



# Gender and WASH Module



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# Gender and WASH

An Introduction to  
the Module

## Acknowledgements

Special thanks to Ms Lana Woolf, Chief Executive Officer, Edge Effect and Ms Joanna Mott, Gender and Social Inclusion Specialist, Water for Women Fund Co-ordinator Team for their valuable feedback and inputs on the framework and language of this module to make it inclusive for persons of diverse genders.

We acknowledge the contribution of Saurav Verma (they/them), Nazariya, Delhi, in reviewing this module to ensure that it is inclusive of queer and trans\* perspectives in Gender and WASH.



**G**ender and access to water, sanitation and hygiene (WASH) are interlinked with each other. We cannot ensure gender rights, without ensuring equitable access to WASH; and we cannot improve access to WASH, without understanding the disproportionate access that some genders face.

**WASH and Gender Equality.** Access to safe, equitable and accessible WASH services is a basic human right for people of all genders. And yet, women, girls, queer<sup>1</sup> and trans\* persons<sup>2</sup> often face restrictions in easy access to services and structures that cater to their needs and their safety. Weak or absent WASH service also creates opportunity costs and has negative health and economic consequences, perpetuating gender inequality.

**WASH and Maternal and New born Health.** Improved WASH services and accurate hygiene information for expectant pregnant people is vital to reduce maternal mortality rates and meet global goals for ending infant mortality. Lack of clean, potable drinking water makes pregnant people<sup>3</sup> prone to hookworm infestation causing low birth weight, slow growth and high risk of hepatitis for the infant. Hygiene promotion and supplies are key to safe delivery and breastfeeding. Similarly, in many households across India, women, girls and people assigned female at birth are predominantly responsible for carrying and handling water, often over long distances. Carrying heavy loads of water during pregnancy has high reproductive health consequences including difficult pregnancy and uterine prolapse.

**WASH and Education for Girls, Women, People assigned female at birth.** The labor of collection of water often means loss of learning for women, girls and people assigned female at birth, who are expected to prioritize collecting water for their families over their education and studies. Similarly, many girls, queer and trans\* children drop out of schools due to absence of water, toilet and privacy facilities near their classrooms. Lack of WASH services also enhance feeling of shame, guilt and silence associated with menstruation and personal hygiene; and increases risk of infections and leads to poor menstrual health WASH and Gender-based Violence.

**WASH and Gender-based Violence.** Women, girls, queer and trans\* persons become prone to harassment or violence when traveling long distances or at night to fetch water, use shared toilets, or practice open defecation. Defecating in the open affects their self-esteem, dignity and undermines their confidence. As a result, many girls, women, queer and trans\* persons eat and drink less, or hold urine for a long time leading to urinary tract infections and other related health complications

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1. An umbrella term for people who don't identify themselves as heteronormative. Historically, it was used as a derogatory term but now LGBT\*IA+ community is reclaiming it. Source: <https://drive.google.com/file/d/1wIF58iZj10PGVz595BYo0jnDqQhLeILB/view>.

2. The word trans\* is used to indicate an inclusive way to address all non cisgender identities in one simple term (for example, gender non binary, gender non conforming, gender queer, etc.). Cisgender denotes or relates to a person whose sense of personal identity and gender corresponds with their gender assigned at birth. While transgender is also correct. Trans\* is more inclusive and widely acceptable.

3. It is important to understand that from years now, in the mainstream discourse around pregnancy, it has been observed that in the definition of those who can get pregnant, only women and girls are included. However, it is important to acknowledge the fact that there are people from several other gender identities (which do not fall under the binary category of women) who also can get pregnant. This includes people who identify as queer and trans\* persons and are assigned female at birth.

**WASH and Economic Empowerment.** Women, girls and people assigned female at birth<sup>4</sup> perform unpaid (and often unacknowledged) labour in their households and communities related to WASH. This includes carrying and handling water, cleaning, washing and taking care of the hygiene needs of children, elderly and sick. This leads to opportunity costs with reduced time for education, economic activities and leisure compromising their empowerment and perpetuating gender inequality. Better and easier access to WASH thus gives women, queer and trans\* persons more time to engage in professional and personal development activities.


By addressing the interlinkage of WASH and gender, this module will help community leaders and front-line workers to be better equipped to work towards gender equity. Frontline workers are often the first points of contact for girls, women, queer, trans\* and elderly people. They also interact and provide salient information to male members in the family. This module will help them to understand and integrate learning on WASH and Gender in their daily communication with people of all genders.

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4. Assigned sex at birth (noun) – The sex (male or female) assigned to a child at birth, most often based on the child's external anatomy. Also referred to as birth sex, natal sex, biological sex, or sex. Source: <https://www.uwmedicine.org/provider-resource/lgbtq/lgbtq-inclusion-glossary>

# Note for Facilitators Training Master Trainers

This note is to guide the facilitators training master trainers on using this module.

 **Total Time: 3 hours**



## Step 1: Breaking the Ice

Begin the training with an ice-breaker session to make the participants feel comfortable and overcome any reservations. A game of Broken Telephone<sup>5</sup> is an effective way to break the ice.

### *Broken Telephone: Ice-breaker game*

1. Ask all members in the group to sit in a circle.
2. Whisper a sentence into the ear of the person sitting next to you; try to make the sentence a little complex. For eg. I want to dance and sing with my sister.
3. Ask the person to repeat it into the ear of the person beside her, and the person beside her to then repeat it into the ear of the person next to her, and so on.
4. This exercise continues till every group member is covered.
5. Ask the last person to say out loud what she heard.
6. You will find that the sentence has completely changed!

5. Broken Telephone

.....the phrase “Chinese whispers” stems from a sinophobic idea from the 1800s that Chinese people spoke in a way that was deliberately unintelligible. It associates the Chinese language with “confusion” and “incomprehensibility”. Source: <https://www.pfni.org.uk/chinese-whispers-a-reflection-on-language-and-turning-down-old-phrases/#:~:text=After%20a%20quick%20Google%20search,confusion%E2%80%9D%20and%20%E2%80%9Cincomprehensibility%E2%80%9D.>

## Step 2: Introduce the facilitator/trainer

The facilitators should introduce themselves to the learners. The introduction should not only talk about your organisation and the work you do but also about “who you are,” and what you are committed to doing as a worker/professional.

**For example**-My name is Seeta and I am working for five years as a field mobiliser. I am a single mother of a twelve year daughter and have to rush in the morning to finish my household work, fill water and then come to work. I ensure that my daughter maintains proper personal hygiene during her periods and take simple precautions like regular hand washing before eating, serving food, keeping waste in the dustbin to keep ourselves healthy and safe.

## Step 3: Getting to know the learners

Keep the list of learners/participants ready with you before the training. Against each participants’ name, add key information about their work, experience and background. The text-box below shows a simple format for participants’ information. You can add any other information you have.

### *Participant Information: An Example*

- ▶ **Name:** Rashmirekha Mohanty
- ▶ **Age:** 35 years
- ▶ **Work/ Profession:** ICDS helper
- ▶ **Experience:** 5 years
- ▶ **Education:** Passed 5th grade
- ▶ **One key motivation for the work they do on a daily basis:** To support women in enjoying a safe and informed pregnancy

Identify what is common among the learners- this can be their age range, their profession or work experience, or similarity in their motivation, and so on. This will help you to understand the learners and adapt the training with examples aligned to their experiences.

