



## INCLUSIVE, GENDER & JUSTICE APPROACHES IN WATER-BASED LIVELIHOODS

# NARRATIVE REPORT

## TRAINING ON INCLUSIVE, GENDER & JUSTICE APPROACHES IN WATER-BASED LIVELIHOODS

**Bhavnagar, Gujarat, India**

**April 23-27, 2014**

Organized by: Utthan

Supported by: SCaN (SaciWATERS and Cap-Net Network) and Arghyam

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENTS</b> .....	<b>3</b>
<b>BACKGROUND</b> .....	<b>4</b>
<b>ACTIVITY</b> .....	<b>6</b>
<i>Module 1: Understanding Gender Equality &amp; Social Justice</i> .....	<i>7</i>
<i>Module 2: Equity, Sustainability, &amp; Democratic Participation in the Context of Water</i> .....	<i>8</i>
<i>Module 3: Appropriate Technology for Livelihood Security</i> .....	<i>10</i>
<i>Module 4: Common Property Resources in the Context of Livelihoods</i> .....	<i>12</i>
<i>Module 5: Institution Building</i> .....	<i>13</i>
<i>Module 6 : Framework Development Session</i> .....	<i>14</i>
<i>Module 7: Project Management &amp; Indicators for Inclusive Development</i> .....	<i>15</i>
<i>Field Visits: Kuda, Nesvad, and Nagdniba Villages, Gujarat</i> .....	<i>16</i>
<b>RESULTS</b> .....	<b>18</b>
<i>Training Outcomes</i> .....	<i>18</i>
<i>Participant Evaluations</i> .....	<i>19</i>
<b>CONCLUSION</b> .....	<b>21</b>
<b>ANNEX</b> .....	<b>23</b>
<i>Participant Information</i> .....	<i>23</i>

## **Acknowledgements**

*When you talk about gender awareness  
You talk about absolute fairness  
It's all about peace and equality  
Divine justice in reality*

*Exploring yourself and expanding your vision  
Listening to your conscience and making decision  
You learn to conquer as well as surrender  
To celebrate success as well as accept failure  
It's all about humanity  
Living together in tranquility  
Where no one is powerless and powerful  
It's land of beauties...beautiful.*

By Mariam Bibi

One of the core questions behind the formation of this *Training on Inclusive, Gender & Justice Approaches in Water-Based Livelihoods* has been why focus on gender and inclusion? The answer is simple: because we strongly believe there is no future without it. Those of us who are committed ensuring a dignified, peaceful, and progressive future for all, especially for those who are marginalized, need to understand the meaning of inclusion.

What authority in South Asia or elsewhere would deny water and sanitation or food security as key development goals? Yet, for many it remains a distant goal. This training seeks to find out why and reaffirm that we are actors with a common mission to work towards a better world by reaching out to those who do not equal opportunities. In the words of Alvin Toffler, "The illiterate of the 21<sup>st</sup> century will not be those who cannot read and write but those who cannot learn, unlearn, and relearn."

We would like to acknowledge and deeply thank our partners SaciWATERS, Cap-Net, and Arghyam for their generous support and guidance throughout the training. Also special thanks to my co-facilitators Seema Kukarni and Shalabh Mittal and to the Utthan coordinating team, Liv Dowling, Alice Morris, Kailash Vaishnav, Sam Price, Pravin Bhikadiya, Sangita Patel, and Jaya Rathod, without whom this workshop would not have been possible.

Nafisa Barot  
*Co-Founder & Managing Trustee, Utthan*

## **Background**

**Training Title:** Inclusive, Gender & Justice Approaches in Water-Based Livelihoods

**Date:** April 23 – 27, 2014

**Location:** Bhavnagar, Gujarat, India

The purpose of the *Training on Inclusive, Gender & Justice Approaches in Water-Based Livelihoods* was to raise participants' conceptual understanding of inclusive, equitable, gender, and justice issues within water-based livelihoods, as well as obtain the skills and practical knowledge to translate these concepts into action.

