



Access to Water and Empowerment of Women: Study of Drudgery Work and Relief by SUJAL

March 2013

IWRM: A Pilot Initiative in Gujarat, Andhra Pradesh and
Karnataka



Access to Water and Empowerment of Women: Study of Drudgery Work and Relief by SUJAL¹

FOREWORD

It is well-known and recognised that women and girls in villages of India make enormous efforts to get enough water to the house for the whole family and for all the household chores. For



decades we have seen hard working rural women in India and other countries. Nevertheless the Gender and Water Alliance experts were shocked once again with the reality they found in nine villages, selected at random, in Andhra Pradesh, Gujarat and Karnataka. Asking women and men for various details of their work, all considered normal and never spoken about, and taking many photographs of work and sights one never does even look at, made us reflect even more about the absurdity of the prehistoric situation that many millions of rural Indian women seem to live in in this 21st century, in the present India, prominent in economic growth.

Whilst the larger part of this world lives in a digital era, these villages, and certainly the work of women, have hardly been influenced by industrialisation, mechanisation, commoditisation, electrification, and ergonomics. This in a context of patriarchal unequal gender relations makes their lives and work dramatic. They spend their whole lives working hard, 17 hours per day, of which at least 10 hours are spent in bending position or with a load of 20 kg on the head, and most of that in the burning sun. In this study we found that women spend roughly 5 hours fetching water, 2 hours for sanitation, 6 hours doing agricultural work in the fields or grazing cattle, 4 hours cooking squatting on the ground, and in between they deliver and bring up children and take care of their family and village as well as all other necessary work. Only work in which water plays a role is looked at in this study.²

¹ Detailed reports on the findings of the study in Karnataka and Andhra Pradesh are written by Jhansi Rani Ghanta, and on Gujarat by Meena Bilgi. This compilation, based on the three state reports, is prepared by Joke Muylwijk, Gender and Water Alliance. March 2013.

² Important, common and very stressful issues such as sexual violence, wife-beating, risky deliveries, communal conflicts, etc. are not included in this rapid study of two days per village field work. We have only looked at gender relations in work, and especially that which is related to water.

From the positive side we can say that these too-hard-working women still can be cheerful and enjoy little pleasures of life. Above all they are extremely strong to be able to survive such hard lives in these harsh conditions. Women themselves consider this drudgery work as normal, which is in fact part of the problem, because it withholds them from fighting for their empowerment and rights. They have learnt from a young age onwards to accept their fate, much more so than their brothers, which makes them end up doing all the non-fun work for half the wages of men, and without recognition.

The three gender experts of this study always focused on the strength of women and their empowerment, but we feel stunned and ashamed to live in this modern world where masses of rural women are so totally left behind, that they can't even find time and energy to make a start empowering themselves.

The recommendations in this report are based on the current reality in the villages and would mean only small steps

forward. In fact for these women, their daughters and granddaughters to catch up with the rest of the world within a century, a bigger effort is needed, which they will have to do and fight for themselves. They are definitely strong enough, they need to see more space and opportunities, and be encouraged to take these chances when they occur. Therefore capacity building and awareness raising is of major importance, as long as it is the right type of capacity building.



The few days that our researchers spent in the villages already made women think about their work and fate, just because somebody asked them the right questions and listened to their answers.

Time gained by water supply closer to home is always spent on more drudgery work, whilst women say that they would prefer to spend it on an hour of rest, but even more on learning some skills for earning more than the Rs 50³ per whole day (= € 0,70 and \$ 0,90 in 2013) of back-breaking work. This amount is the same as 25 years ago, but worth much less. And it is half the amount men get.

³ The official minimal wages for women and men alike are Rs 85 per day, according to NREGS (National Rural Employment Guarantee Scheme).

Both water and sanitation facilities are still absolutely minimal in the nine villages of the study, as most probably in thousands other villages. If these facilities would be improved poor women and men could start to empower themselves. It is one of the conditions, but there are more, such as the change of unequal gender relations currently approved in everybody's mind-set: men and women alike.

We acknowledge the cooperation of the staff of the two implementing NGOs Youth for Action in the South, and Development Support Centre in Gujarat. We especially thank the CRPs and EVs⁴ in the villages, mostly women who also work for a pittance and who were very helpful in making the field work efficient. Most of all we are grateful for the willingness of all the village women who were patiently answering our questions and showing their work, whilst they hardly have time for this, knowing that once again they were asked but not given more than an incentive to think about themselves.

We encourage all poor women of India to reconsider their own position and make use of opportunities, if given half a chance. We also hope that the Sujal project continues to give such chances.



⁴ Community Resource Persons (in AP and Karnataka) and Extension Volunteers (in Gujarat), the majority enthusiastic women, keeping the contact between the villagers and the implementing NGOs, YFA and DSC (in AP the CRPs are more men than women).

PART I DESCRIPTION OF THE STUDY

1.1. Introduction

Worldwide billions and billions are spent on infrastructure for sanitation and various uses of water, domestic, for drinking, for hygiene, for agriculture and for economic activities. Notwithstanding, in most places of this world women and their daughters daily spend hours collecting water and finding places for sanitary needs, for washing clothes, for bathing the cattle and for watering kitchen gardens. Such work is often called “drudgery work”, which means dull and boring work, but it is also heavy work, back-breaking work, often dangerous work, and women and girls meet with a lot of harassment when fetching water. Apart from all that, it is unhealthy work: many women have serious health problems during some time of their life; some have to have their uterus removed because of carrying heavy loads, which are containers with water to begin with. Water always needs to be carried up, which makes it even heavier. Other women are reported to have painful knees and even broken necks. This work above all is not appreciated and hardly recognised. Much of the so called drudgery work, when mechanised, becomes the work of men.

Girls have to help their mothers by also walking a number of times up and down to the water source, with a bucket on her head. In a cultural context where men only fetch water if they have some form of transport, women really have a problem when they get health problems. Then they need the help of their daughters. The further the water is away from the house, the bigger the chance that the girls have to quit school by lack of time.

Also in agriculture women are the major workers assigned the heavy drudgery work, such as weeding, watering, harvesting, carrying head loads, etc. And not in the least, environmental degradation influences their tasks by making it necessary to go further for water and fuel, leaving them less time for other work, such as work for an income (employment or self-employment).



The situation in India is not better than that described here for a large part of the world. In all three Sujal project states Karnataka, Andhra Pradesh and Gujarat, lots of women suffer daily from various drudgery tasks, fetching water, collecting fire wood, cooking in a smoky kitchen and finding a place for their sanitary needs, often in the dark.

1.2. Gender in the SUJAL programme

SUJAL is a programme of a Consortium of five organisations (VRUTTI, Youth For Action, Development Support Centre, the Gender and Water Alliance and Swasti) called: *Establishment and demonstration of a people and Panchayat led equitable water governance model for Sustainable Economic Development in three Agro-Ecological Zones of India*. The approach is inclusive and for water management the IWRM approach is used. SUJAL is basically a Capacity Building Programme, financed by the EU. Various other activities are included, such as entry point activities, often paid from other sources. Twenty months have passed, and this is the point in time to make sure that all activities will receive due attention, to complete the targets at the end of year 4.

The programme will provide valuable lessons for policy makers as well as practitioners on preparation of an integrated plan of NRM, convergence of different government schemes and promotion of technologies as well as practices for sustainable water resource development, taking gender and diversity issues into account.



Gender activities in the programme consist mainly of capacity building and support to mainstreaming gender by the implementing organisations. One of the objectives of the SUJAL project is to relieve this hard work of women, especially (but not only) the work related to water. Output nr. 4.6. is called: *Gender sensitive small technologies implemented, for example: wells pulley, ball bearing, matka stands, tiles, smokeless chulah, etc, all based on assessment of drudgery of women.*

The Baseline Study of SUJAL needs additional gender-disaggregated information to know which gender indicators are needed for appropriate monitoring. The data resulting from the initial questionnaires are not sufficient for further planning, amongst others, for this output 4.6.

Output 3.9. is about the establishment of kitchen gardens for women and about making water available for it. Information about the situation before the programme, at present, and how it will be at the end of the programme, is all necessary.

1.3. About this drudgery study

To acquire the lacking information an assessment is carried out, a study in the current situation, in a number of villages. Inquiries were done in 3 villages in each of the three states, with Focused Group Discussions, village track walks, open questions and a checklist for some households with a limited number of indicators. Meetings were held with the Sujal Committees, which have been formed in all the villages.

Open inquiries are an approach of assessment in which all people are seen as knowledgeable actors, and not just as victims or as poverty stricken groups without their own will. The word drudgery does not comply well with the actor-oriented approach, but from a realistic perspective it is assumed, that even those women (and men) who are victims of the unequal and hierarchical culture, have choices to make in their life, and will always try to enlarge and stretch their limited space for manoeuvre, to improve their position, and that of their families.

For activities of the SUJAL programme it is helpful if women are involved in decision making about water interventions, such as design and decision making for example about the entry point activities, with which the villages are made interested in the programme. It is also of crucial importance that capacity building activities have the right message. This should be a message based on the true situation, and not a reproduction of a discriminating mind-set.



Gujarat: the woman fetches 25 liter water from a borewell, and the man fetches 12 liter from a nearby hand pump

1.4. Empowerment versus gender-ideology

Empowerment is one of the objectives of the SUJAL programme. Empowerment has four interacting elements: economic, political, socio-cultural and physical, all of them are crucial elements.

Improved water and sanitation infrastructure is not automatically better or empowering for women, especially not if they have not been involved in decision-making about the details. Not all women are the same; some have different needs and interests than others, depending on age, socio-economic class, ethnicity, etc.

The concept Gender-ideology is used for the mind-set that people have, each individual from their upbringing and their social context. Everyone is certain to know how women and men should behave, what they should do, and what belongs to them. In relation to drudgery work it is often the women themselves who find this very normal, especially in rural settings. Women have always done such hard and dangerous work, whilst men were more involved with the interesting tasks, work outside of the village, marketing, mechanised work and decision making. This is seen as a natural division of roles that is not questioned by many women, nor of course by most men. This study, even if it was only a few days, and by asking some questions, have made people, especially women, think about how natural this all is, and also about possible solutions.

In a context as described, where gender-ideology is such that hard work is seen as the unavoidable fate of poor rural women, even by themselves, the diminishing of their heavy work with water-related interventions, do not automatically lead to their empowerment.

1.5. Objectives

The overall objective of the study is to get to know if improved access to water for different uses and to sanitation will reduce the time that is spent on heavy work, and that this will add to the empowerment of poor rural women.