## Step 4: Setting the objectives of the training

Facilitators should now share four key objectives of the training with master facilitators, as described below.

### *Training Objectives*

**Objective 1:** Understand the difference between sex and gender and process of socialisation

**Objective 2:** Impact of gender on division of work-for women, men, queer and trans\* persons and their rights.

### *Training Objectives*

**Objective 3:** Build perspective on equity, equality to create sensitivity and partnership between women, men queer and trans\* persons in day-to-day life.

**Objective 4:** Realise the critical connection between gender and WASH rights and its direct impact on the sexual and reproductive rights of girls, women, queer and trans\* persons and on their quality of life & well-being.

## Step 5: Introduce the training curriculum

The facilitator must take the master trainers through the entire curriculum to help them understand the importance of every session and the expected objective. This will help to build their engagement with the concepts covered in each session.

- ▶ Use the curriculum and exercise to explain the concepts detailed below .
- ▶ The key points to be emphasized and discussed are listed below each concept.
- ▶ Facilitation questions are also presented to aid the discussion.
- ▶ Engage in an open discussion after each concept where you can take 3-4 sample responses from learners to further explain and unpack the concept.

### *Sex and Gender*

#### **CONCEPT 1: Difference between sex and gender**

- ▶ Sex is a label that a doctor assigns you at birth, either male or female or person with intersex variations<sup>6</sup>.
- ▶ Gender refers to the attitudes, roles, behaviours, experiences, and feelings that a given culture associates with a person's biological sex. It influences how we perceive ourselves and each other, how we act and interact, and the distribution of power and resources in society.
- ▶ The language and words how we define our Gender identity<sup>7</sup> may change and evolve.
- ▶ Sex and Gender identity

#### **Open Discussion**

## CONCEPT 2: Socialization of women, men, queer and trans\* people.

- ▶ Clothing - Gender expression
- ▶ Roles-productive, reproductive, community
- ▶ Value given for different roles

### Open Discussion

6. Intersex variations are congenital differences in reproductive parts and/or secondary sexual characteristics, and/or variations invisible to the eye such as chromosomal and/or hormonal differences. Since human bodies are so diverse, there is no absolute standard of a 'normal' male or female body.

7.Source: <https://genderspectrum.org/articles/understanding-gender>

## *Sex and Gender*

### CONCEPT 3: Gender stereotypes

- ▶ How are the stereotypes developed
- ▶ Process of internalisation
- ▶ Reflected in our own consciousness and day to day behaviour/practice

### Open Discussion

### CONCEPT 4: Gender and Labour

- ▶ Women are expected to work at home.
- ▶ Men are expected to work outside home.
- ▶ Queer trans people face discrimination and prejudice both at home and at work. Many a times the cultural and non-cultural practices of the trans\* community like Toli Badhai,<sup>8</sup> sex work, etc is stigmatised
- ▶ Reproductive work-caregiving, cooking, washing-expected to be done by women at home
- ▶ Work that brings money-expected to be done by men outside home

### Open Discussion

## *Equity and Equality*

### CONCEPT 5: Which work is considered more valuable and why?

- ▶ Reproductive work-caregiving, cooking, washing-expected to be done by women at home
- ▶ Domestic chores and caregiving work is also productive. It's just it doesn't bring money. Work that brings money is productive and rest is not is a capitalistic lens.
- ▶ Community work-adds value to role of women, promotes social good

### Open Discussion

**CONCEPT 6: How does this affect gender relations between women, men and people with diverse gender identities?**

- ▶ Makes person giving caregiving work feel undervalued, neglected, secondary
- ▶ Makes the person who is earning feel powerful and respected
- ▶ Queer and trans\* people - discriminated, stigmatized

**Open Discussion**

**CONCEPT 7: Developing a perspective on equity and equality.**

- ▶ How does gender, gender stereotype, division of work impact women, men and people with diverse gender identities?

**Open Discussion**

8. A custom in which transgenders in India make congratulatory visits to homes on occasions of childbirth and weddings and make token monetary gains in return. Source: <https://indianexpress.com/article/india/india-news-india/demonetisation-has-some-forgotten-victims-the-transgendercommunity/#:~:text=They%20had%20been%20managing%20somehow,token%20monetary%20gains%20in%20return>).

## Step 6: Key messages to wrap the discussion

- ▶ Sex is biological; Gender is a social construct.
- ▶ The process of classifying people into predefined societal roles is called socialization.
- ▶ Gender is specific to culture, context we live in and how we perceive ourselves.
- ▶ Gender is not into binaries only. There are “n” numbers of gender identities.
- ▶ Gender sensitive means-being aware of different needs, constraints, roles and responsibilities of people with diverse gender identities.
- ▶ Transgender/Trans\* is an umbrella term for people whose gender identity is different from the sex assigned to them at birth. The star/asterisk refers to all non-cisgender identities. These will include transwoman, transmen, gender non-confirming, gender queer, gender non-binary, etc.
- ▶ Women, queer and trans\* people face discrimination, neglect and violence due to the stigma attached which leads to their marginalization.
- ▶ Equality means equal opportunities and rights to all people with diverse gender identities.
- ▶ Equity means special and affirmative actions which are essential for women and queer trans\* people to enable them to claim their rights.
- ▶ Access to safe, equitable and accessible WASH services is a basic human right for all the people with diverse gender identities.