In the rapidly changing political, economic, and social context of India, the inclusive and equitable distribution of natural resources, such as water and land, have become increasingly significant towards achieving sustainable development. At the national, state, and local levels, natural resource management (NRM) is gaining importance in addressing key development challenges including poverty, climate change, and persistent social inequalities.

In India, NRM programmes and schemes, whether from the state, corporate, or non-profit sector, profoundly impact the lives of women, who are often the primary informal managers of water, and other traditionally marginalized communities including religious and caste minorities, tribals (*adivasis*), and the poor. These populations' access to water and water-based livelihoods is often contingent on their social and economic position within society.

However, incorporating and empowering these groups to participate at all levels of water management and governance are challenging processes that require sensitivity to diverse social and cultural contexts. For this reason, Utthan undertook the task of drawing together 20 mid-level and senior programme managers from the non-profit sector and from three countries in South Asia to strengthen their conceptual understanding and practical knowledge of incorporating the needs of these marginalized groups into their work.

The participants brought their own understanding and familiarity with equity and inclusivity issues within the water and livelihood sector. However, not all non-profit practitioners are equipped to understand the complexity of water-based livelihoods as it relates to gender, justice, and equity. The Training was designed to help bridge these gaps at both theoretical and practical levels and leave the trainees more empowered to utilize these skills in their work and within their own organizational structures.

It is expected that after the successful completion of the training, participants will further the discussion of sustainability and equity within water-based livelihoods among themselves and in informal discussion and consultation with Utthan and the training facilitators. The trained participants will also align themselves—if they have not done so already—with the broader water-based livelihoods community. This approach will enhance the dialogue on gender, justice, and equity issues in water and water-based livelihoods and grant greater visibility to such issues.

The training was organized by *Utthan*, an independent NGO with more than three decades of experience in the water sector and rural livelihoods in four districts in Gujarat (Amreli, Bhavnagar, Dahod, and Panchmahal districts). Utthan's mission is to initiate sustainable processes of empowerment among India's most disadvantaged communities, including women, Dalits, religious minorities and the poor.

Mrs. Nafisa Barot, the director of Utthan, was the main facilitator of the training. She was joined by two other facilitators: Mr. Shalabh Mittal of the Entrepreneurship Development Institute of India (EDII) based in Gandhinagar, Gujarat and Ms. Seema Kulkarni of the Society for Promoting Participative Ecosystem Management (SOPPECOM) based in Pune, Maharashtra. Ms. Olivia Dowling, American India Foundation Fellow at Utthan, coordinated the training along with the Utthan staff in Bhavnagar, Gujarat. Utthan is grateful for the advice and support from SaciWATERS and the entire SCan network.

## **Activity**

The *Training on Inclusive, Gender & Justice Approaches in Water-Based Livelihoods* took place over five days from April 23 – 27, 2014 in Bhavnagar, Gujarat, India. The training included seven unique modules on issues relating to inclusion and water-based livelihoods. The training also incorporated group participation sessions such as role-play games, group presentations, and case study analysis. Finally, one day of the training (April 25) was devoted to field visits to villages in Bhavnagar District, Gujarat where participants were able to see projects on the ground and interview community members about the projects' impact, particularly regarding inclusion issues. A complete breakdown of the events of the training will be provided below.

The training began with an introduction by Utthan's managing trustee and director, Ms. Nafisa Barot. Ms. Barot welcomed participants to the training and discussed the purpose behind its formation. She explained that training is an effort to enhance existing capacities,



*Figure 1 - Participants in "Human Bingo" icebreaker game.*

sensitivities, and knowledge through a process of adult learning, meaning that both participants and facilitators will learn from each other throughout the course of the training. Ms. Barot also provided a brief history of Utthan and its work in the water-based livelihoods sector. The other facilitators were introduced along with the Utthan organization team. Ground rules and common courtesy expectations were outlined before the group and agreed upon. A 20-minute ice-breaker of "Human Bingo" was conducted to allow participants to form initial connections with one another before moving into the first module.