The aim of the study is to find out the reality of drudgery work in the rural areas and in how far the interventions of the SUJAL project diminish the heavy workload of water-related tasks of women in the project villages. If it is found that work gets lighter, and shorter time has to be spent on drudgery work, it needs to be assessed if this actually adds to the empowerment of these women.

Information is collected about the heavy water related work of women and men, the way in which this is lightened, and the degree of empowerment that results from it. The information will be used for indicators which will be relevant for the monitoring process of SUJAL.

1.6. Research statement

In the water-related context as described in the introduction, it is important to know more about drudgery work of women (and men) in the benchmark situation in the villages, and to get information about the impact of the activities by SUJAL. The entry point activities, such as repair of hand pumps and construction of a water stand, will make a difference in the village. In many cases women and girls will need to walk less far for water, sometimes the water quality will be better, and sometimes life will be much more comfortable in case new toilets are constructed. Nevertheless, not all elements of empowerment may get better, which in the end may not result in empowerment.

Researchers go to the villages with an open mind and find out how the situation was, what has approved till now, and how does that influence the life and position of women, girls and men. Do women feel empowered, and in what sense? Can they decide themselves about the way they will fill their extra time? And is the work they will do in that time less heavy, or is it also drudgery work? If she earns money in that time, can she herself decide what to do with that money?

1.7. Research questions

The overall research question is: *Does increased access to water and to sanitation result in empowerment?*

The detailed questions are:

1. What is the position of village women at the start of the project related to their drudgery work?

2. What is the current position with relation to their drudgery work of those village women that have benefitted from SUJAL interventions?
3. What do women do with the time they save if more and better water is available (decreased need of drudgery work)?
4. Do they themselves see the new situation as empowering?

1.8. Methodology

The programme is implemented in three districts in three states.

In each of the states and districts **3 villages** were selected, based on their diversity, and on the level of involvement so far (the interventions the NGOs have already done). The villages are divided in A (lot of work has been done already), B (some work was done) and C (not yet involved in development work) villages, of which in each state was one selected. This totals 9 villages as listed in the following table:

State, district	Village	Implementing NGO	category	researcher
Andhra Pradesh, Mahboobnagar	Kanchiraopally	YFA	A	Jhansi Rani
	Venkatapoor	YFA	B	
	Thippaipally	YFA	C	
Karnataka, Gulbarga	Bhorabanda	YFA	A	Jhansi Rani
	Nazarapur	YFA	B	
	Burugapalli	YFA	C	
Gujarat, Sabarkanta	Tarakwadia	DSC	A	Meena Bilgi
	Dhundhera	DSC	B	
	Zarda	DSC	C	

The GWA researcher visited the villages, each for two full days, together with the Community Resource Person (CRP) or Extension Volunteer (EV) of the village. Beforehand the GWA researcher informed the Consortium partners to arrange for suitable dates and make arrangements. Other preparations were to write a checklist ([Annex 2](#)), and to make an operationalization of the research questions.

In each village the following research and inquiry activities were carried out:

- Meeting with the IWRM committee (Sujal Samiti)
- Visit of Sujal intervention points
- Visit of farms (agricultural fields), irrigation points, schools, anganwadis, washing ghats, streams, lakes, ponds (tanks), cattle grazing grounds, check dam sites, vegetable gardens.
- Transect walk, in which talks are made with people that are met on the way, and some yards are entered, for more detailed questions. It is taken into account that very poor women also have their opinions that matter. If they are not automatically met, the way to their houses is asked. Notes are made, also about observations. (List of Observations [Annex 3](#))
- FGD Focused group discussion with women in the village. Groups consisted of 5 – 30 people.

- There is no formal questionnaire, but there is a checklist. When asking women, men, individual and in the group, it is important to look at the checklist ([Annex 2](#)). By the time the information is clear and not much contradictive or difficult-to-understand-information is added, this is enough.
- Visit of a selected number of households (different class, caste, etc.), in each of them men, women, children, elderly, are being asked open questions related to water and drudgery work: 4 to 8 households per village.
- Meetings with a group of men, or a mixed group.
- Empowerment is not a clear concept to everybody, so when the subject arises, attempts are made to get the information about all 4 elements of empowerment.
- Many photographs were made in all the villages, by the GWA researchers.

The three reports of the findings in the three states are given to the NGOs for comments. In case of disagreements about facts the CRPs can be asked to verify. However, the opinionating gender conclusions may not be the same as the CRPs, the COs, and the Team Leader would have concluded.

Validity can be ensured, by the many notes that are made on literally what stakeholders say, and by the many photographs.

1.9. Envisaged and Realised Outcome

The outcome of the study is three state reports, in which the specific differences between the three (nine in total) villages are described. Recommendations and conclusions are included in the state reports. The photographs show more than many words.

One combined report, this one, takes the most important points from the states and includes an analysis of the differences and the similarities. Here also general conclusions and recommendations are included. In Annex 1 there are three tables with the problems, the drudgery work, and suggestions for solutions are listed. The state reports are to be seen as annexes too (in separate files). It is the state reports that contain very interesting information in detail, and various case-studies of individual women, which are not repeated in this report.

An additional outcome will be information on the best work-reducing activities for rural women, considering that empowerment is what is meant to be achieved by the SUJAL activities.



AP: woman shepherd taking her goats and sheep back home in the evening after grazing

PART II FINDINGS of DRUDGERY WORK

2.1. Drinking Water and Water for Domestic Use

Division of work

Everywhere it was the task of women and girls to fetch water for the household. When women are ill, busy in the fields, or otherwise not available to fetch water, men may do so, but only for their own drinking purposes, never for washing, cleaning and other household purposes. At times, boys also collect water mainly for drinking. When asked, some men would say that it was left to coincidence, who so ever would be at home could fetch water, but women were very clear about this being their responsibility. When water is transported on a cart or on a tractor from an irrigation bore well, men are involved.

“Drudgery in our life starts at the age of 10 and it continues till our death. Right from early morning to the time we sleep late in the night, we experience lots of difficulties in performing multifarious tasks at home, in the farm, looking after livestock and doing various other works”

Amounts of water to be fetched are enormous, often needing ten to fifteen trips per day to the water point, often 500 m away. And the pots are filled to the brim, making them just a bit heavier than she can carry (25 kg). This can take her 3 hours per day. There are different sizes of pots. Children, pregnant and elderly women use smaller pots, but therefore they have to walk longer distances, making more trips, and spending more hours (4-5 hours per day). The amount of work to get water in the house varies a lot, but for most of the women in the villages, it is a substantial part of their time and energy. They are helped a lot if daughters also carry some pots. This results in girls getting less schooling.



With Nearby Water source- Boys too Fetch water but for Drinking and Cooking Only

In those cases where there is piped water, from various sources lifted to an overhead water-tank, often the pressure is low or there are complaints about the quality, even if this water has been tested as good. Then for drinking this piped water is not used.

Sources of water

In the nine villages sources of water are of a great variety, but nowhere the situation is good, in the sense that enough water of good quality is available close by the place where it will be used. Sources include bore wells, open wells, from open wells to overhead tanks, with piped systems to stand posts, hand pumps, irrigation bore wells and open ponds.

Women are very happy if the overhead tank in combination with proper treatment and cleaning of the tank, and a piped system to the house actually functions. Regretfully this is not the case in most villages. Power failures are regular. One woman tells how she could graze her goats 3 hours more per day when the water came from the overhead tank, before the engine burnt. In some villages where the piped system works sometimes, there is a lot of water leakage because taps are not in place.

If the piped system works, there will be water during 30 minutes up to 3 hours per day. This water reaches individual homes in one village, but in others queues are formed at the stand posts, which often result in fights. Though there have been no caste and class based restrictions for drawing water in Karnataka, it is told that some powerful people (politicians and rich) use motors to draw water from pipe lines and that action restricts the people at lower terrain draw less water / have access to water for less time.



Lots of hand pumps are also not functional, and nobody knows how to repair them, bore wells run dry soon after the monsoon (especially in Gujarat), leaving women again with the task to walk often and far with heavy loads.

Some big wells are dangerous to get into to fill the pots.

Ownership of the bore well is especially an issue in Gujarat, where women have to ask modestly to be allowed to lift water from the bore well of a richer neighbour⁵. They experience this as a daily indignity.

In summer, and the dry seasons in general, it is much harder to find water, and distances will perhaps be 2 km or more.

⁵ In Sabarkhanta, Gujarat, in the area where DSC works with the SUJAL project, the people are from ST, and what is especially different from elsewhere is that the houses are scattered, so far away from each other. The distance to the nearest neighbour is 200 or 400 or even more meters.

Water quality

As mentioned, one is not always convinced of the quality of the water from overhead tanks, if they would function. Even then for drinking the hand pumps are preferred, meaning again walking some distance, and waiting in the queue, wasting time. In one of the villages (Zarda) the nitrate content is very high. In Andhra Pradesh the fluoride seems to be at the high side, and people complain that it is the cause of their joint pains.

Pouring or scooping water from one container to the other often results in the water been touched by the fingers. This in combination with sparingly washing of hands, makes even the best water into a source of disease.



In one school the situation is considered quite fine as far as drinking water is concerned: Dhundhera school. The hand pump works and there is a cemented tank with taps from which the children drink directly.

Hardly ever the water is boiled to sterilise it, often a sieve and/or a cloth is used, but this does not add to the safety of the water.

Drudgery in fetching water

Women answered with many different wordings about their drudgery work, even if they are used to it from a young age. Drudgery in fetching water is suffering, risk and pain. Drudgery work is also hard manual and unpleasant work. It is repetitive, monotonous and arduous. Drudgery is seen as pain in the knees, pain in legs, pain in hands when drawing water

from hand pump especially when the handle is hard, back pain, head ache, lifting water to knee level and then to the head, taking water vessel to the waist with another vessel on head leading to breathlessness, tiredness, breathlessness. The heavy loads give pressure on the eyes and head.

Paths are undulated with lot of stones pricking them while walking which makes it very difficult, and that too with water vessels on head and waist. Some paths are dirty with faeces of children and dung all along. The large wells are very difficult to climb out of with the heavy vessel. This is hazardous work.

Carrying heavy vessels gives stomach ache. Another aspect of drudgery they mentioned is about scorching heat during afternoons especially in summer, which gives dehydration and exhaustion. It is difficult for them to walk in the heat with heavy loads on their heads, shoulders and waists

leading to reeling sensation, close to fainting. During long trips the head load cannot be put down for a rest, because the women need help to get it on their heads. Their footwear (rubber slippers) is worn out soon from rocks and thorns walking such long distances daily. That is how their feet lack protection.