## Step 7: Role of Anganwadi and Health Workers (when

# Training Module



Session I: **Sex and Gender**

Session II: **Gender Stereotypes**

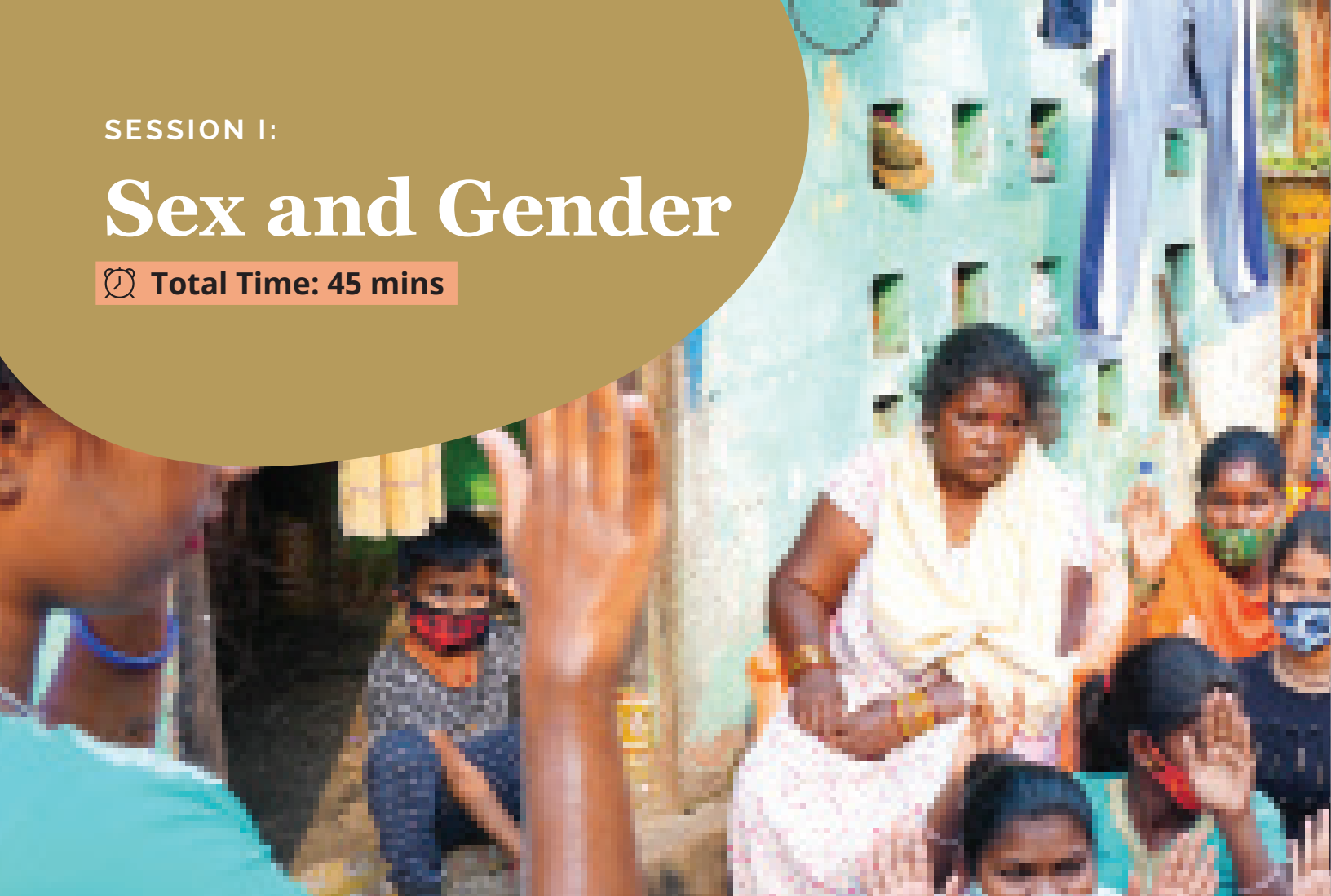
Session III: **Gender and Labour**

Session IV: **Gender Equity  
and Equality**

SESSION 1:

# Sex and Gender

 **Total Time: 45 mins**



## → LEARNING OBJECTIVE

To support dignified WASH for ALL individuals identifying as women, girls and people with diverse gender identities.

## → LEARNING OUTCOMES

- ▶ The participants will be able to reflect on current gender norms and be able to unlearn and challenge discriminatory gender practices which subordinate people from marginalized gender identities.
- ▶ The participants will be able to reflect on their understanding of sex and gender, and increase their comfort level with these issues.
- ▶ By the end of the session, the participants will be able to understand the difference between sex and gender.

## Exercise 1: Clothing and Gender: A photo-exhibition

### *Materials Required*

Pictures of people of all genders, as exhibited on page 12



## → INSTRUCTIONS

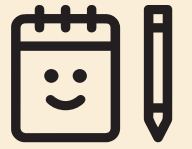
Show the participants the pictures on the next page, and initiate a discussion on the role of clothes or external outfit and features in our understanding of gender.

- ▶ Who do you think is the man in these pictures? Could you point them out for us?
- ▶ Who do you think is a woman in these pictures? Could you point them out for us?
- ▶ Who do you think are a queer or trans\* person in these pictures? Could you point them out for us?
- ▶ How did you decide their gender identity?
- ▶ Don't men have long hair? Have we seen men with long hair? In movies, music videos and modeling. Does that mean they are not a man?
- ▶ Have we seen women with short hair? Have we seen them in shirts and pants? Does that mean they are not women?
- ▶ The clothing changes in each culture and therefore their association to any gender. These are just an indicative list of questions. Depending on the response of the participants, use this list to ask your own questions. Your questions should help the participants reflect on how they understand gender, and to challenge that sex assigned at birth and gender identity are different from each other. Gender refers to the attitudes, feelings, and behaviors that a given culture associates with a person's biological sex.

These are just an indicative list of questions. Depending on the response of the participants, use this list to ask your own questions. Your questions should help the participants reflect on how they understand gender, and to see that sometimes what they understand as gender is just the biological sex and/or cultural norms around what each gender should look like.

1

Material for  
Exercise 1





## ***Consent makes the game fun!***

During the game, make sure to emphasize on taking consent of the participant and gauging their willingness at every step. While encouraging the others to participate, make sure they also take consent and do not act on the participant in any way without seeking their permission first.

## **Exercise 3: Sex & Gender – Differences & Definitions**

### ***Material Required***

Chart paper/ black or whiteboard OR physical copies of **page 15**.

### **→ INSTRUCTIONS:**

- ▶ Discuss the difference between “sex” and “gender” with the participants
- ▶ Ask the participants, like how gender is not into binaries, do you think sex is in binaries?
- ▶ Have discussion about people with Intersex variations.
- ▶ Address common stereotypes and misconceptions about both sex and gender; also address sometimes how we use sex and gender interchangeably which is incorrect and how gender is just assumed by the society based on our sex.
- ▶ Human bodies have variations and this could be at multiple levels - reproductive, hormonal, physical etc.

## **Exercise 4: Learning more about Trans\* and Non-binary People**

### ***Material Required***

**Pictures of trans\* and non binary people as exhibited on page 16. (Use gender neutral pronoun (They/Them) to address them).**

### **→ INSTRUCTIONS:**

Look at the pictures of people shown.

- ▶ Building on the discussion on sex and gender, discuss how sex and gender of different people are assumed and assigned? Use this session to discuss the fluidity of gender and how it is experienced differently by different people.
- ▶ There is no one way to be a trans\* person or a non binary person? Each person has different expressions and experiences.
- ▶ Use these pictures to make participants understand about diverse non-cisgender identities.

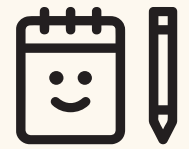


#### ***Information to remember:***

- ▶ Trans\* person is someone whose sense of gender does not match the gender assigned at birth.
- ▶ Cisgender person is whose gender identity matches the sex assigned to them at birth.

# 3

## Material for Exercise 3



### *Contrasting Sex & Gender Roles*

SEX	GENDER
Biological but also a social	Attitudes, roles, behaviors, experiences, and feelings that a given culture associates with a person's biological sex.
Assigned at birth	Personal identity
Determined by genitalia, hormones and/or chromosomes	Influenced by how we perceive ourselves.
A multi-process which people can choose to go through or not to align their anatomy with their gender identity and expression.	Not into binaries.
Example: Penis owners are often assigned male at birth.	Example: A transman is a man who was assigned female at birth, They may/may not transition to align their body with their gender identity.

Source: Adapted from Gender Training Toolkit: World Vision.

### ➔ ESSENTIAL GENDER AND DEVELOPMENT DEFINITIONS

**GENDER<sup>9</sup> EQUALITY** -A Transformational Development goal - It is understood to mean that people of all diverse gender identities enjoy the same status on political, social, economic and cultural levels. It exists when all the gender identities have equal rights, opportunities and status.