## ***Module 1: Understanding Gender Equality & Social Justice***

The first module, entitled *Understanding Gender Equality & Social Justice*, was conducted by Ms. Barot and opened with a poem on the nature of fairness and equality. Ms. Barot asked participants to describe what “gender” means to them. Some answers that arose included the empowerment of men and women, gender as a social construct, and the biological and social differences between the sexes. The participants were then asked to divide themselves according to their biological/ sex identity, which helped in recognizing the third gender. This was followed by an exercise, asking them to divide themselves as a man, woman, or other. The “other” category was meant to highlight that gender is not a binary and certain individuals do not fall under socially acceptable categories of gender. Through group discussion, it was found that those who identified as either a man or a woman used cultural, familial, and religious justifications that have imbedded within them their identity as a certain gender. Gender roles were also discussed in-depth, including the different categories of work: productive, reproductive, and community work. The question was posed as to which roles and responsibilities are perceived as less valuable or simply go unacknowledged. Participants were oriented on the aspects of sexual orientation, where in an individual exercises one’s own choice of their gender identity, sexual behavior. This question led to a discussion as to how different identities become the basis of labor, caste and class, religious, and occupational divisions. These divisions can lead to inequality, exclusion, and injustice.



*Figure 2 - Participants present before the facilitators.*

Following this, another group activity called the “Power Walk” was conducted. Each participant was given a character on a card, such as “Educated, Male, Muslim” or “Disabled, Dalit, Girl.” The participants stood in a straight line and were asked to take a step forward if they could answer “yes” to a statement read by a facilitator. An example of a statement

includes “I eat three full meals a day” and “I feel safe returning home alone at night” and “I have enough water at my home for all my daily needs.” After the statements were completed, the participants could see the differences in privileges and opportunities according to their gender, religion, and occupation, among other factors. The participants in the front were asked why they thought they were in the front and the same was asked of the participants in the back. The facilitators asked what this exercise might mean to them as development professionals to which several learnings were articulated, such as certain communities have barriers to access that we must be aware of and that even disadvantaged individuals have agency to change their circumstances.

### ***Module 2: Equity, Sustainability, & Democratic Participation in the Context of Water***

The second module was conducted by Ms. Seema Kulkarni of SOPPECOM, Pune. Ms. Kulkarni first led participants through a discussion of some of the key concerns that arise in the water-based livelihoods sector. These concerns included inequities in access, unsustainable use of water, lack of democratic governance, inter-state water disputes, privatization, climate change, and the diversion of water to industry rather than agriculture.

Ms. Kulkarni discussed a normative framework to guide work within the water-based



*Figure 3 - Facilitator Seema Kulkarni presents on sustainability and equity.*

livelihoods sector. This framework had four components: 1) centrality of livelihoods, 2) equitable access to livelihood resources, 3) sustainability, and 4) people’s involvement through democratization. Ms. Kulkarni shared the broadly agreed upon



definition of Livelihoods as “the capabilities, assets, and activities required for a means of living” with an objective towards self-reliance. The bare minimum of sustainable development must “meet the needs of the present without compromising the ability of the future generations to meet their own needs.” The principles of using water sustainably were defined as using annual flows, water stocks should only be used in bad years with the understanding that they will be replenished in good years, and to minimize the import of water.

Ms. Kulkarni explained how the third metric of the normative framework, equity, is often seen as less important than efficiency. There are several types of inequity such as those based on historical disadvantages (class, caste, gender, ethnicity, etc.), spatial and locational disadvantages emanating from the physical characteristics of water, inequities arising out of competing uses between sectors such as industries over agriculture and finally inequities between rural and urban areas. The basic issue when it comes to ensuring water rights to all is ensuring that a socially acceptable minimum of water is granted to all. There is some debate as to whether the right to water should be extended to livelihoods. There are some methods to estimate required water use for livelihood needs: 1) study the livelihood pattern and determine how much water is needed directly and indirectly to sustain the livelihood and 2) measuring water requirement through biomass (seed, food, fodder, etc.) because it is the major indirect water use in rural livelihoods.

