁷

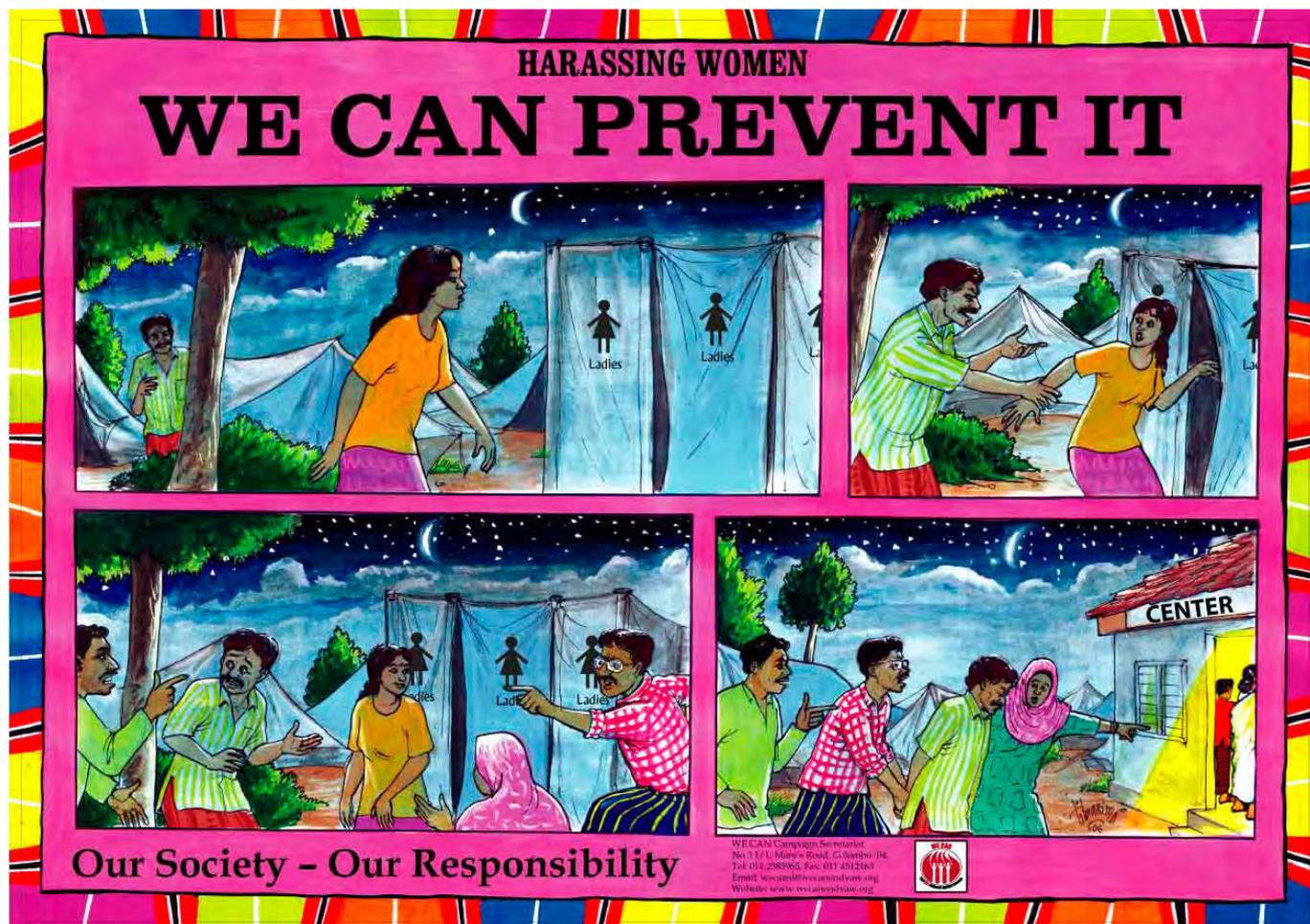
This was not a WASH-specific exercise and should only be undertaken where protection specialists are involved in the design of the programme. Yet it highlights the variety of ways in which information can be shared on violence-related issues.