During monsoon the chance is of falling or slipping.

The mental problems are serious as well. There is the fear for conflicts, the fear of falling, the fear of power breakdowns which results in not having enough water or no time for paid work. This worrying gives stress and disturbs their sleep.

2.2. Water and Sanitation

Places and practices in use for defecation

Open defecation is common in all the villages. Men, women and children defecate either on the



Boy defecating outside his house- Mother will mix up soil and throw at far-off place

road sides or in the open fields. Not many households have toilets but the apathy is that even those that have them don't use them or don't use them properly due to several reasons. For example in one village (Tippaipally) though there are two community toilet complexes, they are totally abandoned for want of water, lack of neatness, unhealthy surroundings etc. In Karnataka community toilets were constructed for women, in all three

villages, but not used, also for various reasons. A few toilets in the villages in Gujarat were used. Otherwise reasons for not using them include: too close by, too far away, no water so the need to bring water along, very dirty, shy to be seen standing in a queue, long wait, no doors, low partitions, not maintained, snakes living in it, no light, not clear who should clean it, etc.

Very early in the morning, and during night time, men and women defecate on main road side and during day time, they go to open fields about 300 m to half a km away from the houses depending on their location. Women spend about 15-45 minutes time for defecation where as men spend about 10-30 minutes. Women spend more time because they need to get up and sit several times as men pass by. Sometimes it happens several times during single defecation. Every woman hates defecating in front of each other. In all three states there are no special places assigned to women or men, but timings may differ. Urination is done in nearby lanes and by-lanes and sometimes in the small place in the house earmarked for bathing. If they have to use the area close to their houses, they have to pass through the main road where men folk always sit and chat. Women especially the daughters in law feel shy to walk through the group with a jug in hand.

Like for fetching water, also for sanitation, the monsoon is a bad time. People are scared of falling down, but also of flies, musquitos and other insects. The wet saries are very uncomfortable. In

the South in the rainy season and in winter, defecation is on road side whilst in summer, people go to fields, because open spaces are available in summer and not in rainy season and winter (the places are filled with crops). The agriculture fields are guarded these days and if somebody is seen defecating, the owners or their relatives shout and throw stones leading to fights.

Those few women, who do have a functional toilet in or near their house, and who maintain it well, are very happy. In Nazarapur one woman who owns a full-fledged toilet said:

“We are using the toilet since we have spent so much on it and it is convenient. I am able to save an hour because of using the toilet and that time I use for completing domestic work early. As a result, I go to my field early and contribute more to the farm work.”

Pregnancy and maternity

During pregnancy and after delivery women have a hard time when finding a place for defecation. Like elderly women and men, they need help of others.

There are special habits of getting rid of the babies' faeces.

Menstruating girls and women

Apart from the problem of defecation, young girls and women feel delicate to wash the clothes used during periods. They wash the clothes near the houses when nobody is around, and hang them to dry where nobody sees them. In some families, the clothes are given to washerwomen for washing. Some women go all the way to the stream or wells for washing clothes. It takes one hour just to go there. At times, when adolescent girls use pads, they are washed and thrown in garbage spots.



Dhundhera School: left are the toilets for girls and right are those for boys.

Personal hygiene

Only in Gujarat people, especially the better-off, say they wash hands with soap before having food. Elsewhere at the most, a few people use water for rinsing. Similarly, very few people wash their hands and feet with water after returning from defecation spots. They just pour water on their hands and feet. No soap or any other material is used. Sometimes, women don't wash their hands even with water after they return from the place of defecation because they are under tension whether the food on the stove would get burnt. Of course, a little bit of water is used to clean after defecation.

Drudgery of women in sanitation

Women lack privacy and therefore walk further to find more cover. Distances in Gujarat, for example, are between 500 and 1500 meters. Women are scared of insects, snakes, but also of harassment by boys and men. Women feel need for cleanliness, they often don't have, even more so during their monthly periods. It is hard to find unseen places to wash the menstruation clothes and dry them. All this is worse during monsoon. Lack of water when and where they need it is a stress factor. Women often have to wait long before they can relieve themselves, which is another stress factor. Women drink not enough water to avoid having to urinate. This results in urinary tracts infections. Elder women have more problems with walking so far, because they are slower.

Because of lack of water and clean sanitation facilities, people easily get sick, which then is the task of women to look after those who are ill, adding to her heavy work load.

2.3. Waste water and solid waste management

In Meghraj, the region of the Sujal project in Sabarkantha in Gujarat, people don't live in villages together, like in most other areas in India. Here the houses are scattered with agricultural fields in between, and often a few hundred meters apart. This reduces the problems with dirty waste water, as they occur elsewhere in villages where people live close together. Also solid waste is less of a problem. Often one corner of the yard or of the field is used to throw crop residues and cow dung, but also more and more there are plastic bags and other non-compostable waste on these heaps. Nevertheless, because of the distances, the villages look clean. Women carry

cowdung and compost in a tagada (basket) on their head to the fields.



drain once cleaned by YFA staff and villagers

In the South, in the villages in AP and Karnataka, people live close together, and the roads look dirty with drains clogged with all sorts of dirt and waste from the house including water from bathroom and kitchen. Adults and children throw everything in the drainage canals leading to overflowing of water on the roads. Apart from looking dirty, this is a breeding ground for diseases and for mosquitoes.

Gram Panchayats are supposed to clean the drains. In AP already for years there are no GPs and in Karnataka the cleaning is done twice a year, which is not enough. The dirt is not labelled with the owners' names, so one

feels not responsible to clean other people's dirt.

There are heaps for compostable waste, including cow dung and kitchen waste, but people also throw plastic bags on it. Some buffaloes are reported to have died from eating them. Women carry the (semi-) compost to the fields on their heads, and only there the plastic is put aside to be burnt later.

Waste related drudgery work

To carry the smelly dung to the fields on their heads, women have to make various trips. The conditions in general are very unhygienic, resulting in diseases of women themselves, and also of their family members, which means again more work. Whilst some drudgery work can still be considered to bring some economic gain, to care for sick people, which could be avoided with better hygiene, is a waste of time. Especially mosquitoes, bringing regular sprees of malaria, take a lot of people's energy if not their lives.



Waste around hand pump in Burugapally

2.4. Health and Drudgery of Women

The basic health and hygiene related awareness amongst the villagers is very limited.

In the villages surveyed, in the majority of households, water for drinking is being strained using either a cloth or a plastic strainer. This would not be bad if the cloths used were clean, but both cloth and the strainer look dirty. There are many unhealthy practices followed by women such as taking out water from the vessel till brim when it is filled (to facilitate easy carrying), dipping hands in the water vessel while being carried from the source to the house which might lead to contamination of water and then to water borne diseases.

In the villages in Karnataka there has been a lot of cholera, typhoid and malaria in the past years, for which the water is blamed. After cementing one infamous pond, the diseases ended in that particular village.

All villages have people complaining about joint pain. Various myths go around about the cause of it. Cough, cold, fever, vomiting and diarrhoea are common among children and also in elders. Most people are not aware of the causes of diseases.

An unhygienic custom which we found in Gujarat in the schools is that there was just one glass to take the water from the container with from drinking. One more unhealthy practice in the South which needs to be looked into is taking out colostrum (the first milk) from lactating mothers and throwing it in the soil with a belief that thick milk should not be fed to the infant. Women think that milk to the infant should be dilute enough so that it is easily digested. This practice leads to weak infants with less resistance for diseases.

Running and enough water from repaired hand-pump, Anganwadi Centre, Zarda.

But be aware: water has high nitrate contents, not permissible for human and animal consumption and the villagers are ignorant about this. They are prone to blue baby disease. (Reference-water tests carried out).



As mentioned earlier, sick children and other family members add to the heavy work load of women. Apart from taking care of them, they need to be taken to the doctor involving lots of time and energy of women.

The rates of miscarriages, premature deliveries and lower weight babies are high, which could definitely be related to the carrying of heavy loads, right till the day of the delivery. A trained anganwadi worker in Gujarat reports that “from the Anganwadi Centres, we give nutritious food packets each month for both pregnant and lactating mothers but it get finished within a week since everyone in the family including men eat it. The very purpose of helping women having better health and easy delivery is not met.”

2.5 Fuel Wood Collection and Cooking



Wood collector says- Don't even look at Stretches any more, Zarda

Those people who have LPG or kerosene stoves, don't use them for the daily cooking because they find it too expensive. Instead, like all others, they use the chula with fuel wood. Stoves are mostly located in the kitchen, and sometimes outside in the yard. Cooking is done twice a day, in the morning and in the evening by women with support from girls. It takes about 3-5 hours per day for cooking depending on the family size and type of dishes prepared. In winter water is boiled for bathing.

The responsibility of fuel wood collection for cooking lies with both men and women. In case of households with relatively higher economic status, fuel wood is purchased. One tractor load of fuel wood costs Rs 2-3 thousand and will suffice for about 6 months. When men are involved in fuel wood collection, they fell the trees grown in the field or in the forest and bring them to the house either on bullock cart or with a tractor. It is men again who cut them into pieces suitable for cooking.

Twigs and other small parts of the bushes are more used for cooking which normally women carry while returning from the field. Girls of 10-12 years age also collect twigs and branches of trees. They are collected free from road side, fields and from hillocks. The fuel wood is readily available in summer but in the rainy season, its availability and going to the place becomes a problem at least for 25 per cent of the women. So, most fuel wood is collected during summer and stacked near the houses for use in the rainy season and in winter. On average women spend 1-2 hours for collection of fuel per day.

Drudgery in cooking and fuel wood collection

Cooking is done on the ground, so women have to bend down a lot, and get painful legs and thighs from sitting in a fixed place. There is much smoke in the kitchen, unless there is a proper smokeless chula, which few people have. With all that smoke there also is a lot of soot on the utensils, which again takes much time to be cleaned. And worse is the pain in the eyes from the smoke, for the women as well as the baby in the cradle. In the monsoon it is hard to keep the fire going, which needs constant attention.



Cleaning the fellow fields in Gujarat: women try to make bundles, men manage the tractor

Fuel wood collection is work in the scorching heat, which makes the women thirsty but there is no water. Thorny bushes prick hands and give scratches. Also stones to walk on are sharp, and it is tricky to slip and fall, especially in the monsoon. To carry a long distance,



Fuel-wood collected and bundled since half an hour but none to put it on Ben’s head, till the DSC driver helps her

2 – 4 km, the heavy load, 25 kgs, is very tiring, gives pain in the legs. While collecting and whilst carrying fuel wood, insects may bite. It is not possible to put the load down for a rest, because who will help to lift it again? If dry stalks are collected from fields, the owners may shout at the women. The cutting of wood and breaking of dry twigs result in blisters on the hands. Sometimes sparks set the saries at fire.