Finally, democratic participation was discussed. Democratic participation was defined as ensuring the primacy of the local community in decision-making and accountability. The local community should ideally mandate representation of women, the landless, and other resource-poor sections of society. There are also certain pre-conditions for effective democratic participation including a legal mandate with clearly defined rights and responsibilities, right to information and data, water audits that are placed in the public domain, capacity building, and two-way learning between outsiders and the local community. The module then ended with group discussion and explanation of the case-study assignments, which participants presented the following day.

**Recap of Learning:** On day two of the training, participants were asked to give presentations summing up lessons from the previous day so that facilitators could determine what key messages were taken away and participants could be refreshed and understand how the previous day's content would flow into Day 2.

The participants took away that there would be a strong emphasis on learning, un-learning, and relearning during the training. They reported learning there are various types of discrimination and that the lines between communities that society has drawn are often hard to imagine past. This exercise led into group case-study presentations based off Module 2 from the previous day. The groups were given two case studies and asked to analyze each water-based livelihood intervention according to the framework discussed in Module 2. The groups pointed out the correct, inclusive elements in each case study, but also continuing challenges (such as male control of democratic mechanisms that determine project management).

### ***Module 3: Appropriate Technology for Livelihood Security***

This training took a unique approach to understanding technological interventions in water-based livelihoods work. Ms. Nafisa Barot, who led *Module 3: Appropriate Technology for Livelihood Security*, asked participants whether technology could have a relationship with gender equality or equity issues. What is a “technology” vs. an “appropriate technology?” These questions were opened up to group discussion with participants stating that with a “centralized approach,” certain technologies are promoted over others so that it is likely that some sections of society will be unable to obtain reliable, safe, and equitable access (i.e. state-built water pipeline, large dam, etc.). With such projects there is little consultation with the community about their issues and priorities for their water supply. However, even with decentralized community-based approaches, appropriate technologies may not be implemented properly if there is lack of inclusive consultation and consideration for existing unequal gender relations.

Participants were then charged with designing their own “criteria” and the process of identifying appropriate technology. The Participants were asked to discuss the criteria in a group and made presentations on their work. Some of the criteria that arose included that the technology should 1) be linked to reliable source of water 2) employ a gender-sensitive distribution system (easy access by all individuals and in different stages of life), 3) provide enough water and high quality of water, and 4) be protected as per the priority of water use in the community. The process required to design or scrutinize implementation of appropriate technologies and systems for the water source and systems were 1) analyze the socio-political, economic, and ecological dimensions of the technology and water system, 2) conduct a participatory contextual problem analysis, 3) participatory identification of alternatives by exploring existing resources, 3) understand the local demand for water, 4) determine who controls decision-making in local communities, 5) determine whether the community has the capability to manage the technology themselves, and 6) determine whether women and all community representatives are included and whether capacity building has been done along with a conflict resolution mechanism and regular monitoring. The participants also gave examples from their own work and experiences of appropriate technology in practice.

Ms. Barot then provided proven examples from Utthan’s organizational history of alternatives to large state or corporate water projects. These examples included building up local water sources, rain water harvesting in lined ponds, rain water collection on rooftop tanks, recharging ground water through check dams, decreasing evaporation by decreasing the surface area of a water source, constructing eco-sanitation toilets, and installing shallow aquifer recharging to address fluoride problems and sub surface check dams to prevent sea water intrusion, using water as a means of bridging divides in communities affected by violence, and growing salt-tolerant species (*piloo* plant and mangroves) that make saline land more productive. She mentioned that the best of appropriate technologies, require a strong gender sensitive community based management system, which is non-negotiable.

#### ***Module 4: Common Property Resources in the Context of Livelihoods***

The fourth module was led by Mr. Shalabh Mittal of the Entrepreneurship Development Institute of India (EDII). He began with an animated short video from the Institute of Development Studies (IDS), which illustrated how women and girl children are normally tasked with unpaid, undervalued work. These girls and women are trapped in the same work as generations before them, limiting their access to education and advancement. The film asks us to consider how we will address these challenges and limitations as development professionals.

Mr. Mittal posed several major questions to the participants: How do people cooperate to provide themselves with goods and services that they cannot procure for themselves individually? How are individuals who face a “tragedy of the commons” situation able to organize a system of rules by which a tragedy can be averted?