The top poster features two young girls in blue school uniforms standing in front of a doorway. The text on the poster reads: "I should have separate, clean, and safe toilet facilities at school." Below this, it says "Stop Violence Against Girls in School! Make Girls' Rights to Education a Reality!". The ActionAid logo is in the top right corner, and logos for the UK Government and Lottery Funded are at the bottom.

The bottom poster is a blue square with a white border. It contains a black silhouette of a person climbing a vertical post next to a black silhouette of a woman. Below the silhouettes, the text reads: "In some countries women risk rape when going to the toilet". At the bottom, it says "Join the WASH campaign at www.wsscc.org" and includes the WASH logo.

ActionAid

Water Supply and Sanitation Collaborative Council



Poster developed and used in internally displaced persons camps in Batticaloa Area, Sri Lanka / We Can Campaign

For further details on the examples above of advocacy undertaken on violence and WASH, refer to [TS3-H](#)

For the WaterAid campaign video '1 in 3' on implications for women and girls of not having access to sanitation, refer to [TS2](#), video [TS2-A-3](#)

Principles for good practice in reducing violence linked to WASH

The following figure provides an overview of the principles for good practice in policy, programming and human resource management.

Refer to the separate [checklist for examples of actions that correspond to each principle](#), and also an explanation on how the actions potentially reduce violence linked to WASH.

Principles for reducing vulnerabilities to violence linked to WASH through improved programming and institutional commitment

Principle 1. Institutionalise the requirement to analyse and respond to vulnerabilities to violence in WASH-related policies, strategies, plans, budgets and systems (human resource management and M&E) – refer to [BN3](#) for further information

Principle 2. Build the capacity of staff and partners to understand the problem of violence related to WASH and what their responsibilities are in relation to this issue – refer to [BN3](#) for further information

Principle 3. Make links with protection, gender and GBV specialists to assist in improving programmes and responding to challenges faced – refer to [BN4](#) for further information

Principle 4. Consider possible vulnerabilities to violence linked to WASH, integrate responses into all stages of WASH programming/service delivery

Principle 5. Adapt existing participatory tools and involve women, men, girls and boys in the process of identifying the risks and identifying solutions, allowing women and adolescent girls to express their views separately

Principle 6. Pay particular attention to considering the safety of people who are in vulnerable, marginalised or special circumstances when accessing WASH services

Principle 7. Build the self-esteem and self-worth of all, but with particular attention on women and adolescent girls, linking to existing groups and networks to provide support and also to help respond to backlash

Principle 8. Ensure that community members have adequate information on safety linked to WASH and that community feedback processes are built into programmes

Principle 9. Ensure that WASH facilities are designed, constructed and managed in ways that reduce vulnerabilities to violence

Principle 10. Pay particular attention to transparency in processes where non-food items are distributed in humanitarian contexts

For actions that have the potential to reduce vulnerabilities to violence – see the [Checklist](#)

For further details on the principles and associated actions with potential to reduce vulnerabilities to violence, refer to the stand-alone [Checklist](#)

For further details on the case studies below and more case studies highlighting examples of good practice in programming, refer to [TS3](#)

Principles for good practice in policy, human resources management, financing and monitoring and evaluation are covered in [BN3](#)



Annina Bornstein / Independent

Examples of good practice in programming

Integrating women's safety concerns into urban services, India²⁸

(TS3-A-1)

Efforts were made to integrate women's safety concerns into urban services in Delhi by Jagori, Women in Cities International and ActionAid, India and partners. They worked with women, men and adolescent/teenage girls and boys to investigate the security concerns of each group, and supported community members to engage with the authorities to look for solutions.

The process of investigating safety issues included a mapping of services and identification of problem areas, focus group discussions, a safety audit walk and in-depth interviews with women.

This initial learning was followed by a capacity building programme to develop a core team of community members (women and female and male youth), who were then able to mobilise the community and local government.

The capacity building efforts aimed to build self-esteem, better abilities to challenge power relations and promote leadership and learning from other community-led interventions.

The male and female youth also prepared a radio programme based on interviews with local people. This was used to promote discussions with groups of community members in the vicinity to increase understanding and encourage changes in behaviours.



Kiloran Benn O'Leary / Independent

Involving adolescent girls in assessing safety²⁹

(TS3-A-2)

The picture below shows adolescent girls participating in Plan Peru's Safer Cities workshops to identify violence-related problems and how young people feel about insecurities in their communities. This involved the girls undertaking a range of exercises including social cartography (mapping), development of girls' opportunity stars and girls' safety walks. The workshops lead to girls identifying priority issues which they would like to be addressed and their recommendations.