**GENDER EQUITY** - The condition of fairness in relations between all the diverse gender identities, leading to a situation in which each has equal status, rights, levels of responsibility and access to power and resources.

**GENDER-SENSITIVE** -Being aware of differences between the needs, roles, responsibilities and constraints of all people with diverse gender identities especially people from marginalized gender identities such as women and queer and trans\* people.

9 GENDER - Gender refers to the attitudes, roles, behaviours, experiences, and feelings that a given culture associates with a person's

# 4

## Material for Exercise 4



# Key Takeaways from Session I

- Sex is biological, gender is a personal identity.
- Our sex and our gender may not be aligned with each other. Trans\* person is someone whose sense of gender does not match the gender assigned at birth.
- To be gender sensitive is to be aware of distinct needs, constraint, roles and responsibilities of people with diverse gender identities especially people from marginalized gender identities such as women and queer and trans\* people.
- By being gender sensitive, we can better understand the distinct needs and constraints faced by people of diverse gender identities when accessing WASH services.



## SESSION II:

# Gender Stereotypes

 **Total Time: 45 mins**



### → LEARNING OBJECTIVE

To establish the linkage between gender stereotypes & the roles ascribed to the different genders with public health & well-being.

### → LEARNING OUTCOMES:

- ▶ Participants will understand the different roles ascribed and played by people from diverse gender identities.
- ▶ Participants will understand the different roles ascribed and played by people from diverse gender identities<sup>10</sup>.
- ▶ They will be capacitated to sensitize different stakeholders (community and service providers) on harmful gender and social norms which are an impediment to achieve gender equality and justice

## Exercise 5: Understanding Gender

### → INSTRUCTIONS:

- ▶ Recap the difference between “sex and gender” from the previous session.
- ▶ Use this session to discuss “gender” in more detail. See page 20 for discussion points on gender. Use these points to guide your discussion.
- ▶ Use these points to invite questions and thoughts from the participants.

<sup>10</sup>. Gender is not only limited to three gender identities.



### ***Information to remember:***

Sex is not into binaries. Human bodies are so diverse, there is no absolute standard of a “normal” male or female body<sup>11</sup>.

## **Exercise 6: Photo exhibition – Gender & Work Allocations**

### ***Material Required:***

Pictures of people of all genders doing different kinds of work/ labour, as exhibited on **page 21**.

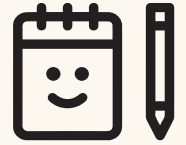
### **→ INSTRUCTIONS:**

- ▶ Building on the discussion on gender, show the participants pictures of people of all genders doing work/ activities that are not traditionally associated with their gender.
- ▶ Use these pictures to invite questions, thoughts and feelings from the participants.
- ▶ Ask questions like: “What does seeing this make you feel? Can you elaborate? Why do you feel this way?”

11.<https://nazariyaqfrg.wordpress.com/2017/05/24/terminology-gender-sexuality/>

# 5

## Material for Exercise 5



Gender expectations come from the idea that certain qualities, behavior, characteristics, needs and roles are “natural” for people assigned male at birth, while others are natural for people assigned female at birth and still others for people who do not fit into conventional gender norms.

**Example** – Women are compassionate; Men are strong.

### **GENDER IS CONTEXTUAL AND VARIABLE**

It has been defined and constructed differently in different cultures and at different periods of history. Social norms and expectations of what women, men and queer and trans\* people should be and should do, and about their roles and rights can and do change from generation to generation, culture to culture and even family to family. Let’s see how?

**Example – People assigned male at birth are still socially expected to be the bread earners of the family and people assigned females to be homemakers.** Certain cultural communities of trans woman like Hijra, Jogappa, Jogti, etc are similarly associated with collecting alms and doing sex work. These are socially assumed roles for men, women and people with diverse gender identities and not based on physical abilities or limitations. These expectations change from culture to culture; for instance, they are different in matriarchal and various tribal societies. Similarly, with every new generation, these perceptions are also undergoing changes.

In many ways conventional learning on gender being a societal construct has now been turned on its head with the sexual & gender minorities, queer and trans\* activists asserting their gender identity as predominantly their own individual identity before it becomes societal.

### **Can people identify with genders that are different from their natal sex or with none at all?**

Ans. Yes they can. These identities may include trans man, trans woman, non-binary, agender or gender non conforming. There are many other ways in which persons may define their own gender.

National Legal Services Authority vs. Union of India is a landmark judgment of the Supreme Court of India in April 2014, declaring transgender people the ‘third gender’, and affirming that the fundamental rights granted under the Constitution of India will be equally applicable to them, and gave them the right to self-identification of their gender as male, female or third gender. Though still there’s need of amendment and queer and trans\* activists are protesting to not

# 6

## Material for Exercise 6





## Exercise 7: Gender Stereotype Exercise

### *Material Required:*

Cards with sex and gender statements (see **page 24** for examples); chart paper OR black/white board

### → INSTRUCTIONS:

- ▶ Distribute the cards.
- ▶ Then ask the participants to place each statement in either of the following two columns as shown below:

CHARACTERISTICS/BEHAVIOURS BASED ON SEX	SOCIALLY CONSTRUCTED CHARACTERISTICS, BASED ON GENDER
Men may have moustaches	Women cannot carry heavy loads
Usually only women menstruate	Care of babies is the responsibility of women

Adapted from - CARE Gender, Equity, and Diversity Training Materials; Module 4 – Gender Training; 2014

- ▶ You can ask them to draw the above table on a chart paper or a board.



## Exercise 8: Story-telling

### → INSTRUCTIONS:

- ▶ Share a story/vignette/dialogue that illustrates gender stereotypes to the participants. Try to share the story that the participants can relate to, and show how the stereotypes affect the health and well-being of girls, women and people coming from marginalized gender identities’.
- ▶ See page 25 for an example.

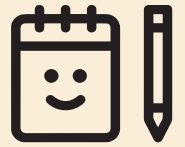
Use this story to initiate a dialogue with the participants. Ask for their thoughts and opinions on the story, and if they can think of similar cases from their own surroundings.

- ▶ Ask and discuss around these key question:
  - If water, hygiene and sanitation is needed by people of all genders, why is it often the people assigned female at birth in the families who have to do all the labor around it?
  - Why do people assigned female at birth have to sacrifice their education and career to manage this labor, when the fruits are enjoyed by all?
  - And why, when people assigned female at birth do most of the WASH labor, so much of our WASH infrastructure fails to cater to their needs.

## Exercise 9: Gender and Menstruation

### → INSTRUCTIONS:

Use the text on page 26 to engage the participants in a discussion on WASH needs and access barriers of the queer and trans\* people. Help the participants understand how the queer and trans\* community is often excluded from decisions on WASH, and how these barriers of access can be addressed in the future.