The participants were then led through a detailed conceptual understanding of common property resources (CPRs). CPRs were defined as “resources accessible to and collectively owned/held/managed by and identifiable community and on which no individual has exclusive property rights.” Each term in this definition was defined before the group and the differences between CPRs, private goods, club goods, and public goods were categorized according to their status as Rivalrous or Excludable.

Mr. Mittal then asked the participants to engage in a group exercise. Participants were asked to form two circles, one on the inside and one on the outside, and face one person in the other circle. One partner would be the “sculptor” while the other would be the “clay;” the sculptor could move the other partner’s body according to the word given by the facilitator. Mr. Mittal asked the sculptors to make the other partner look like their idea of Power. Most of the sculptors had their partner stand in triumphant stances, sometimes with their arms raised or their hands on their hips. The roles were then reversed, with the clay partners now becoming the sculptors. They were asked to sculpt their idea of Oppression. Again, most of the participants had similar ideas. The clay participants were made to kneel or

hunch over, their faces hidden. Mr. Mittal then asked what they could learn from this exercise. The participants answered that they all had similar ideas of power and oppression. Both Power and Oppression are uncomfortable positions (arms raised or crouching) and that a just society is one in which no one is completely powerful or powerless. Finally, a video was shown to explain the “Tragedy of the Commons” and positive and negative externalities of CPRs were discussed.



Figure 4 - Facilitator Shalabh Mittal during an exercise on Power and Oppression.

### **Module 5: Institution Building**

Ms. Barot led the participants through the next module on Institution Building. Discrimination is operationalized through different structures, she explained, whether they are social (family, caste), religious, political, educational, financial (banks, cooperatives, companies), or others (NGOs, unions, hospitals, etc.). The question is how do we bring about gender equitable and inclusive changes to the institutions we are a part of or interact with? Ms. Barot proposed a model based on scaling up community-centered approaches in water-based livelihoods. She cited the example of *pani samitis* (water committees) in Gujarat, the Watershed Development Program (WDC), and alternative institutions like area resource groups (ARGs).

The rest of the module was committed to an in-depth group exercise. The participants were asked to take the example of their own workplace institutions and consider how they expect to bring about change. She asked them to consider 1) how a commitment to gender equity and inclusion could be manifested, such as through organizational policy, 2) what support mechanisms will ensure the policy is implemented, 3) what actions will be taken to incorporate gender equity and inclusion in programs, and 4) how will gender inclusive change be monitored and evaluated. The participants were given time to work in groups and presented on their organizations on the fourth day of the training.

### ***Module 6 : Framework Development Session***

In this session, Ms. Kulkarni provided a broad introduction to gender analytical tools that are critical in considerations of inclusion in water-based livelihoods. Despite this fact, there is little data on women's work, labor, decision-making, and control over resources. Most studies show that women only hold 10-11% of land in the Indian context. Yet, 60% of women engage in agriculture or allied activities. While men migrate to the cities for work, this has led to a "feminization" of agriculture and casual labor. Likewise, the increased mechanization and commercialization of farming has threatened women's livelihoods, particularly through the degradation of natural resources (such as fuel and fodder).

Analysis of the status of women and other vulnerable groups in agriculture, labor, and water and sanitation is lacking. A policy tool must be developed that can build a disaggregated database according to gender, caste, and class. This tool should be able to assess ownership and control over land and the nature of work (household, subsistence, surplus-producing, etc.).

Ms. Kulkarni then led the participants through several existing gender analytical frameworks that can help guide our understanding. A gender analytical framework should serve as an assessment tool, policy tool, and monitoring tool. As an assessment tool, the framework should be able to determine roles, responsibilities, profits, benefits, ownership, and

decision-making in a comprehensive way. This information should be leveraged as a policy tool, such as demanding changes to ownership patterns, providing social security measures, and promoting better implementation of schemes and designing new schemes. Finally, the framework should include a monitoring tool to track progress through earlier assessments.