Plan International

Establishing Women's WASH Platforms, Bangladesh³⁰

(TS3-C-2)

The project supported groups of women to address their specific needs for WASH services in flood-prone areas of Bangladesh.

The women identified problems, initiated schemes, purchased materials, hired masons and managed the implementation process. As well as responding to some of their problems, including incidences of GBV, women's involvement in the project has also increased their confidence and capacity to contribute to community activities.

The support and solidarity offered by the involvement of women's groups in WASH programmes also offers an opportunity for women to discuss violence and WASH-related issues in a safe space, and to initiate solutions to reduce vulnerabilities to violence.

Improving linkages between WASH and protection actors, Democratic Republic of the Congo (DRC)³¹

(TS3-B-1)

An integrated community-based WASH programme implemented by Programme de Promotion de Soins Santé Primaires in Eastern DRC includes health, WASH and protection elements. Separate WASH and protection committees are established and have a role in making recommendations on reducing vulnerabilities to violence and WASH and in monitoring facilities.

Specific changes to the design of springs and their surroundings were made, such as: piping springs into villages wherever possible; fencing springs; clearing bushes and trees along paths to reduce places where attackers can wait for those collecting water; and designing a second entrance to the spring collection point to allow for quick access if someone is attacked.

Monitoring tools have been developed which help programme teams and partners ensure that they are considering protection concerns throughout the project process.

Linking protection and WASH, Yemen, South Sudan and the Democratic Republic of the Congo³²

(TS3-B-2)

Oxfam has been exploring the potential for community-level WASH actors to provide access to information on GBV-related services offered by the protection sector and GBV-related service providers to communities in fragile and humanitarian contexts.

The approach has been trialled in Yemen, South Sudan and the DRC. Various activities undertaken included the mapping of services, exploratory walks with volunteers to experience the route through the services, the development of standard operating procedures and referral guidelines, information dissemination activities, and training for WASH actors in gender and protection.

Challenges to this approach have included how to build the confidence and capacities of non-protection specialists to be able to provide appropriate information and also to understand the basic 'do's and don'ts' when engaging with survivors of GBV.

Community-managed sanitation supporting the emancipation of scavengers, India³³

(TS3-C-2)

Sulabh International Social Service Organisation works for the removal of 'untouchability'³⁴ and social discrimination against scavengers, a section of Indian society condemned to clean and carry human excreta manually. They face regular discrimination, exclusion and marginalisation within Indian society, including harassment and other forms of violence when undertaking their scavenging tasks. The foundation has worked to develop technologies that reduce the need for scavenging, undertake advocacy on behalf of scavengers and to provide education for adults and for the next generation. It also provides employment, including in public latrine complexes that are managed, maintained and operated on a pay-for-use basis.

Women and children's hygiene centres, Bangladesh³⁵

(TS3-C-3)

Women's hygiene centres were established in camps for Rohingya Refugees in Bangladesh to provide a location for women to meet and discuss hygiene and other issues. These were later also used as children's hygiene centres.

The centres provided a space for peer support and discussion for women, as well as providing an opportunity for hygiene promotion staff to learn from the women about their needs, concerns and priorities.

As with the example on women's WASH platforms, involvement of women's groups in WASH programmes also offers an opportunity for women to discuss violence in a safe space and initiate solutions to reduce vulnerabilities to violence.

Using PHAST and learning circles, Vanuatu and Fiji³⁶

(TS3-A-4)

Two WASH-related projects were studied in the islands of Vanuatu and Fiji to assess the practical and strategic gender-related changes that were achieved, as well as the practical WASH outputs. One programme implemented by World Vision used the Participatory Hygiene and Sanitation Transformation (PHAST) approach, while the other programme implemented by Live and Learn used the Learning Circles Approach, using water as an entry point to talk about governance, leadership and inclusion.

A range of changes to gender relations were identified, including more confidence on the part of women to speak out and contribute to community decision-making, more respect by men at the household and community levels, some change in gender roles and (in the case of one community) reports that the project also reduced gender-based violence in the home.