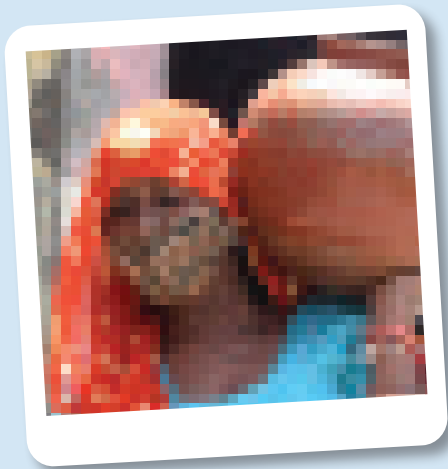
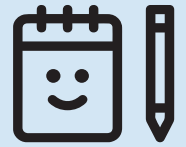


## STATEMENTS . . .

1. Care of babies is the responsibility of women
2. Men don't look good cleaning the house or carrying water
3. Women cannot carry heavy loads.
4. Men have moustaches
5. Boys should play, girls should do household work
6. Men's voices break at puberty, women's don't.
7. Usually only women menstruate
8. Most of the women have long hair and men have short hair.
9. Women can carry pots of water on their head, men can't.
10. Cooking comes naturally to women.

# 8

## Material for Exercise 8



Sharda Devi is 60 years old, and her elder daughter, Neelam, lives with her husband and children in the same settlement as her. Her daughter does not have a toilet in her house, and has to use the community toilets. But during her periods, due to the cultural stigma associated with the menstruation, she has to use the neighbour's toilet. During emergency and late in the night, she comes to Sharda's house to use the toilet. Neelam is a mother herself and has a 13 year old son and a 11 year old daughter, both of them go to the government school. But every month, during the 3-5 days of her period, her daughter skips school to help her with the housework. Due to the stigma around menstruation, the extra hassle of having to go to neighbour's house and also due to the physical discomfort that she experiences, she is unable to do some of the household chores like carrying water in the morning, boiling the water for drinking, cleaning the house, cleaning vegetables and cooking, washing clothes and dishes. Her 11 year old daughter does this work. When her daughter reaches puberty, she will have to skip school not just during her mother's menses but also during her own- since her school do not have any disposal system in the bathroom, and the toilets are not cleaned regularly and do not have any water supply.



# 9

## Material for Exercise 9



It is assumed that any intervention on menstrual health and hygiene is not relevant to the queer, trans\* and intersex people. As a result, many menstruating trans\* people and people with intersex variations are left out of any discussions or facilities around menstrual hygiene. To make inclusive WASH a reality, we have to ensure that gender and sexual minorities are leading the process of change and are at the centre of this endeavour. Only then, will such exclusions be addressed.

### HOW DO WE ENSURE THIS?

1. Facilitate their voice, agency and collaboration with them
2. Strengthen Sexual and Gender Minorities and their organizational leadership
3. Ensure that every deliberation we have on WASH is about total access minus all the physical, cultural, social, economic and psychological barriers

#### Example:

In Jaipur, Pushpa Mai has been a part of the MHHM intervention and has conducted sessions with adolescents on health and hygiene for trans-women and also supported in making wall paintings.



// We, the Transgender community are working for identity, social inclusion and mainstreaming through our CBO. In this process we work not only for our own cause but also have the responsibility of addressing issues of other marginal communities. Then only we can create an inclusive system and society. With the pandemic augmenting the lack of access to health and hygiene services, people are suffering a lot and in every place, including low income urban settlements. As a Transgender CBO, we have decided that we should talk about MHHM, reach out to the people, strengthen awareness and also discuss the gaps with the policy makers as part of our agenda, which will help the women, girls and to some extent us too."

- **PUSHPA**, Naibhor Sanstha, Jaipur (Rajasthan)

# Key Takeaways from Session II

- In India, three genders are recognized by law.
- Gender is dynamic and changes across cultures, generations and even between families and geographies.
- It is due to socially constructed stereotypes and not due to one's biological sex, that women and girls are expected to undertake WASH related labour in the homes and communities.
- People assigned female at birth bear the brunt of the WASH related labour, and yet are excluded from WASH related infrastructure and services. These then impact their participation in society.
- WASH related infrastructure and services also often fail to take into account the needs of queer and trans\* people.
- Inclusive WASH and pledge to leave no one behind will only happen if gender and sexual minorities lead the process of change and are at the centre of the endeavour.



## SESSION III:

# Gender and Labour

 Total Time: 45 mins



### → LEARNING OBJECTIVE

To establish conditions for cis-men<sup>12</sup> and boys to share WASH related labor inside and outside their homes.

### → LEARNING OUTCOMES:

- ▶ Participants will have increased understanding of the different types of labour that people of different genders take up in society.
- ▶ They will understand the linkages between the visibility and compensation provided to these types of labour with the stereotypes and prejudices that are associated with the gender that does them.
- ▶ They will have increased appreciation for the labour (particularly WASH related labour) that women, queer and trans\* people do it within their homes and communities.

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12. A cisgender (often abbreviated to cis) person is the one who has a match between the gender they were assigned at birth, their bodies, and their gender identity. In other words, those who have a gender identity or perform a gender role that society considers appropriate for their sex. It is a complement to the term 'transgender'.



## Exercise 10: Gender and Types of Labour: Photo Exhibition

### *Material Required:*

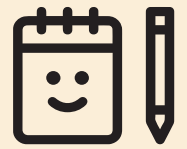
Pictures of people doing different kinds of labour- inside and outside their homes. See **page 30** for examples

### → INSTRUCTIONS:

- ▶ Show the participants pictures of women and men engaging in different kinds of labour.
- ▶ Use these pictures to discuss the different types of labour: reproductive, productive and community labour.
- ▶ Then discuss about the stereotypes attached to these types of labour- in terms of gender and their importance.
- ▶ Discuss how this impacts how we view the different genders

# 10

## Material for Exercise 10





## Exercise 11: Triple Role Matrix

### *Material Required:*

Print out of **pages 33-35**; black/ white board

### ➔ INSTRUCTIONS:

- ▶ See page 33-35 for points to guide your discussion with the participants
- ▶ After the discussion, ask the participants to fill a table like the one shown on page 32 (Table 1). You can draw the table on a black or white board.
- ▶ The first column in the table are statements related to one's employment. You can add new statements to this, based on what the participants are familiar with.
- ▶ Thereafter ask the participants, to place each statement in one of the three columns, based on what type of labour/ role they denote- productive, reproductive or community.
- ▶ Use this exercise to further discuss about the linkage between gender and labour, and how what we consider as conventionally by men, while reproductive roles are done conventionally by women.

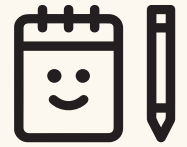
→ **TABLE 1: WOMEN’S TRIPLE ROLE MATRIX**

#	TYPE OF LABOUR	TYPE OF ROLE		
		Productive	Reproductive	Community
1.	Making cake for one’s family			
2.	Making rotis in a restaurant			
3.	Cooking for mid-day meal in schools			
4.	Cleaning toilets in one’s home			
5.	Cleaning the public toilets in the settlement			
6.	Midwife helping in safe childbirth at home			
7.	Gynaecologist helping in safe childbirth in the hospital			
8.	Making dresses for sale			
9.	Sewing a button on the school uniform of one’s children			
10.	Carpentry			

## Exercise 12: Sharing Story of Change

### → INSTRUCTIONS:

- ▶ Read the story on page 36, and show the participants the accompanying pictures.
- ▶ Use this to illustrate how women’s and gender minority people’s work are often undervalued.
- ▶ Encourage the participants to share their own thoughts and experiences related to the story



Every individual performs different activities, but women and people assigned female at birth play diversified roles as compared to cis-men.