One example of a gender analytical framework, Ms. Kulkarni outlined, was the Harvard Framework which asks development planners to look at four elements: activity profile, access and control profile, influencing factors, and a checklist for project cycle assessment. However, this framework remains largely silent on power relations between people and communities. The Moser Framework is a step ahead of the Harvard framework because it takes into consideration women's work in the home. It also conducts a needs assessment (practical and strategic gender needs), disaggregates control of resources and decision-making in the household, and balances the competing demands on women's time. It also distinguishes between the aim of an intervention, whether it is welfare, equity, poverty alleviation, efficiency, or empowerment.

Finally, there is the Social Relations Approach, which sees development as increasing human well-being. Social relations are defined as structural relationships that create and reproduce systematic differences in the position of different groups of people and the approach relies on institutional analysis of markets, states, communities, and families and how these bodies can perpetuate inequalities. Ms. Kulkarni then demonstrated a "social and gender equity gauge" in the context of water, defining indicators along four areas of contestation: 1) resources and rights, 2) rules, norms, and laws, 3) authorities, and 4) knowledge discourses. The session then opened up to group discussion.

### ***Module 7: Project Management & Indicators for Inclusive Development***

Combined with the previous session, *Module 6: Project Management & Indicators for Inclusive Development* had a strong emphasis on practical knowledge for development practitioners. Mr. Mittal, who led the module, began with the fundamental questions we must ask during project design. These questions include: Are the objectives realistic? Who is

the target group and are they reachable? Why have we designed the project the way we have? Have other alternatives been considered? Have external factors and local context been taken into account? Are the resources available to the organization or project implementer?

Second, practitioners must take into consideration the voices and concerns of the people affected by the project. This requires recognition that people's lives need integration into development planning, implementation, and evaluation. Practitioners must also evaluate the link between macro policy decisions and micro outcomes at the household level.

Mr. Mittal also led a discussion of indicators, including direct indicators that directly relate to project outcomes and indirect indicators that measure more intangible situations and changes. Finally, the participants discussed monitoring and evaluation with an eye towards inclusion, assessing projects according to who benefits, who has been left out, and whose interests are being served as opposed to whose interests should be served.

### ***Field Visits: Kuda, Nesvad, and Nagdniba Villages, Gujarat***

On the third day of the training, participants had the opportunity to visit villages currently utilizing inclusive technologies for water and water-based livelihoods management. First, all participants visited the coastal village of Kuda in Bhavnagar District. Here Utthan has implemented a lobster fattening and crab-raising program. Using local knowledge, Utthan helped facilitate the construction of shallow pits in which under-sized or young lobsters could be raised and eventually sold at a higher market price. Participants were not able to see the pits because the tide had risen too quickly that morning, but they were able to speak with two village women who are engaged in the project. The women related how the lobster-fattening pits have changed their daily lives. For example, with their time committed to checking on the lobsters, the women's male relatives have had to take responsibility for household chores normally tasked to women. The women have also been able to devote their increased income towards household, educational, and personal investments.





Figure 6 - A tribal woman from Kuda Village explains the lobster-fattening livelihood program initiated by Utthan to training participants.

The participants were then split into two groups of ten. The first group visited Nesvad Village, also in Bhavnagar District. The participants had detailed discussion on the drinking water scheme in the village, the occupation of the people, agricultural prospects, and the diamond-polishing industry, which is

common in the village. Participants also had the opportunity to view firsthand the EcoSan toilet constructed in one of the households and had a discussion around its scalability, costs, and experiences. Water equity, pricing, and gender empowerment were also highlighted in the discussions. It was found that people had ways of cross-subsidization for the poor in their policy related to equal rates for all houses irrespective of the family size and use. The tacit understanding was that larger households pay for the poorer households. Women, it was noted, are very vocal and in the decision-making process of their water system even after Utthan's withdrawal from the area.

The second group of participants conducted their site visit at Nagdniba Village. In Nagdniba, participants were able to view bore wells and check dams



Figure 5 - Participants speak with women from Nagdniba Village about the status of water in their homes.

that provide nearly year-round access to water. They spoke with and asked probing questions to the village *sarpanch* (village council president) and other members of the local water committee. Unfortunately, the three female members of the water committee were not available to meet with the participants, highlighting some of the continuing challenges to gender inclusion even in community-managed democratic bodies like water committees. The participants were able to speak at length with the water committee members about how water technology had changed their village.