A nicely produced toolkit, flash cards and a poster have been developed, which incorporate a number of activities to help communities working on WASH projects to consider gender as part of the process.

Community-designed latrine blocks and women's savings co-operatives in urban areas, India³⁷

(TS3-D-3)

The National Slum Dweller's Federation and its member federations, Mahila Milan ('women together': savings co-operatives formed by slum and pavement dwellers) and the NGO Society for the Provision of Area Resource Centres (SPARC) formed an Alliance focusing on issues of land security, resettlement and entitlement of the poor to access urban services.

The Alliance has been responsible for around 500 community-designed and managed toilet blocks in Pune, Mumbai and elsewhere. The community design and management of public facilities, with the key involvement of women who use the services, has the potential to reduce vulnerabilities to violence.

The Alliance now works in more than 70 cities in India, has built relationships with the various levels of state bureaucracies, municipal authorities and the private sector, and has influenced projects in a range of other countries.

Adapting WASH programming to proactively include slaves/domestic workers – Burkina Faso and Mauritania in refugee camps for Malian refugees³⁸

(TS3-B-3)

Marginalised groups that work as domestic servants in conditions of slavery or semi-slavery exist within the refugee population in Burkina Faso and Mauritania. They are known as the 'Bellas' among the Touareg and as the 'Haratin' among the Arabs, the two majority groups in the camps. The question of 'slavery' is considered a highly 'sensitive' issue, and has not been addressed openly by the different humanitarian actors in the camps. Hence domestic servants are not registered as a vulnerable group.

These so-called domestic servants were found to face multiple challenges in accessing WASH facilities. They are not allowed to use the same toilet as their 'master', making them vulnerable to violence when having to practice open defecation. The distribution of non-food items was not equitable, and slaves would have to pass on any items they were given to their masters. Nor would

the slaves/domestic workers be present during hygiene promotion sessions, so it was difficult to get information to or from them using standard approaches.

The programme therefore recruited a protection officer and adapted the programme to ensure equitable and safe access by raising awareness on the importance of everyone using a toilet to ensure a positive impact on the health of the family, and hence the need to build additional toilets. They also undertook targeted hygiene promotion for the slaves/domestic workers on the basis that they are responsible for hygiene in the household, and in this way gained access to them to discuss their views and needs. In addition, the programme undertook advocacy with other agencies on the need to respond to this particularly marginalised group of people and set up a self-referral system.

Women as pump mechanics and support from self-help groups, India³⁹

The following two photos show three women from the Mahoba District of Uttar Pradesh, India. Uma Devi, who is in both photos, is the vice president of the water committee and also a handpump mechanic. Kiram Devi, in the top picture, is also a handpump mechanic while Gowra Premnaga, in the bottom picture, is a member of the water committee and the vice president of the local self-help group. The women expressed the benefits that they have seen from their involvement as pump mechanics, water committee members and self-help group members, which have included faster repairs to the handpumps and also increased confidence and ability through peer support to respond to issues of violence.



Marco Betti / WaterAid

The women who trained as handpump mechanics are responsible for 15 handpumps between them, and each have a spanner while the water committee keeps spare parts. For small maintenance tasks the women repair the handpump themselves, while for large repairs a big toolkit is kept at the partner office and they go in teams to work together to take the pump apart.

Uma noted: *“We became mechanics because we wanted to break an age-old tradition of this work only being done by men. By becoming mechanics we have broken the tradition and shown that women can also do this kind of work. Before it used to depend on the village head, and whether he listened or not on how long it took to repair the pump – but it always used to take between a week and a month. When they were broken we had to go and use other handpumps. Gender equality has improved now; we have the confidence to go anywhere. Before we even feared going outside of our villages, but now we have the confidence. Now we will go anywhere. If there are any problems in our village, then we discuss it in the self-help group and if necessary go and petition in the district magistrates [courts]. Here two new handpumps were installed after the women gave a petition to the government.”*



Marco Betti / WaterAid

Uma and Gowra also discussed the impact of being part of the self-help group:

“The biggest changes are that the diseases are reduced and we are getting more information about all sorts of things – like savings and diseases.”

“If we have any problems, we feel very confident to go to the district magistrate now. We have given him a petition to help with latrines. Nearby in a village called Kerala, one woman was raped but a report wasn't filed. So 40 women went and we fought over this, and we had the rape registered and he [the perpetrator] was taken to court. He went to jail, but he got out on bail.”