Women and people assigned female at birth perform all three types of roles, whereas cis-men's roles are restricted only to productive and community roles.

Fact: Some trans-men also do reproductive role.

These roles are broadly divided into three categories:

1. **Reproductive role**
2. **Productive role**
3. **Community role**

Let's try to understand these:

**Productive work.** This is work that produces marketable goods and services that can be exchanged for money. It is the work that is often associated with one's profession and livelihood. However, some analysts, especially those working on gender issues, include the production of items for consumption by the household under this definition, even though they do not involve money transactions.

**Community work.** This is work that contributes to the good of the society or one's community. This work is often done on voluntary basis; and even when compensated, the motivation for doing the work is not the income, but the value it brings to the wider society.

For instance, in the Water for Women and CFAR project areas, marginalized women perform outstanding community roles as members of single window forums and community management committees. The text-box on page 34 describes the work done by water stewards, which is an example of community work that contributes to improved WASH in the community.

**Reproductive work.** This is also called "care work"; it includes childbearing and nurturing, but is not limited to these tasks. It is increasingly referred to as "social reproduction" to indicate the broad scope of the term.

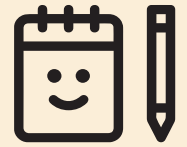
#### **Social reproduction includes:**

- ▶ Childcare;
- ▶ Food preparation;
- ▶ Care for the sick and children;
- ▶ Socialisation of the young;
- ▶ Maintenance of the home;
- ▶ Attention to rituals and cultural activities;
- ▶ The creation and maintenance of community support networks that are essential for survival in times of need.

#### ***Time to think!***

If women and people assigned female at birth do not perform their reproductive work of caring, cooking, cleaning and other WASH activities, can men perform their roles as teachers, police, community leaders, doctors etc. Is it thus not equally essential for both types of roles to be performed.

*Reproductive work is the essential basis of productive work. Women and people assigned female at birth perform all three types of roles, whereas cis-men's roles are restricted only to productive and community roles. Fact: Some trans-men also do reproductive role.*



### → WOMEN WATER STEWARDS, example of Community Work

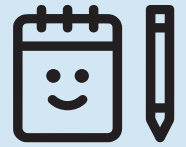


In Bhubaneswar, communities from informal settlements got water from multiple sources. What looked clear was deemed clean. In a 2018 (Nov-Dec) baseline survey, 88% respondents reported getting clear water. But it became soon apparent, that there was more to the issue than mere appearance. In July 2019, residents of two settlements found water from a well that was close to a sewerage line contaminated. The anxiety grew when a private agency (Aqua Fresh) tested the water in another settlement and declared it contaminated.

It was then that 45 members of the Community Management Committees (CMC) and the Single Window Forums (SWF) decided to search for a proper solution. Out of this search emerged the Water Stewards. Of the 45 water stewards, 37 were women; 28 belonged to other backward castes, and 8 to scheduled castes and scheduled tribes. They were trained by scientists from the State Water Testing Laboratory (Rural Water Sanitation and Supply, Odisha) on water quality and testing. The testing laboratory also tested water samples provided by the SWF and CMC member. The results were mixed and in some cases disturbing. One water source was declared highly dangerous with unacceptable levels of nitrate contamination.

Speaking about their resolve to become Water Stewards, Laxmipriya Lenka said that it all began when they became frequently sick after consuming the water supplied by the Municipal Corporation. Their suspicion about the quality of water got confirmed when they found that the source of sickness was the contaminated water from the bore well. “The training made a big difference as we now know what we can call clean and safe water and where necessary stop using water from sources that could be contaminated,” she emphasized

Thereafter, 15 SWF members received advanced training from the same laboratory, with support of the urban local bodies and the Water Corporation of Odisha (WATCO). Speaking about the training, Sandhya Rani Sahoo, SWF member said that “Since we were taught to check the parameters and the degree of presence of each element, we are now collecting information from households using other sources of water such as dug well, bore well and tube well and then we will collect the samples and test at the laboratory.” Clearly the Water Stewards mean business! And they have been instrumental in monitoring and improving the quality of water in their community.



### 1. What are the roles most commonly delegated to women and people assigned female at birth by families and societies?

- ▶ Cooking for their families
- ▶ Fetching water for their homes
- ▶ Caring for the sick
- ▶ Cleaning homes and toilets
- ▶ Washing clothes

### 2. Why are women and people assigned female at birth's work considered inferior to cis-men's work?

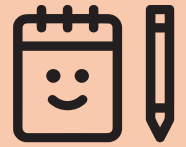
As very often women and people assigned female at birth, their work attaches no direct economic returns, their work is considered inferior to those of cis-men. Some of the kind of work that is performed at home are not paid for, but if monetized they would be worth a lot of money.

### 3. Can these also be classified as Productive Work??

- ▶ Cooking food for our own families.
- ▶ Helping our children with their homework
- ▶ Carrying water from a public post for family use
- ▶ Stitching clothes for our families.
- ▶ Making mats for our families to sleep on
- ▶ Maintaining family hygiene during COVID-19

In most heterosexual families both men and women contribute to family income with various forms of productive work. Men are more visible in productive work, especially at the higher echelons of remuneration. But aren't the women's work also producing, repairing, taking care of goods and services? Are their work not essential for the men to continue to do the productive work outside their homes?

There are families with single mothers, single working women, queer families or individuals with queer and trans\* people earning and taking care of the family. These are also productive work which is not performed by only cis-men which can be taken into account.



### → STORY OF CHANGE: Women Construction Site Workers The Power of Photographs

Historically, women have been employed as unskilled workers in construction sites in India. The following story illuminates both the reality the women face and the potential for change.

In 1997, at a resettlement colony in New Delhi, female migrant labourers and construction site workers were hired and paid as unskilled workers. Men hired as “skilled labourers” got free time during their working hours for smoking breaks, and the “unskilled” women were expected to take over the men’s responsibilities while they were on break. Photos of women performing these skilled jobs were taken by a development worker in a local NGO and became the seed for a positive spiral of change. This is how it happened...

The female workers of a women’s association approached the same NGO for funds to build drainage for their community. As women’s wages are always less than wages men receive, women frequently don’t realise their full potential. In this case, the proposal they submitted included wages for men’s skilled labour. The development worker who took the photos of the women doing skilled jobs was reviewing the proposal. She recognised what was happening and asked them to revise the proposal and include a “women only” team to do the drainage job. The women lacked confidence and felt it would be impossible for them to construct the drainage without the skilled labour of men. The development worker showed the pictures of women doing the skilled labour and insisted again on a “women only” proposal. She gave the women 15 days to decide what they were going to do. To her surprise, she heard nothing for 13 days. It took them a full 14 days to gain the confidence to submit a new proposal.

Were they successful? Yes! Decades later, the resettlement colony still has the benefit of a drainage system built by this “women only” construction crew.



# Key Takeaways from Session III

- Conventionally women and people assigned female at birth engage in three kinds of roles productive, community & reproductive
- Conventionally cis-men engage in two kinds of roles-productive & community.
- As per conventional societal norms, productive role are associated with men, and reproductive role are associated with women.
- Due to this division, women's and gender minorities' role is considered inferior to men's; leading to discrimination, neglect and violence against women and other gender minorities.
- It is time to recognize and value all kinds of labor!