2.6. Women’s involvement and their drudgery in work in Agriculture

Tasks in agriculture are divided clearly between men and women. Mechanised work is done by men, most bending and carrying work by women.



Collecting the jowar harvest (sorghum)

Men take care of land preparation, ploughing, applying fertiliser or compost and pesticide, putting the produce in machine, bagging the produce, putting the bags on bullock cart and taking them home, buying the tools, irrigation and marketing of the products.

Women do the weeding, fetching water from open wells, bore wells and canals for mixing pesticides, harvesting, removing straw and stalks when threshing is done with animals, winnowing and carrying harvested

produce on head especially jowar and paddy in small quantities. Besides, women do exclusive activities in paddy cultivation: soaking paddy in water for sowing in nursery, pulling seedlings from the nursery, transplanting, weeding, and harvesting.



Harvesting groundnuts

“Our fate is donkey’s fate”

Some work is sometimes done together, sowing and harvesting of certain crops, irrigation, and threshing of pulses.

When women work as daily labourers in Karnataka they earn Rs 50 per day, whilst men are paid Rs 100-150. Women also seem to think that men do the heavier work, so they don’t complain.

Kitchen gardens could be useful in most villages, but apart from three flower pots with herbs, no kitchen garden was found. This is an issue for the NGOs to pick up.



Weeding paddy

Drudgery work in agriculture

Women in Gujarat see agricultural work as follows:

All our work in agriculture and the processing of the yield at home are harsh on different body parts depending on duration of different postures of sitting and bending (for hours especially during weeding and harvesting) standing in water for hours (paddy growers), standing while harvesting, bundling and carrying harvest on the head, winnowing and threshing, etc. All these activities cause pain and burning sensation in neck, legs, thighs, rashes and redness on skin, inability to move head, pressure on eyes, mosquitoes and insects bites during monsoon, injuries from sickle, bleeding, cuts, pricking of stones, pebbles, sprinklers, cracks on the foot, on finger tips, softening/peeling of skin and nails (paddy growers), roughness in the palms, dust and sprinklers from the produce goes into the eyes and lungs causes breathing problems, watering in eyes, blocking of nose, cough, sticky hands while harvesting castor, picking and cross-pollinating cotton is laborious and causes pains on finger tips, legs, lower back, blisters etc.



Women weeding groundnuts.



Participatory observation is the methodology of this study

Men take a rest whilst women do the weeding





Winnowing with the wind, whilst her husband sleeps

In the other states women also say that all activities in agriculture are drudgery. Similar lists of harsh, backbreaking and painful work are mentioned. Some additional points are:

There is so much bending work, which gives pain in the back, neck, thighs, head, knees but also in the breasts. When paddy seedlings are carried on the head, the dirty and muddy water drops on the head and on the whole body which is very inconvenient. In paddy

cultivation a lot of work is in the water where there are snakes, leeches, and a biting feeling altogether. Transplanting is done walking backwards, so we don't see where we walk, often on sharp stones. The work in the water makes the skin vulnerable.



Girls keep sitting, standing, bending while harvesting, Zarda

Sowing of larger seeds means a lot of carrying. Each crop has its own specific drudgery work. Sticky, dirty, damaged hands are normal, and make eating difficult. Loads of fertiliser and compost have to be carried on the head, because carts cannot go in the fields.

For mixing pesticides a lot of water is needed, which also has to be carried on the head walking on rough terrain or narrow bunds. Any type of work in the hot sun is drudgery. After all the hard work, they feel feverish and don't even feel like eating food.

In Borabanda, one woman said that in spite of all that she does at home and in agriculture, she is not given due importance. She said that she is considered lower than men in the society and that is her fate.

2.7. Women's Involvement and their Drudgery in Animal Husbandry

There are many cows and bullocks, goats and sheep, whilst the number of buffaloes is less. All the households irrespective of class, caste and location of dwelling have at least one or more animals. A few households have poultry.



Man brought Buffalo for drinking and woman fetching water for animals- Tarakwadia

Animal husbandry is in the hands of both women and men. Men take care of bullocks and women of the other animals such as cows, sheep and goat especially when they are at home. There is some variety in this gender division of tasks.

Women wash cows and buffaloes, carry water for their drinking and water them along with kitchen waste, feed them, collect fodder, clean the place where the animals stand (dung removal), put dung in the places earmarked for it, milk the cows and buffaloes, etc. They also take goats and sheep for grazing. In the South grazing of cows and buffaloes is sometimes taken care of by one or two families. The women or men of other families take all the animals to a common place from where they are taken for grazing by selected families. Each animal is charged Rs 360 per year.



In other situations, immediately after completing their domestic work, women take the cattle for grazing and while returning, bring fodder for the animals or fuel wood for cooking. They spend about 5-6 hours per day on this job when they don't go for agriculture work. When women are busy in paid labour, girl children and sometimes boys are involved in tending cattle.

If there is no water supply close by women have to spend time in getting it from further away, loosing valuable time. Especially women who graze their animals feel it as a regretful time and



economic loss, if they can't spend enough time with their animals in the fields.

Drudgery work in livestock management

The animals need a lot of water for bathing, drinking, to mix their food, and for cleaning the place they stand. This is daily heavy work. Especially walking far to collect and carry fodder leads to neck pain and pain in hands and legs. Also to go for grazing with the animals is heavy work, because of the long distances on undulating land under hot sun, feeling thirsty. While cleaning the place where animals are kept, particularly cows can kick and hit with their tails and while cleaning, sometimes, dust gets into the eyes. To keep the animals together can be a lot of running work. When grazing along the road, vehicles protest, which is stressful. Another tension is due to wild boars. Women fear that their goats and sheep may be attacked any time. The carrying of dung to a specific place, twice a day, sometimes even 1 km with the stinking load on her head is drudgery.

“Time and again, I get sick (disease un-diagnosed so far) with fever, pain in my jaws, unable to clench my fists, swelling in my legs and hands” says a 17 years old girl from Tarakwadia. She dropped out after 9th standard because her two brothers are on vocational training and she is expected to assist her parents in household chorus, agriculture and animal care – always fetched water from 150 meters away hand-pump making 10 trips a day- 3-4 each in morning, noon and early evening, each trip takes 15-20 minutes, each time carrying about 10-15 litters. She takes animals for grazing 3 kms away for about 2-3 times a week, (for her cutting, binding and bringing fodder for animals to home is more tedious than taking animals for grazing). She carries fuel-wood on her way back and sometimes collects wood from faraway each time carrying about 10 kilos on her head. They stack wood for monsoon to avoid the bites from insects, feed, water and bathe animals, bring fodder, carry milk to the dairy, wash clothes and utensils at-least thrice a week on the platform within her house premises, She works in own field and also as agriculture labourer doing weeding, harvesting, picking cotton, fennel-seeds and castor, and earn about Rs. 2200-2500 each winter and monsoon.

*She says “It is indeed laborious to stand the whole day without shadow, trees and water while grazing animals, fetching fuel-wood, frequent trips to water source, weeding, picking and harvesting. I am bothered with fatigue and dryness under the sun, the fear of slipping during monsoon, thorns and splinters pricked in my hands and feet while cutting and bundling wood, the difficulty in moving my head because of 10 kilos wood or two pots on the head, I feel pressure on the eyes, and I can't even sit once the wood or water is on the head. My hands prickle and burn in the water after fuel-wood is collected – But there is no way out- **Koi pan chutkaro nathi**”*

2.8. Involvement of Men and Women in Fishing

In Tippaipally village, AP, there is a fishing community of about 10 households. Besides fishing in the river, their other sources of income include agriculture, labour work (under National Rural Employment Guarantee Program).

Fisher women lifting baskets with fish to go to the market in town



Men and women walk about 4 km (one way) to the Krishna River and take their Putti (round big bamboo structure) in for fishing. In the river, the woman peddles using a wooden peddle and the man goes on using the net for catching fish. They go at 4 am and return at 9 am with their catch to the shore. The catch is carried on the head in a gunny bag by both. A man brings about 30 to 40 kg on head where as a woman brings about 20-25 kg at a time. In the evening again the man goes to the shore, keeps the nets and putti ready for next day's use. During day time, after cooking, the woman washes the fish (to remove scales), adds salt and dries them on the roof top.

In Venkatapur also, there are 45 families involved in fishing but the men fish in lakes. The women basically are involved in marketing of fresh and dry fish and also in manufacturing fish nets.



Fisher women with their fish on their way to town

Drudgery in Fishing

The peddling sitting in putti leads to big pain in hands and shoulders, whilst carrying heavy loads on head results in headache and the usual pains. To carry fish has an additional problem because of the smell, and the water seeping out of the gunny bags along the face. It is considered drudgery to walk long distances in the hot sun to various villages to sell the fish (pain in legs, fatigue, head ache, back pain as every time the basket needs to be put down and up on head). While cleaning the fish, scales and bones hurt the hands. They prick leading to small wounds on the palms. While manufacturing nets, the thumb and the portion near the little finger gets hurt badly. There will be pain in eyes also.

2.9. Washing Clothes

Washing clothes is another activity which involves the use of water. Some women wash their clothes near the house when water is available. There are also women who carry all the clothes to the open wells, bore wells or canals and wash and dry them there. There are





no proper washing stones near those places. When there is no drying space near the washing area, wet clothes which are heavy are brought home for drying.

Drudgery in Washing Clothes

The bending postures of washing, the carrying of heavy loads of clothes before and after washing, all lead to body pain. It was told that 2 young girls got drowned in separate incidences while washing clothes in the lake situated in Nazarpur.

2.10. Pottery, liquor production, and other crafts

In Venkatapur, about 10-15 families are involved in pottery. They make pots for storing water, vessels for cooking and small items for domestic use such as lighting (diyas), saving coins by children (dibbi) etc. especially in summer. During other seasons, they are into agriculture and labour work.



The women go along with their men to collect soil from kuntas, tanks and lakes. While their men dig the soil, women take it in baskets, carry it on their heads and put it in the cart. Once brought home, it is broken into fine powder by using a wooden structure, carried to the place for mixing with water and soot, sieved twice, mixed with water and soot, made into paste and left to the male persons for making it suitable for pot making. While the male persons are preparing the soil for pot making, it is the woman's responsibility to turn it around till it gets proper texture. The ready mixture is made into pots and different items by male persons and the products are kept for drying by women turning them in between. The dried and finalised items are kept inside the hut for burning later.