“In the self-help group federation meetings we discuss loans, women's problems, any harassment, alcoholic problems and income-generation schemes. When there is a problem with alcohol and a man harassing women because of drink, we will have a meeting, discuss the issue and advise people to stop drinking. If they don't, then we take them to the federation office where we will give them counselling. If harassment is taking place in a home, we will go to the house and confront the man and create awareness of the issues. There have been more changes because we work together as a team and so sexual harassment has reduced.”

Key publications highlighting good practice

Development focused

Halcrow, G., C. Rowland, J. Willetts, J. Crawford and N. Carrard (2010) *Resource Guide: Working effectively with women and men in water, sanitation and hygiene programmes*. Sydney, Australia: International Women's Development Agency and Institute for Sustainable Futures, University of Technology – resource guide; flashcards; case study snapshots; poster of principles and practices. Available at: www.genderinpacificwash.info [accessed 11 October 2013]. [\(on USB stick\)](#)

Jones, H., L. Gosling, S. Jansz and E. Flynn (2013) *Equity and inclusion in WASH provision – using the social inclusion model of inclusion (Version 3)*. UK: WaterAid and WEDC, Loughborough University. [\(on USB stick\)](#)

Mehrotra, S.T. (2010) *A Handbook on Women's Safety Audits in Low-income Urban Neighbourhoods: A focus on essential services*, November 2010. New Delhi, India: Jagori and Women in Cities International. [\(on USB stick\)](#)

Plan International Because I am a Girl, Women in Cities International, UN-Habitat (2013) *Adolescent Girls' Views on Safety in Cities; Findings of the Because I am a Girl Urban Programme study in Cairo, Delhi, Hanoi, Kampala and Lima*. Woking UK: Plan International; Montreal, Canada: Women in Cities International; New York, USA: UN-Habitat. [\(on USB stick\)](#)

Women in Cities International, Jagori, International Development Research Centre (2011a) *Gender and Essential Services in Low-income Communities, Report findings of the action research project: Women's Rights and Access to Water and Sanitation in Asian Cities*. Montreal, Canada, Delhi, India: Women in Cities International and Jagori. [\(on USB stick\)](#)

Humanitarian focused

Global WASH Cluster (2009) *WASH Accountability Resources; Ask, Listen, Communicate* booklet. New York, USA: Global Protection Cluster. Available at: <http://www.washcluster.info/?q=content/wash-accountability-toolkit> [accessed 11 October 2013]. [\(on USB stick\)](#)

Inter-Agency Standing Committee (2005) *Guidelines for Gender-based Violence Interventions in Humanitarian Settings; Focusing on Prevention of and Response to Sexual Violence in Emergencies*. Geneva: IASC. [\(on USB stick\)](#)

Inter-Agency Standing Committee (2006b) *Women, Girls, Boys and Men; Different Needs – Equal Opportunities*, gender handbook. Geneva, Switzerland: IASC. [\(on USB stick\)](#)

Inter-Agency Network for Education in Emergencies (2010a) *Gender Equality in and Through Education, INEE Pocket Guide to Gender*. Switzerland: INEE. [\(on USB stick\)](#)

Krause-Vilmar, J. (2011) *Preventing gender-based violence, building livelihoods, Guidance and tools for improved programming*. New York, USA: Women's Refugee Commission. [\(on USB stick\)](#)



Rod Shaw / WEDC, Loughborough University

Endnotes

The examples included in this document have been summarised or abstracted from the references identified in the endnotes. A full list of references referred to in the toolkit can also be found in [TS8](#).

¹ Much violence against women and girls occurs in the home, so-called 'domestic violence', but it is also common in public spaces.

² World Health Organization, London School of Hygiene and Tropical Medicine and the South African Medical Research Council (2013) *Global and Regional Estimates of Violence Against Women:*

Prevalence and health effects of intimate partner violence and non-partner sexual violence. Geneva, Switzerland: WHO; United Nations General Assembly (2006) *In-Depth Study on All Forms of Violence against Women: Report of the Secretary-General, A/61/122/Add.1*. 6 July 2006; World Health Organization (2005) *Summary Report, WHO Multi-Country Study on Women's Health and Domestic Violence Against Women, Initial results on prevalence, health outcomes and women's responses*. Geneva, Switzerland: WHO; and United Nations Secretary-General's Campaign to End Violence Against Women (UNiTE), *Violence Against Women*, Factsheet. Available at: http://endviolence.un.org/pdf/pressmaterials/unite_the_situation_en.pdf [accessed 11 October 2013].