## SESSION IV:

# Gender Equity and Equality

 **Total Time: 45 mins**



### → LEARNING OBJECTIVE

To strengthen principles of gender equity, for inclusion and participation of vulnerable gender groups in decision making spaces, leading to equitable distribution of resources and labour.

### → LEARNING OUTCOMES:

- ▶ Participants will have a better understanding of the need for affirmative action women, girls are other gender minorities.
- ▶ They will be able to contribute towards establishment of non-discriminatory gender practices in their homes and communities.
- ▶ They will be able to support a more equitable distribution of household labour.
- ▶ They will be able to advocate for equitable distribution of resources in the community.

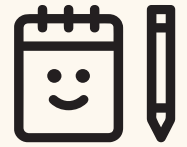
## Exercise 13: Equity vs. Equality

### → INSTRUCTIONS:

- ▶ Use the text on pages 39-40 to initiate a discussion of equity vs. equality.
- ▶ With examples from the participants' surroundings, help them understand the difference between the two and when one is needed over the other.
- ▶ Initiate a discussion on affirmative action and why men, girls and people of all diverse gender identities need the same.
- ▶ Refer to previous exercises to help the participants understand how certain genders face social, health and economic disadvantages; and therefore mere equality is not enough.

# 13

## Material for Exercise 13



Affirmative action (special treatment) is essential because women, girls, queer and trans\* people have unequal entitlements, access and control over resources and services, both within and outside the household. This is further accentuated for women, girls, queer and trans\* people with visible and invisible disabilities<sup>13</sup>.

Women, queer and trans\* people's participation, autonomy, decision making, bargaining powers within and outside the household is low. Ability to negotiate at the household level on safe sex, health, consumption patterns, choice of occupation, choice of marriage is limited for girls, women, gender minorities and people with visible and invisible disabilities.

### → DEFINITION OF EQUITY

Gender equity is the process of being fair to people of all the diverse gender identities. To ensure fairness, strategies and measures must often be able to compensate for women, queer and trans\* people's historical and social disadvantages.

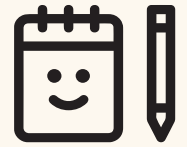
**EQUALITY** is everybody receiving equal share of something.

**EQUITY** is each getting a share according to their need.

### Who needs Equity?

1. Women (single women, women with visible and invisible disabilities, indigenous women, elderly women, transwoman, queer women)
2. People with invisible and visible disabilities.
3. Sexual and Gender Minorities
4. Elderly
5. Indigenous people, dalits, religious minorities and spatially vulnerable people

13. <https://invisibledisabilities.org/what-is-an-invisible-disability/>

**Why do women, queer and trans\* people need equity?**

1. They have reduced access to resources like moveable and immovable property including land, gold, housing, money.
2. They have reduced access to entitlements due to limited literacy and social capital including electricity and water.
3. They are subject to violence at home and outside.

**Why do women, queer and trans\* people need equity?**

1. They are subject to gender prejudices.
2. They face taboos and restrictions connected to WASH, Sexual and Reproductive Health Rights, and Menstrual Health and Hygiene.
3. They have less opportunities in the area of health, education and employment
4. They receive unequal wages for equal work.
5. They face gender based discrimination, stigma and restrictions in society.

**What are the Rewards of Equity**

1. Equal rights for people of all diverse gender identities.
2. Better sexual and reproductive health.
3. Equal Opportunities.
4. Harmony and Wellbeing.

## Exercise 14: The Wheel of Equality Game

### *Material Required:*

Chart paper OR black/ white board

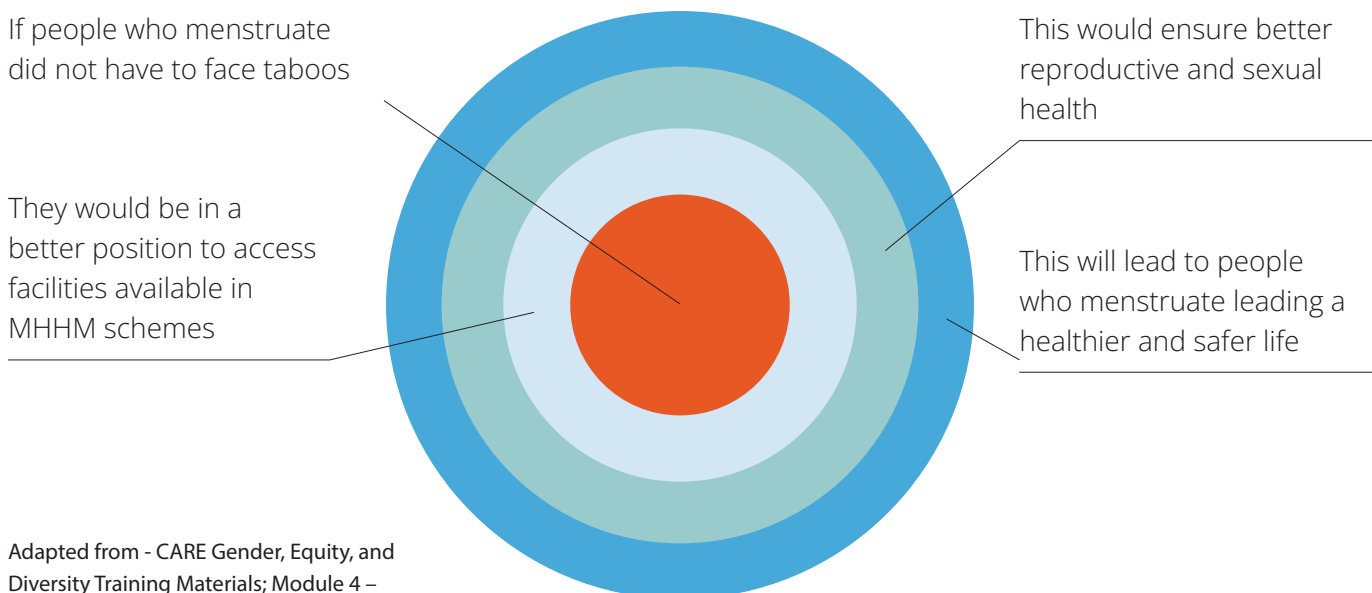
### → INSTRUCTIONS:

- ▶ Brainstorm as a large group on conditions you think would symbolize an equitable society. Begin the sentence with “if” and end it with “then it would be an equal society”.

#### **For example:**

1. “If people who menstruate did not have to face taboos associated with periods then they would be ..... (able to go to school everyday)”
  2. “If people assigned female at birth have equal share of property, then they.....(would not be financially dependent on the men)
  3. “If men were less burdened to be primary bread winners then... (they can pursue their hobbies and dreams)
  4. “If every house had a toilet with safety features then.....(Violence against women and gender minorities will reduce)”
  5. “If a trans\* person gets equal opportunity then.....they (would also be as successful as the dominant and privileged gender groups.)”
- ▶ Now divide the participants into groups of five. Ask each group to choose one statement, and then make a wheel like the one shown below, on a chart-paper or board.
  - ▶ Ask them to begin with the condition or the “if” statement in the center and then with each concentric circle capture the cascading positive impact of the statement.