Drudgery in Pottery

The work is heavy and the process is long, before finally the clay is suitable for turning the pots. Here again a lot of water needs to be carried to mix the soil. The process gives pain in hands, back, neck and shoulders, stomach ache and problems in breathing due to inhaling the dust (powder). Hands become rough and cracked, and most work the women do is in a bending position, once again.



Liquor production by women and Liquor consumption by men

Drudgery in liquor production

Liquor production is an economic activity of various women, even though it is illegal. A lot of water and fuel wood is needed for the production, and the work is heavy because of sitting on the ground in the heat of the fire: the women sit next to the fire all the time, to check the distilling process. The price women get for a bottle is very small, considering all the drudgery work.

During discussions the issue of liquor consumption practices in the villages came up. In all the three villages in AP almost all men and some women consume liquor in the evenings daily. Often part of their wages is paid as liquor, women again less than men. Everybody in the village knows that liquor consumption is not good for health and is sometimes dangerous but consume it with a feeling that after their hard and laborious work (drudgery), it relieves them of body pains and so can have sound sleep. The women are very outspoken about their strong wish that their men stop to drink too much (boozing).



Drudgery in making cow dung cakes, floor plastering and repairing of houses

Little girls at 7 am making cow-dung cakes before going to school

The more cows a family has, the more the dung is used for dung cakes, which are very much wanted to cook on. Like for the pottery clay the dung needs to be mixed with charcoal and straw, depending on the substance. Water is needed for cleaning. This is especially an important craft of women in Gujarat, but nobody is keen to do it.

Mud for plastering the floors and repairing the walls of the houses (those who do not have concrete plastering) needs a lot of water and a lot of bending work to make the mud smooth and mixed with straw and other items, depending on the region.

2.11. Women and Drudgery in Other Works

Apart from all the activities described so far, there are various other chores that need water, sometimes irregularly like once a year. But also not all daily work has been mentioned. Women and girl children in all the three villages are involved in household works such as washing utensils, sweeping and washing the floor especially on two days in a week or on full moon and no moon days. Also, for various festivals, religious functions, marriages, etc. extra water is needed. For example when somebody is dead in the village and when young men are going to religious places, the floors are washed. Even though women may not be well on those days, they are forced to wash the floor since it has been a tradition. For doing so, they need water.



Bringing up and taking care of needs of children, sick and elderly are also the responsibilities of women. Women have to bath the children, which is done in the house when they are small. Also ill family members, and the elderly need to be washed. Again, it takes a lot of water.

Some women were seen to do some handicrafts for their income, for example the stitching of mirrors on clothes, blouses and lehngas and other embroidery works, which was done at home mostly by elder women belonging to Lambadas (Ghor) in Borabanda. In Nazarapur, a Muslim woman was seen making quilt with old saris.

Then, there are still the processes of making tamarind, first collecting it in the forests, then opening the strong pods, and selecting the seeds.

Drudgery in various chores

The drudgery involved in performing above activities is similar to that mentioned under the section on drinking water and domestic water. While dusting the house once a month or for festivals, lots of dust goes inside the nose and into the lungs leading to sneezing and cough.



Milking the cow



Carrying water home

Vermi-composting, taught by DSC



Mixing water, dung and mud for plastering the floor

PART III WATER COMMITTEES, SUJAL PROJECT and WOMEN’S EMPOWERMENT

3.1. Representation of Women in the Sujal Committees and trainings

Sujal Committees provide space for women representation in all the villages. In Gujarat the committees have been organised with the help of Extension Volunteers, who are young, dynamic women. The committees are in different levels of maturity. In the South Some committees were organised based on already existing committees, thus bringing in the old problems. Some are new committees, which have not yet been active. The rules are that 50% are women. On paper this may be the case. In reality women don’t always attend the meetings, and if they do, they will not take part in decision making. Many don’t attend, because they are not informed, and if they were they decide that their time is better spent with their busy domestic and agriculture chores, which we can understand after reading all their work in Part II of this report. They also don’t want



Mixed group meeting Nazarpur, during this study

to forego their wages. When women are asked reasons for their silence, they said they respect their men and so don’t talk in front of them. When the researcher interacted with Sujal Committee members along with the general population, women and men sat separately. When asked about the purpose of the committee and what activities were taken up, many of them did not mention anything specifically.

Since the purpose of this study was to understand heavy work of women, and not directly to assess the functioning of the Sujal Committees, the interaction was limited to drudgery of women and men in water related work and on women’s participation in decision making on water related issues. Nevertheless it is important that the Sujal committees are strengthened to make the members aware of the purpose of the committee, the meetings and how to conduct them, the need to maintain records, the urge to discuss gender issues, all in relation to water.

The Sujal project is all about capacity building. For example in a village in AP a number of training meetings were organized on health, hygiene and sanitation. Some women said they attended the meetings though they didn’t remember what exactly was discussed. After looking into the current sanitation situation of the village and hygiene practices of villagers, one feels that a lot more needs to be done for achieving intended impact of raised awareness.



Meeting with school children on sanitation

Assessment of all awareness and training efforts was not envisaged in this rapid field study and not possible for want of documentation that explains such interventions. There is however a need for systematic documentation and MIS of trainings and

meetings conducted. Minutes and reports are required to understand what the status is before and after the training and mobilization interventions.

3.2. Sujal interventions in the villages and their impact on lives of women and men

In the three state reports the interventions by the Sujal project are described one by one. Here follows a summary.

As entree point activities in all villages some hardware projects were implemented. Some examples are: a ladder to a overhead water tank seems to have resulted in fewer diseases, some toilets were contributed to, but not many of them are used as they are meant to, the cement lining of a large water tank resulted in cleaner water, cattle troughs are very helpful, repair of hand pumps is always helpful, some taps were places on tap-less pipelines (and removed again), drinking water drums with taps were subsidised, in Gujarat terracotta pots with taps. The description by the women who were interviewed in the villages was positive about a few of the interventions. After repair again a lot goes wrong, and some hardware is not used as it should. Still those interventions that guaranteed cleaner water have been appreciated.



Pot with tap

From the software side, which is the real contents of the Sujal project also in all villages some activities were carried out. In some villages Child Committees were formed. Sanitation messages were painted on walls, soil and water testing. It was told by the project team that several sessions on sanitation, health and hygiene have been conducted and people were motivated to follow good practices in all the villages. However in these villages in Karnataka no traces of their impact could be observed (no practice of hand washing before food and after defecation, still letting out waste water on roads, not using toilets, no kitchen gardens etc.).



Drip irrigation introduced by DSC

In Gujarat some non-water related drudgery reducing interventions were materialised: some smokeless chula were constructed, maize shellers and chaff cutters were handed out and in Zarda ball-bearings were fixed in grinding stones.



Newly smoke-less Chula using iron frame, made by trained woman in Zarda



Faster Grinding stone with Ball-Bearing, Zarda

This rapid study is no evaluation, the time was much too short for that. However the impression is that, at least in the randomly selected villages extra effort has to be made to reach the Sujal aims in time.



Maize-sheller; Very fast, less efforts, less pain in hands says women from Dhundhera



Chaff-cutter avoids wasting of fodder- says Prakashbhai, Tarakwadia

3.3. Utilization of Time and Energy Saved by Women

The women were asked whether they could save some time and energy after getting access to water because of Sujal interventions. They said that repair of hand pumps has provided them access to water for domestic uses during power failures when there is no water available from pipe lines. Similarly repair of lift irrigation motor also has provided them access to domestic water. Though they were happy about the results, they did not realize that the efforts might have saved some of their time. When asked for utilization of time, they said they might have spent on other domestic works.

The people assisted with toilets might also have saved some time and energy so far. They said that their life is comfortable now as they can use the toilets whenever there is a need with privacy. They need not walk long distances now and be scared of any insects and snakes. There is no worry associated with open defecation, especially in the nights. The women saw the facility as more of comfort and convenience rather than that resulting in saving of time. In terms of utilization of time, their response was similar to that given in the earlier paragraph.

Shelling bengal gram with chaki



The taps (on offs) to the pipe lines though have an advantage of avoiding / reducing wastage of water when not in use, they were mostly seen as obstructions to get quick and sufficient water. The women complained that when taps are used, they received water at a slow pace resulting in more time to fill the vessel. That is the reason, they were removed by all including those fit to individual pipeline connections.

Ball-bearings, maize shellers and chaff-cutters are appreciated and more comfortable to use, but women don't directly experience it as time-saving.

In the meetings with Sujal Committee members and also in FGDs, the villagers were asked what women would do in case they save time and energy with introduction of drudgery saving technologies. There was an interesting response from men and women of the villages.

- Men said that women would spend more time on other domestic works and in agriculture.
- Women agreeing with their men to some extent told that they would take rest for some time. If some more time was saved by reducing drudgery, they want to learn some skill which would fetch them additional income.

3.4. Empowerment of Women

An attempt was made to understand whether any of the Sujal interventions resulted in physical, social, economic and political empowerment of women. The women were asked to mention about the changes brought out in their lives in different spheres of empowerment.

The old women in the villages in AP expressed that the quality of life for women nowadays has improved enormously. Life of their daughters-in-law is much better compared to their own with access to water near the door step, cooking made easier with gas cookers, etc. The old women said they were strong physically but the younger generation is delicate and so cannot do much physical work like them. The reason given is the type of food consumed. Earlier they were eating coarse grains such as maize, jowar, bajra, ragi, etc. (sorghum and millets) but these days, people are fascinated with rice consumption. Perhaps the elder generation always talks like that about the younger one, whilst in actual fact the availability of water close by is not so sure at all and the gas cookers are hardly used. Still, no doubt, it was even worse in the past.

In the sampled villages, wages paid to men and women are different. Women get paid a lot less than men and the reason given is that men do hard and heavier work whereas women do lighter work. In the villages this was not observed: on a number of pictures there are men sleeping, during the day, whilst it was not possible to find a woman sleeping. Wherever there is a division of labour, women have to do the drudgery work and men the better-fun work and that what is mechanised. The COs and the CRPs in spite of attending gender training programs and having basic knowledge on the subject, don't put conscious effort to discuss the issues in the field. It is very well understood that one has to be extra careful and skilful to discuss the subject, however, at least a beginning is to be made under the guidance of a gender expert.