## **Results**

### ***Training Outcomes***

The goal of the *Training on Inclusive, Gender & Justice Approaches in Water-Based Livelihoods* has always been to raise participants' conceptual understanding of inclusion concepts and inclusion challenges within the water-based livelihoods sector. The participants should also have gained the practical skills and knowledge to translate concepts into action at their workplaces and in their programs. In that sense, the training has been a success. This fact was evidenced by participant evaluations (see next section), group feedback sessions held daily at the training, and one-on-one conversations between participants and facilitators. The sessions on project management and analytical frameworks provided the practical knowledge participants will need in their work to assess the gender equitable and inclusive practices of their interventions and programs. In particular, the sessions on gender equality helped participants in looking at development challenges through a gender equality lens, giving them a deeper understanding and sensitivity to complex gender relations. Similarly, the concept of technology vs. appropriate technology will help them incorporate the learned criteria and process in their work. The session on institutional building and integrating gender equality, would help them to initiate changes at their own levels and organizations.

Other high points of the facilitation included the high emphasis on group activities and group interaction. Participants reported enjoying the opportunity to engage in unique exercises (such as “Human Bingo,” “Power Walk” and the sculptor-clay exercise). These games provided meaningful lessons to the participants and granted them a new perspective that can be difficult to attain through simple module presentation.

Some drawbacks with regards to facilitation included certain logistical constraints during the field visit, such as not reaching Kuda village in time to view the lobster-fattening pits and female members of Nagdniba’s water committee being unable to meet with participants as they were in the fields due to sudden high demand for onions in the local market. Time management also became an issue on certain days of the training, with some sessions running long and allowing less “down time” for participants to discuss and trade ideas over lunch and tea breaks. Finally, some participants felt that the amount of homework given to them was unmanageable, but others reported that they felt it was necessary for their own learning.

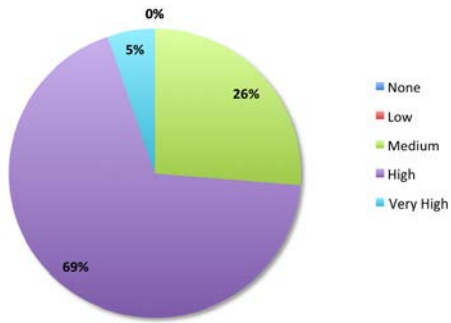
### ***Participant Evaluations***

On the whole, participant evaluations were positive. Please see the following page for diagrams of participant responses to each question of the Cap-Net evaluation form.

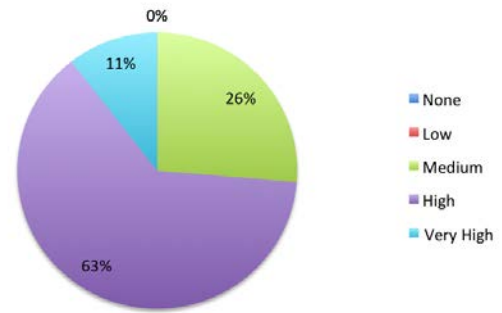
Seventy-four percent of participants found the training highly or very highly relevant to their work. A further 74% highly or very highly agreed with the statement that they acquired information that was new to them through the course of the training. Regarding whether the training met their expectations, 79% of participants reported that the training more than met their expectations or completely met their expectations.