³ General Assembly (2006) *In-Depth Study on All Forms of Violence against Women: Report of the Secretary-General*, A/61/122/Add.1. 6 July 2006.

⁴ Examples from a selection of country contexts of the links between violence and WASH: Amnesty International (2011b) *Where is the Dignity in that? Women in the Solomon Islands slums denied sanitation and safety*. London, UK: Amnesty International ([on USB stick](#)); Massey, K. (October 2011), *Insecurity and Shame, Exploration of the impact of the lack of sanitation on women in the slums of Kampala, Uganda*, Briefing Note. London: SHARE Consortium. Available at: http://www.sharesearch.org/LocalResources/VAW_Uganda.pdf [accessed November 2013] ([on USB stick](#)); Plan International Because I am a Girl, Women in Cities International, UN-Habitat (2013) *Adolescent Girls' Views on Safety in Cities; Findings of the Because I am a Girl Urban Programme study in Cairo, Delhi, Hanoi, Kampala and Lima*. Woking UK: Plan International ([on USB stick](#)); Montreal, Canada: Women in Cities International; New York, USA: UN-Habitat. New York, USA: UN-Habitat; Women in Cities International, Jagori, International Development Research Centre (2011a) *Gender and Essential Services in Low-income Communities, Report findings of the action research project: Women's Rights and Access to Water and Sanitation in Asian Cities. Montreal, Canada, Delhi, India*: Women in Cities International and Jagori ([on USB stick](#)); Thompson, J., F. Fofifac and S.J. Gaskin (2011) *Fetching Water in the Unholy Hours of the Night; The impacts of a water crisis on girls' sexual health in semi-urban Cameroon*. *Girlhood Studies* 4(2), Winter 2011, 111–129, Berghahn Journals.

⁵ Examples: a) In the study of violence against women in public spaces in Delhi, around 40 per cent of women/men/common witnesses (people who have seen others being affected by violence) noted that a lack of clean and safe public toilets contributed to women feeling unsafe. Yet in the previous year 4.2 per cent (women); 1.4 per cent (men); and 5.5 per cent (common witnesses) noted that they had faced or seen women face sexual harassment or assault in the past year in public toilets (see [TS1-B-11](#) for further details). And b) A WaterAid study in Nigeria on safety around WASH concluded that despite not feeling secure when using public toilet facilities (8 per cent felt very safe, 25 per cent felt somewhat safe, 33 per cent felt not very safe, 34 per cent felt not at all safe), fewer than one in ten women reported actual incidents of harassment or abuse (see [TS1-B-19](#) for further details).

⁶ Médecins sans Frontières (2005) *The Crushing Burden of Rape, Sexual violence in Darfur*, A briefing paper, 8 March 2005. Amsterdam, The Netherlands: MSF.

⁷ Amnesty International (2011b) *Where is the Dignity in that? Women in the Solomon Islands slums denied sanitation and safety*. London, UK: Amnesty International. ([on USB stick](#))

⁸ McNeil, D.G. (2010) Cultural Attitudes and Rumors are Lasting Obstacles to Safe Sex. *The New York Times*, 9 May 2010. Available at: http://www.nytimes.com/2010/05/10/world/africa/10aidscondom.html?_r=0 [accessed 21 March 2013].

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It should be noted that the organisations co-publishing this resource might not currently practice all of the recommendations proposed within it.

Co-publishing the resource provides an indication of the organisations' commitment to help their staff become increasingly aware of the issues relating to violence and WASH, and that they will continue to work to improve their organisation-wide commitment, policies, strategies, plans and programming over time to reduce vulnerabilities to violence related to WASH wherever it is realistically possible.

**VIOLENCE
GENDER
& WASH**

A PRACTITIONER'S TOOLKIT

Making water, sanitation and hygiene safer through improved programming and services

Briefing Note 2

Improving WASH programming and services