When asked how the women feel about having own toilets in the house, some said that they don't feel great though definitely it is convenient and good to have them. When there is urgency and during nights, the family members use the toilet. Some women said that they are able to

save about 15 minutes to an hour by having their own toilets. At the same time they expressed that there are problems in using them.

The first is requirement of more water. When they defecate in the open, only one small vessel (jug) of water is required and on the other hand, when they use the toilet almost a bucket of water is required to flush. Another problem they mentioned is about bad smell. If they don't flush it properly, the toilets stink which is not good. So, there are advantages and disadvantages in having them in the house. Another reason for not using toilets (already mentioned under sanitation) is that people are not habituated to use them.

The political empowerment aspect has already been explained under the heading "Women in Sujal Committees". Overall, attendance and participation of women in Sujal meetings is rather limited. One reason is they are not informed of the Sujal meetings in advance, another is even if informed, they don't attend because they are too busy at home and because they lose their wages. Even when attending, they don't talk in front of men and so their involvement in decision making is nil or very much limited as of now.

One interesting thing has come up in Burugapally. While discussing on attendance and participation of women in the Sujal Committee meetings, one of the men and several women said that since a woman (the researcher) had come to the village to discuss on drudgery issues, many women had come. Had the person been a man, not so many women - or rather none at all - would have turned up. *This shows the importance of having women as staff in such projects where gender is a cross cutting theme.*

If the relief of one type of drudgery means that the saved time is spent on another type of heavy work, the question remains if this is empowerment.

Mixed group meeting during this study



PART IV RECOMMENDATIONS and CONCLUSIONS

4.1. Recommendations

In **Annex 1, tables 1, 2 and 3** the issues that are identified during the field work are listed, and suggestions for improvement are included as well.

Further recommendations and those of a higher level are described here.

- All efforts need to be made to have **female staff** in the NGOs. In this study it became very clear that many women only want to talk to women and are not interested in meetings led by men.
- In all capacity building activities, take the **contribution of women** seriously. If they are quiet, invite and encourage them in a friendly way to talk.
- Capacity building by **teaching skills to women** in the villages needs to be included in the Sujal project, which is after all a CB project. Skills for good-fun work, for which they can get a reasonable price.
- **Training of women to maintain and repair hand pumps**, once they have been rehabilitated first. All over the world women repair hand pumps after training, because they are motivated to do it as soon as the problem occurs, not waiting for months and months for a mister of the GP.
- **Awareness raising about the rights of all people**, also of women, to equal treatment, including the influence on decision making related to water.
- **Awareness raising about the use of toilets**, but only after women (and men) have had a chance to know what sort of toilets could be constructed, and which type they prefer.
- Introduction and familiarisation of different types of **dry toilets**, such as Ecosan, to find out which types are suitable to habits and culture in the different states.
- In the framework of the project an **Inventory (compendium)** needs to be made of **appropriate technologies**, which will lighten the drudgery work of women. Including the costs.
- It must be avoided that people get or keep a **dependency syndrome**. Surroundings should be so that they like to clean it themselves, and that most waste is kept on their own yard till it is removed.
- People should be aware of it that it is important to send their **daughters to school** as long as possible, to be sure that the next generation will be less ignorant, with educated mothers raising their children for a life with only little drudgery work.
- Awareness raising about the **quality of water**, based on scientific grounds, not on myths. Myths about water from pipes being unhealthy should be checked and if proven wrong, they should be contradicted and explained.
- **Steps** need to be constructed in open wells, because some are far too dangerous.
- **Transparency about the technology** that is used, so that villagers themselves, in this case the SUJAL committees, can check if contractors supply what they are paid for. For example the small taps, which make the water come too slowly, are then removed, and

water is wasted. If women know that the contractor was paid for wider pipes and larger taps, they can complain.

- **Training about vegetable gardens**, the health returns it will give, even if it is a few square meters.
- **Training about waste removal**, the keeping clean of the village, and the effect it will have on health.
- **Training about recycling** of plastic, glass and other waste, to make it into income generation. This technology has to be studied first.
- In agriculture the tools are very primitive. **Even a long stick on a simple iron tool** (shovel or spud), would allow women to walk straight up whilst weeding.
- **Awareness raising of women**: because they never complain and take their drudgery life for granted, nobody improves the **ergonomics of their work**, even if it is very easy, and there are good examples all over the world to copy.
- **Men need to be educated** about the drudgery of women and made conscious so that they will share the work load of women. **Gender sensitization in villages** should be one of the strategies.
- For long lasting impact, gender sensitization should be made as a part of **school curriculum**.

4.2. Conclusions

From the foregoing discussions, it can be clearly seen that there is lot of drudgery in the works women do, not in the least the work which needs water or is related to water. Whatever is the sub sector be it drinking water, sanitation or water for agriculture, animal husbandry, fuel wood collection for cooking and water heating, women walk long distances, spend lot of time, carry heavy loads on their heads, are involved in manual jobs, often bending down for a long time, etc. thus exposing themselves to very many health risks. The quality of their lives is really low, it is close to the lowest of this world. Seeing the way women work in the villages gives on the one hand a feeling of shame and on the other hand it encourages to do something about it as soon as possible.

There is lot of scope for introducing drudgery reduction technologies for women in the domestic sphere, in agriculture and allied sectors. Some of the activities in the Sujal project are capacity building and awareness raising about these tasks that are based on doubtful ideas (mind-sets). The preparation of a compendium of technologies that are appropriate in the context is needed. They need to be printed and disseminated in the project villages followed by a study on their impact after a year of use.

Availability of safe water close to the house remains one of the best solutions for the heavy work of women and girls. However, if nothing else changes, in such persistent patriarchal settings, even water close by does not reduce the drudgery work, because the saved time is filled with other heavy work, of which many examples have been described and pictured in this report.

ANNEX 1 – table 1

Summary of Problems and Drudgery of Women in Different Activities related to Water and Suggestions for Drudgery Reduction

Drinking Water / Water for Domestic Use	Sanitation	Solid and Liquid Waste Management	Health and Hygiene
Problems			
<ul style="list-style-type: none"> - Perception that water is not suitable for drinking - Fluoride content in water below permissible level but above desirable level (AP) - Low pressure - Power failures - Burning of motor and/or electric fuse - Wastage of water - Inadequate and limited supply in summer - Time taking - Walking long distance - Powerful people using motors restricting others to access water - Sometimes muddy water in rainy season when pipe lines break - Waterman not available on time - Conflicts among women leading to loss of peace - Dangerous and hazardous to get down in the open well in Burugapally - Path dirty with faeces and dung all around - Girl children not going to school 	<p>Open defecation:</p> <ul style="list-style-type: none"> - No earmarked places for men and women - Sometimes defecation places far off (rainy season and in winter – no fields available) <p>Community toilets:</p> <ul style="list-style-type: none"> - Inadequate in number - Far away from the main village in Nazrapur - Only old women who are unable to walk long distances use in Borabanda - No doors and so no privacy - No water source nearby - No lights in the night - Visible faeces around - Stinking and dirty <p>Individual toilets:</p> <ul style="list-style-type: none"> - More water required to flush - Extra effort required to keep it clean - Fear of pits getting filled - No toilet seats in Thippaipally (AP) - Only basins and no pits in Venkatapur (AP) - Villagers not habituated to use toilets (AP) - No sufficient space for construction 	<ul style="list-style-type: none"> - Clogged drains with plastics all over the village - Sometimes children defecate in the drains - Overflowing drains on the roads - Soak pits full of water becoming breeding ground for mosquitoes - Waste water outlet and domestic water inlet from the same hole in Karnataka - Plastics thrown in garbage grounds - Sometimes plastics burnt leading to pollution 	<ul style="list-style-type: none"> - Malaria, typhoid, vomiting, diarrhoea, fever, cough and cold are common diseases - Joint pains is another common problem - Cholera and amoebiosis in Burugapally - Unhealthy practices such as dipping hands in water - Not feeding colostrum to new born infants
Drudgery			
<ul style="list-style-type: none"> - Head ache, pain in neck, shoulder and hands (pulling sensation), back ache, pain in knees, legs and feet - Joint pains - Stomach ache (feel like defecating but cannot) - Whole body pains with feverish feeling - Shortness of breath (breathlessness) - Fatigue / tiredness - Stones and thorns pricking the feet while walking on undulated path - Waking up early in the morning to fetch water / 	<p>Open defecation:</p> <ul style="list-style-type: none"> - Walking long distances with a jug in hand - Shy to walk when men watch - No privacy and so inconvenient for women - Getting up and sitting again when men are walking by – sticking excreta to the body - Villagers may throw stones when defecating in fields - Harassment and assault from male youth - Snakes, scorpions, insect bites - Fear of evil spirits in the nights - Difficult during menstruation – washing self and clothes 	<ul style="list-style-type: none"> - Head ache due to heavy load and stinking garbage on head - Pain in legs while walking with loads - Mosquito breeding places causing diseases - Increase of sick people and their care adds to work load of women 	<ul style="list-style-type: none"> - Sick family members and weak infants add to the work load of women - More often need to go to the toilet - More washing to be done - Need to take children to clinics which

Drinking Water / Water for Domestic Use	Sanitation	Solid and Liquid Waste Management	Health and Hygiene
<ul style="list-style-type: none"> - disturbed sleep - Scorching heat leading to reeling sensation close to fainting - Psychological stress - Wastage of time near the hand pumps leaving less time for other domestic works - Inconvenience to go out of village as exact time of water supply is not known - Fear of falling down - Losing daily wage as one has to wait for water supply (AP) - Fear of curry and rice on the stove getting burnt by the time water is brought (AP) - Bad feeling when owners of bore wells shout (AP) 	<ul style="list-style-type: none"> - Difficult for women after delivery-giddiness - Menial job for women to carry and throw excreta of delivered women <p>Community toilets:</p> <ul style="list-style-type: none"> - Standing in queue – feeling shy and awkward - Shouting by neighbours - Stinking and dirty surroundings - Climbing steps for using community toilet in Borabanda <p>General:</p> <ul style="list-style-type: none"> - Long waiting periods result in stomach ache - Urinary tract infection due to less consumption of water - Contact with excreta leads to sickness 		<p>are faraway</p>
Recommendations to reduce drudgery			
<ul style="list-style-type: none"> - Pulleys to open well in Burugapally and elsewhere - Supply of water by tankers when there is no power - One hand pump for every 15 households - Fixing of motor to each hand pump to draw water - Water supply timings to be increased - Fixed time for water supply - Water to be supplied twice: morning and evening - Valves to pipe lines for equitable distribution of water - Tank on roof top for supplying water to kitchen, bath room etc (by those who can afford) - Fixing of ball bearing handles to hand pumps - Pipes with bigger taps for reducing water wastage - Vessels with taps for reducing health problems arising from drinking water - Rainwater harvesting structures and jars - Introduction of head load manager - Hand pump at an elevated place so that the water outlet is at head level - Smoothing of roads to hand pump locations - Water treatment plant if technically feasible 	<ul style="list-style-type: none"> - Introduction of dry toilet technology, by first testing different systems - Financial assistance for construction of individual toilets - Proper education to change the mind set of people so that they use the toilets - Education on health, hygiene and sanitation in villages and particularly in schools - More number of community toilets with water/light facility and proper education – water tank and solar lighting system on roof top - Payment system for using community toilets and for their maintenance - Doors to community toilets 	<ul style="list-style-type: none"> - Awareness and education to all the villagers on drainage maintenance and waste disposal - Construction of drainage canals to serve all the households - Provision of wire mesh in two places of the drain in front of each house. - Soak pit and compost pit construction. - Introduction of vermi-composting technology to convert organic waste to manure - Introduction of gobar gas technology 	<ul style="list-style-type: none"> - More awareness and trainings on general health and hygiene - Convincing villagers to use water cans with taps and making them available on cost basis - Educating villagers on water treatment practices: boiling, straining, adding alum (patika) etc.