### → STRIVING TOWARDS EQUALITY



Adapted from - CARE Gender, Equity, and Diversity Training Materials; Module 4 – Gender Training; 2014

## Exercise 15: Snakes & Ladders Game

### *Material Required:*

Printed cloth or flex with the game and a cardboard dice

### → INSTRUCTIONS:

- ▶ This is an adaptation of the popular board game with grid squares numbered 1 to 40.
- ▶ In this adapted version, “ladders” are gender positive messages, while “snakes” refer to inequitable gender norms.
- ▶ You can have 20 positive messages and 20 negative messages. See the statements on pages 43-44 as examples.
- ▶ During the game, whenever a player steps on a “snake” or a “ladder” square, they have to read the message and respond to the facilitator’s question related to that message.
- ▶ Other players and students are also involved in the discussion to create a common understanding around a message.
- ▶ The game continues till one of the players reaches the ‘winner’s square’.

## Exercise 16: Ab Pata Chalne Do (Now let them know): Letter-Writing

### *Material Required:*

Cloth, letter-pad, pen.

### → INSTRUCTIONS:

- ▶ This activity is to be done with only participants who menstruate.
- ▶ Ask all participants to write a letter to a friend or family member, sharing their emotions, thoughts or feelings related to period.
- ▶ The letter can be from a daughter to a father, from a young girl to a male friend, from a sister to her brother, or from a mother to a daughter.
- ▶ Once the letter is written, ask them to mail, post or hand-deliver the letter to its recipient.
- ▶ The focus of the letter should be on *breaking the silence* and should encourage the participants to share something (related to period or their experience of periods) that they haven’t shared with the recipient until this activity.



## SNAKES

1. People menstruate and then bear children. Their role is essentially reproductive
2. If a girl tells a boy/man about her period she is committing a sin
3. Girls are inferior and impure, so they menstruate
4. Boys don't look good with a broom in their hands
5. It is a woman's job to clean her child's nappies
6. Food tastes better when women cook it
7. Women who keep their house clean are doing a service to society
8. Queer and Trans\* people are unfit to do jobs which require intelligence.
9. God is pure and menstrual blood is impure
10. Women must take permission of men, before they go outside their premises, even to visit a doctor
11. Educated women make bad marriage partners
12. Collection of water is a girl's job
13. One of the most ridiculous sights is to see a man or a boy washing his own clothes. It's a woman's job
14. Women look nice dressed as nurses; while men look nice dressed as doctors
15. Queer women cannot be trusted, they are their own enemies and work against each other.
16. Sex workers are morally corrupt and must be kept in the fringes of society
17. Giving women membership in community forums is not desirable, as they are dependent on men to take the decisions
18. Queer and trans\* people become arrogant if they earn a lot of money.
19. A good girl/woman is one who never questions anyone and obeys
20. A woman is as pure as a goddess and thus must always do everything correct and sacred



## LADDERS

1. The only difference between males and females are their sexual and reproductive organs.
2. Trans\* refers to all the non-cisgender identities. It cannot be clubbed as a third gender.
3. Playing cricket and football is not related to the players' gender, but to their stamina
4. Everyone should have equal rights to choose their partners.
5. Everyone needs water, all abled bodied adults have equal responsibility in collecting, using and preserving water.
6. Menstrual blood is not impure. It is the same blood which nurtures a child
7. Menstruation is a bodily process and menstruators can go to a temple or the kitchen during their monthly periods.
8. Food doesn't get spoiled if a menstruator touches it.
9. Sex is not into binaries. There are people with Intersex variations too.
10. Women's access to education is an important element in their empowerment
11. Sexual and Reproductive health is an important aspect of women's well being.
12. Men and women must take equal responsibility of rearing the children
13. Cooking is about interest; it is not related to the gender of the person cooking the food
14. All genders should have leadership roles in community institutions.
15. Disabled women must have access to toilets which can be accessed by all
16. All public institutions must have toilets accessible for disabled people.
17. Clean drinking water is a right, which everyone must have equal access to
18. There is nothing unusual about a woman being the head of a household
19. A woman can play multiple roles within and outside the home
20. The stigma against the transgender community must be removed and they must have equal opportunities in every walk of life

# Key Takeaways from Session IV

- Equality means equal opportunities and rights for people of all diverse gender identities.
- Gender equity means special and affirmative actions which will enable women, queer and trans\* people to overcome the historical disadvantage faced by them, claiming their rights.
- Gender equity is essential for gender equality.
- Gender equity means special and affirmative actions which will enable women, queer and trans\* people to overcome the historical disadvantage faced by them, claiming their rights.



# Pre and Post-Training Assessment

## 1. WHAT IS GENDER? MARK ALL THAT APPLY.

- a. It is biological
- b. It is a social construct
- c. Determined at birth
- d. Cannot be changed, without medical procedure
- e. It is contextual; i.e, it changes with location, culture and generation.

## 2. WHAT IS SEX? MARK ALL THAT APPLY.

- a. It is biological
- b. It is a social construct
- c. Determined at birth
- d. Cannot be changed, without medical procedure
- e. It is contextual; i.e, it changes with location, culture and generation.

## 3. GENDER EQUALITY AND GENDER EQUITY ARE THE SAME.

- a. Yes
- b. No
- c. Don't know

## 4. WHAT IS GENDER EQUITY? MARK THE STATEMENT THAT APPLY

- a. Everyone receiving equal share
- b. Each receiving share according to their need
- c. Each receiving share according to their want
- d. I don't know

## 5. FRONT LINE WORKERS OR OTHER COMMUNITY LEVEL WORKERS SHOULD BE:

- a. Gender aware
- b. Gender neutral
- c. Gender sensitive
- d. Gender blind
- e. All of the above
- f. None of the above

## 6. HOW MANY GENDERS ARE RECOGNIZED BY THE SUPREME COURT OF INDIA?

- a. One

- b. Two
- c. Three
- d. More than three
- e. I don't know

## 7. DO YOU AGREE WITH THE FOLLOWING STATEMENTS?

STATEMENTS	AGREE	STRONGLY AGREE	NOT SURE	DISAGREE	STRONGLY DISAGREE
a. Access to safe, equitable and accessible WASH services is a basic human right for all girls, women, queer and trans* people.					
b. One's gender can be different from their natal sex					
c. Menstrual hygiene management should take into account needs of everyone who menstruates.					
d. Women are better at care-giving by virtue of their biological sex					
e. Productive work or work that can be exchanged for money is more valuable than reproductive work or care-giving work					
f. Men's labour is more valuable for society than women's labour					
g. Washing and cleaning are the responsibility of women's					
h. Equality leads to Equity					
i. Equity leads to Equality					
j. Our clothing is determined by our biological sex					
k. One's gender can change from the one that is assigned to them at birth					
l. Affirmative action is essential for transgender persons to claim their rights					
m. Since all genders need WASH, all genders should be equally responsible for WASH related labour and decision making					

**8. DO YOU HAVE ANY SUGGESTIONS FOR US, OR ANY OTHER TOPICS/ THEMES THAT WE SHOULD EXPLORE, WHEN WORKING ON GENDER AND WASH?**

A large, empty rectangular box with a thin black border, intended for the respondent to write their suggestions and other topics/themes related to gender and WASH. The box occupies most of the lower half of the page.