ANNEX 1 – table 2

Fuel Wood Collection	Cooking	Agriculture	Vegetable Cultivation
Problems			
<ul style="list-style-type: none"> - Fuel wood availability in rainy season is a problem - Time taking - Walking long distance - Difficult to walk on undulating path - Scorching heat makes a person feel thirsty but access to water is limited - Safety of jewellery and also of body is a problem 	<ul style="list-style-type: none"> - High moisture in wood, more effort is required to light - Constant attention is required to keep the fuel burning - Other fuel than fire wood is expensive (LPG, kerosene) - Need for a lot of water 	<ul style="list-style-type: none"> - Land in the name of men in majority households - Wages to women are half of what is paid to men - In spite of performing many operations in agriculture, women are not considered farmers and are not given due importance - Division of work is so that women have to do the bending down work 	<p>Kitchen gardening</p> <ul style="list-style-type: none"> - Difficult to manage with animals around - No space in the vicinity of house - Disliking of using bath room water for raising vegetables (may contain urine) <p>Commercial</p> <ul style="list-style-type: none"> - Marketing
Drudgery			
<ul style="list-style-type: none"> - Day time heat burns the head and the body - Thorns prick hands - Scratches on hands - Formation of blisters on hands - Stones and thorns prick the feet and legs while walking on undulated path - Walking long distances leads to pain in legs and leaves time for other domestic works - Carrying heavy loads leads to head ache and sweating - Bad feeling when owners of fields shout - Insects / termites / ants / scorpions bite - Sometimes falling down while walking on hillocks 	<ul style="list-style-type: none"> - Sitting in one place leads to pain in legs and thighs - Smoky kitchens lead to burning of eyes and leaking noses - Blowing of air to keep the stove burning leads to breathlessness and tiredness - Inhaling soot and smoke leads to lung problems - Too much of heat results in sweating - Sometimes sparks from the stove burn the sarees - Cooking in 	<p>To summarize: all farm work is drudgery. Whole body pains and feel feverish, always in the burning sun</p> <p>Paddy cultivation:</p> <ul style="list-style-type: none"> - Dirty and muddy water falls on the head and on the body while carrying seedlings - The heavy weight leads to head ache - Bending while transplanting, weeding and harvesting results in back pain, pain in hands, neck, thighs and knees - Repeated bending results in pain in breasts especially heavy ones - While transplanting, stones prick the legs and sometimes cut the feet - Walking backwards while transplanting - While transplanting, weeding and harvesting, women work in slush. Worms in water bite causing burning sensation. - Sometimes leeches suck the blood when women are involved in transplanting. - When working in slushy fields, legs and hands become soft and pale and are vulnerable for cuts and bruises. - Washing dry mud on hands and legs requires more water. When washed with pressure, hands burn and become red - While weeding, the grass blades cut the hands resulting in scratches and burns. - Painful to walk continuously on field bunds with heavy load of fertilizer on head - Carrying water for mixing pesticides on undulating land and on field bunds: fear of falling down, head ache, stones pricking 	<ul style="list-style-type: none"> - Weeding: pain in legs, hands and back ache, finger tips and nails get hurt - Plucking of vegetables bruises fingers - Drudgery is similar to what is there in farming <p>Commercial:</p> <ul style="list-style-type: none"> - Carrying vegetables on head to market leads to pain on shoulders, hands and legs - Sitting in market place and selling vegetables is painful as there are no toilet and proper drinking water facilities

Fuel Wood Collection	Cooking	Agriculture	Vegetable Cultivation
<ul style="list-style-type: none"> - Stomach ache (feel like defecating but cannot) - Whole body pains with feverish feeling - Shortness of breath (breathlessness) - Fatigue / tiredness - Scorching heat leading to reeling sensation close to fainting 	<p>standing posture leads to pain in legs</p>	<ul style="list-style-type: none"> - Inhaling pesticide while spraying: giddiness - Hands and neck pain a lot while winnowing. Dust is inhaled inside causing cough - After threshing paddy with cattle, the produce is pooled and in doing so nose, body especially the neck and buttocks get burnt in the hot sun. <p>Other crops:</p> <ul style="list-style-type: none"> - In jowar, cotton and sesame, the gloom (fine hairy structures) sticks to sweaty body resulting in itching and then burning. - While sowing pulses, groundnut and castor one has to walk along with the bullocks with seeds being carried around the waist. This results in shoulder and leg pain - While threshing red gram, bengal gram and green gram with wooden sticks, blisters appear on palms and pain while having food - Filling red gram pods in bags pricks the hands resulting in bruises. - Hands becoming sticky when castor stalks are harvested. - While pulling groundnut plants (harvesting), blisters form on hands resulting into burning sensation and scratches on hands. Then it is difficult to have food. - While threshing bengal gram with wooden sticks, hands pain a lot. - When winnowing, small particles fall in the eyes and eyes burn 	
Recommendations to reduce drudgery			
<ul style="list-style-type: none"> - Introduction of head load manager to carry fuel wood 	<ul style="list-style-type: none"> - Establishing gobar gas stoves - Introduction of smokeless chulhas - Introduction of solar cookers - Metal pipes for blowing air to keep the stove burning - Good ventilation in the kitchen - Introduction of LPG connections 	<ul style="list-style-type: none"> - Introduction of SRI cultivation for optimum utilization of water - Training on INM and IPM so that drudgery in carrying fertilizers, pesticides and water for mixing them gets reduced - Introduction and application of weedicides to avoid drudgery in weeding (take into account the toxicity of weedicides) - Introduction of drudgery reducing technologies and training women to use them, to begin with weeding tools with long sticks, so there is no need to bend down. - Convincing them to wear long sleeved shirts and head gears while harvesting and transplanting to avoid hot sun and also from pricking of thorns and gloom - Manufacturing and introduction of hand gloves and gum boots which are light in weight, less expensive, don't sweat when worn 	<p>Kitchen gardening</p> <ul style="list-style-type: none"> - Education to women about the value of vegetables if grown it themselves. - Convincing women use water from bath rooms and kitchen for plants. (Nothing wrong with urine) - Fencing around the place to keep cattle out. - Pot cultivation of vegetables, herbs <p>Commercial:</p> <ul style="list-style-type: none"> - Introduction of vegetable pluckers - Intro of head load managers

ANNEX 1 – Table 3

Liquor Preparation	Tamarind Processing	Bengal Gram Processing	Other Works
Problems			
<ul style="list-style-type: none"> - Unauthorised and so police problems - Problems from local goons - Marketing of liquor 			
Drudgery			
<ul style="list-style-type: none"> - All drudgery involved in water fetching - All drudgery involved in fuel wood collection - All drudgery involved in cooking - Walking long distances very early in the morning for selling liquor: pain in legs, pain in head and hands - Mental tension of being caught by police 	<ul style="list-style-type: none"> - Carrying loads of tamarind on head leads to head ache and pain in legs - Beating the tamarind with wooden plank results in pain in hands, shoulders - Inhaling dust when the shell is being removed by using chata - Danger of getting hurt when tamarind is getting beaten up for removal of seed - Pain in fingers while removing seeds and fibre 	<ul style="list-style-type: none"> - Winnowing leading to pain in hands, legs and shoulders - Winnowing and sweeping leads to inhaling of dust – sneezing and cough - Bending while sweeping results in back pain - Picking and rubbing whole grain with fingers and in palm results in pricks and bruises and redness - Rotating chakki leads to pain in hands and roughness of palm - Using chata for removing the dust results in inhaling dust and pain in hands. 	<p>Dusting interiors of the house</p> <ul style="list-style-type: none"> - Inhaling of dust leading to cough and sneezing, pain in neck, hands and legs <p>Sweeping and washing floor</p> <ul style="list-style-type: none"> - Bending posture results in back ache <p>Washing utensils</p> <ul style="list-style-type: none"> - Hands become hard <p>Quilt making</p> <ul style="list-style-type: none"> - Eyes and hands pain <p>Chilli powder making</p> <ul style="list-style-type: none"> - Inhaling chilli powder leads to cough, sneezing and burning of eyes and nose - Squatting position results in pain in legs <p>Ceremonies and functions</p> <ul style="list-style-type: none"> - Extra work for women <p>Care of children, elderly and sick</p> <ul style="list-style-type: none"> - Time taking
Recommendations to reduce drudgery			
<ul style="list-style-type: none"> - As liquor consumption is not good for health, women should be motivated and educated not to go in for its preparation and look for a different income generating activity - Women should be trained in alternative income generation activities - Support to women for production and marketing of other products 	<ul style="list-style-type: none"> - Introduction of machines to remove shell, seeds and fibre 	<ul style="list-style-type: none"> - Introduction of small scale machines for household pulse processing by women 	<ul style="list-style-type: none"> - Educating men to share the work burden of women - Introduction of appropriate technologies to reduce the drudgery of women

ANNEX 2

Check List for Drudgery Study

Research Question 1: What is the position of village women at the start of the project with relation to their drudgery work?

Drinking Water/ Water for Domestic Use

1. Who were /are fetching water daily? Woman, daughter (age and time spent), man, son (age and time spent) or somebody else?
2. Where were you getting water for your daily needs (for drinking, cooking and for domestic use) before the launch of project – name of the place? Seasonal variation?
3. Is it from a public tap, piped water to the house, open/bore well, municipal / private tanker, community well, lake/tank, canal/stream or any other source or buying water?
4. If buying water, from where, how much, payments, from whose kitty- is it from women's or men's)
5. Depending on the source, periodicity (how many times a day/week, what time of the day) and duration of water supply (how long) will be asked
6. Is there a difference over the year? Some months the water is closer by, and some months it is farther away (seasonal graphing is to be done)
7. How do you collect water? Lifting from a well directly or pulling it up with a pulley, putting the vessel under the tap and lifting it to head, shoulder, waist by yourself or with the help of others, dipping the vessel in the lake, canal and lifting etc.
8. Do you carry children too while fetching water?
9. How far is the water source from your house? (approximate distance in m / kms)
10. How many times one has to go the source in a day? (number of trips)
11. How do you carry water? On head / shoulder / waist
12. What is the quality of water? Clear / muddy / smells / coloured etc
13. What is the time taken for fetching water on a daily basis? Please quantify in minutes/hours (going to the place, waiting and coming back)
14. Did you have free access to the water facility or any restrictions in terms of timings?
15. Are there any restrictions in terms of quantity?
16. How caste and class issues affect use/distribution of water source and how it is impacting women – may be for SC/STs and the poor, the source is far off than others or they don't get good quality water)
17. How much of water (number of pots) is collected per day?
18. How many containers at a time?
19. What kinds of containers are being used? Are they heavy, old? – Type of material, capacity and shape?
20. How much is spent on pots, how often?
21. Where do they keep the pots – Are they accessible to children? Is the place hygienic, undulating etc.
22. How do the family members take water from the pot – by dipping glass with hands, by tilting pots, by using doya etc.
23. How often the vessels are cleaned?
24. Whether anything is done to improve quality of water? (boiling, adding patika, straining, etc)
25. What do you mean / understand by drudgery?
26. Did you feel fetching water a daily drudgery? Yes/ No
27. In your opinion, what is the drudgery involved in fetching water?

28. What are the other problems involved in fetching water? - break down of the source, no electricity, longer queuing etc
29. Are there any instances when girl child in the family had to skip going to school due to water related issues? (time spent in fetching water, no water in toilets in school)
30. What are your suggestions for reducing drudgery of women in fetching water?

Sanitation

1. Normally, where do you defecate? Open / individual toilet / community toilet
2. If you defecate in open, how far is the place (what is the distance)?
3. Is there privacy in the place? (bushes, small mud hills etc)
4. How much time is required to go there, use the place and return?
5. Are there separate spots dedicated for men and for women? How does it work?
6. What are the problems associated with open defecation in your village?
7. If individual toilet is used, how is the ventilation, whether the toilet is in combination with bathroom, any problems in using the toilet?
8. If you use community toilet how far is it located from your house?
9. How much time is required to go to community toilet?
10. Were the community toilets adequate? And are they safe?
11. Are the community toilets neat and clean?
12. Do you pay for using community toilets?
13. If yes, how much you pay and how regularly the amount is paid?
14. What are the problems associated with use of community toilets in your village?
15. How is the situation with women immediately after delivery?
16. What do menstruating girls do? How do they manage?
17. Do you wash hands after defecation and before having food?
18. What are the other sanitation problems women face in the villages?
19. What are your suggestions for reducing drudgery of women relating to sanitation?

Drainage / Waste Disposal

1. How were you managing / cleaning your open drains before start of Sujal? – Who cleans? How often they are cleaned? Where is the waste material put and how is it managed?
2. How were you managing solid waste earlier – kitchen waste, household waste?
3. How were you managing waste water from the kitchen and from bath room?

Health

1. No. of household members who fell sick during last six months:
2. Details of diseases/sickness: a) Fever b) Typhoid c) Cholera d) Jaundice e) Diarrhoea f) Joint pains g) Parasitic infections h) others (please specify)
3. Other health problems women face due to drudgery of work (ex: back pain, joint pains, stiff joints etc)
4. What is the amount spent for the treatment? Rs
5. Place of treatment:
6. How far is the place of treatment?
7. How much time it takes for a patient to reach the place of treatment?
8. How often you fall sick/ number of days lost due to illness in a month:
9. Is there a clinic, a doctor, a health worker in the village?
10. What do you do when you are ill?
11. What do you do when one of your children or family members are ill?

12. What do you do when a woman / girl is ill and when a man / boy is ill?
13. What is the immunization status of boys and girls in the family?
14. Are there any deaths in the village due to water borne diseases in last two years?

Cooking Fuel

1. What type of fuel is used for cooking?
 2. How do you cook food in the house? Chulha / Kerosene stove / LPG stove / electric
 3. If using chulha, how much time it takes to get fuel wood?
 4. What is the seasonal variation in accessing fuel wood? In some seasons abundant and in others scarce, sometimes close by and other times far away?
 5. From where do you get fuel wood / cooking fuel? Name of the place?
 6. How much distance is travelled to get one load of firewood?
 7. Do you collect fuel wood free or buy it?
 8. If purchased, from where, how much it costs and whose money? (woman or man)
 9. What is the distance to be travelled to collect/buy fuel wood? How often per week? Who helps?
 10. How much of fuel wood (weight) is carried at a time? How many times a week?
 11. Who collects the fuel wood? (man, woman, daughter, son or any other)
 12. Problems in collecting / buying cooking fuel? Availability (quantity, timely), instances of scorpion bites/snake bites/injuries, abuse by forest guards/someone
 13. How much time is spent on cooking per day? (on an average)
 14. What are the problems involved in getting fuel for cooking and in cooking?
 15. What are your suggestions to reduce of women in collection of fuel and in cooking?
- Some people say that women like to walk far for water, fuel wood and for defecation, just to have the company of other women. What do you think? Are there no other ways to be together with other women?

Farm Work

1. Ownership of land: Who owns? How much each?
2. What are the types of crops grown and what is the quality of the grains?
3. What crops get preference for irrigation? Women's (subsistence) or men's (mostly commercial)
4. Whether women work on own land or on others land as paid labourers?
5. Is there any difference in wages paid to / received by women and men?
6. What are the agriculture activities in which women/you are involved?
7. How much time in general a woman spends on agricultural work, including tillage, sowing, planting, weeding, harvesting, processing, storing, etc. Gender analysis can be used here
8. What are the works in agriculture which are considered drudgery?
9. Nature of drudgery involved? (heavy work, back breaking, tiring, dull work, time consuming, boring, work which has no respect etc)

Kitchen Garden

1. What are the vegetables grown?
2. Who does: watering, fertilizer and pesticide application, harvesting, marketing etc.
3. What is the drudgery in each activity?

Other Work

1. What other work women do? (Ex: any wage employment, etc)
2. Household work: sweeping, mopping, cleaning utensils, stitching, grinding, pounding
3. Looking after children and bringing them up
4. Taking care of family members, who need care (elders, sick persons, relatives, etc.)
5. Washing clothes – who, where, how far, type of place, how often, how much time?
6. Looking after cattle: taking them for a bath, carrying water for their drinking, finding fodder, cleaning the place they stand, milking, going to dairy etc.
7. Community work: marriages, helping neighbours, arranging for religious ceremonies and festivals, cremations, etc.
8. What is the drudgery involved in all the above?
9. Overall, what are needs and priorities of women and men relating to water for different uses?
10. Whether women have had any training / exposure on water and sanitation / agriculture / gender and so on? If yes, what, where, duration, impact etc

Representation of Women in Water Bodies

1. What was / is the representation of women in Sujal Samiti, WUA, water and sanitation committee etc?
2. Whether they attend the meetings, seating arrangement, what is their involvement in decision making?

Status of Women Headed Households

2a. What are the Sujal interventions in your village?

1. What are the different interventions relating to drinking and domestic water, sanitation, waste management, agriculture, etc?
2. Whether women were consulted and involved in decision making in taking up Sujal activities?

Interaction: In SHGs, whether loans were given for construction of latrines, cultivation of women's crops, purchasing water filters etc

Research Question 2: What is the current position with relation to their drudgery work of those village women who have benefitted from SUJAL interventions?

1. Do you find any improvement in your daily water fetching routine after the Sujal project entry? If so how? (Nearness/Less time (how much less) /abundance/any time/less energy spent/quality water/increased attendance of girls in schools)
2. What changes have come in your life after access to sanitation (latrine) facilities?
3. (saving of time, no need to travel long distances, easy access any time, privacy, no fear of abuse/assault, security, less health problems and so less health care costs, decrease in days lost due to illness, improved social status, decrease in missed school days for girl children etc)
4. If you have had training, how are you managing solid waste, waste water now? How the drains are being cleaned? (after the Sujal project has come)? What has been the impact? (less mosquitoes and so no health problems, waste water for kitchen garden, organic compost etc)
5. What has been the impact of other Sujal interventions such as washing ghats, cattle troughs, water cans etc?



Research Question 3: What do women do with the time they save if more and better water is available?

- What are you doing during the time you saved? (More time with children, take rest, time for other works, education of children etc). Should go into depth.

Research Question 4: Do the women themselves see the new situation as empowering?

1. Do you feel the change in availability of water and sanitation facilities has improved your quality of life (status improvement, access to vegetables and other nutritious food etc)?
2. Has it improved your social status (dignity in the village)? How?
3. Do you feel this change in availability of water has improved your /family’s economic situation? How?
4. Whether you have access to and control over the income generated?
5. Do you endorse the view that IWRM has been involving you and your co- women in the decision making process?
6. Are you feeling comfortable to share your concerns with regard to your village water and sanitation problems with IWRM committee? Are you satisfied with the response?
7. Do you feel the financial resources are well spent for creating water and sanitation facilities in the village?
8. How do you feel about yourself after getting access to Sujal facilities?
9. What changes have come in your life after getting exposed to Sujal project?

(Solidarity, leadership, networking capacities / possibilities)

What more can be done to reduce drudgery of women? General Suggestions

.....

.....

.....

.....

Any Other Notes/Issues:

ANNEX 3

Observation Guide

Observe: How water is collected, transported, transferred, is accessed from vessel etc.

Visit: Schools to understand gender issues in water and sanitation

Observe: Condition of community and individual toilets, soap in kitchen and in latrine

Observe: Sanitation conditions (open water pits / soak pits, drains) in the village

Observe: How do children, pregnant women look?

Observe: Fuel wood collection spots, cattle grazing grounds etc.

Observe- How cooking is being done, how much smoke is emanating, – ventilation?

Observe: Various activities of women and men in agriculture and allied sectors

Observe: Space used, types of vegetables etc.