There was also high praise for the presentation of the different sessions: 79% agreed that the presentation of the sessions was either very good (53%) or excellent (26%). As noted previously, participation opportunities were also highly regarded:

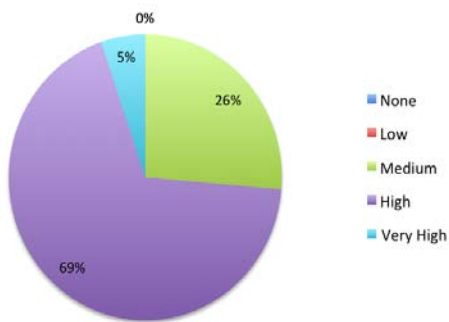
**Chart Q1: Relevance of course to your current work or function.**



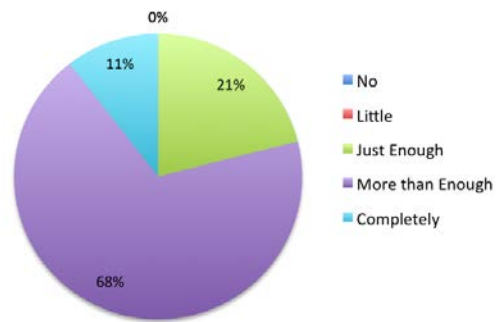
**Chart Q2: Extent to which you have acquired information/content that is new to you.**



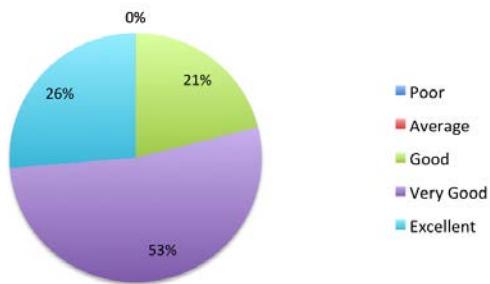
**Chart Q3: Relevance of Information/content that you have acquired for your work.**



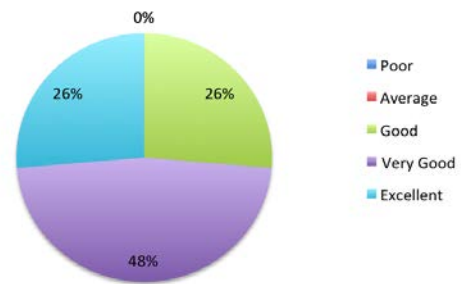
**Chart Q4: Did the course reach your expectations and objectives?**



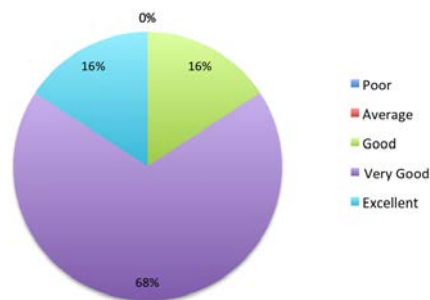
**Chart Q5: The presentation of the different sessions was:**



**Chart Q6: Participation possibilities during the course were:**



**Chart Q7: Supporting materials for the different sessions were:**



As noted previously, participation opportunities were also highly regarded: 74% reported that chances to participate were either very good or excellent. Finally, 84% of participants found the supporting material for sessions very good or excellent.

## **Conclusion**

The training was indeed able to meet the expectations of participants and meet the goals as described by Utthan during the development and preparation of the training. The main outcome of the training is 21 trained participants who understand the importance of including women, religious and caste minorities, the poor, and landless in the planning, implementation, and evaluation of livelihoods work. Participants are now aware of the larger political context of gender and justice concerns in the water-based livelihoods sector and have become well-versed in various elements of project design, management, and analytical frameworks to assess gender equity and inclusion of vulnerable populations. We expect the participants to be able to take their training to their organizations and institutions



*Figure 7 - The participants and trainers of the Training on Inclusive, Gender & Justice Approaches in Water-Based Livelihoods | Bhavnagar, Gujarat, India | April 23-27, 2014*

and spread their knowledge of gender and justice inclusion among their colleagues and to let this knowledge inform current and future projects. We also expect that the participants will align themselves with the broader rights-based water and livelihoods community, beginning with their fellow participants and the facilitators.

Follow-ups include providing a forum for participants to continue their dialogue either through a shared Facebook group or Google group. Participants will also be given a 6-month evaluation to determine how the training has impacted their attitudes, actions, and goals in their places of work and in their programmatic interventions. Utthan will also look into distilling the content of the training into a manual or working paper that will be disseminated broadly.

## **ANNEX**

### ***Participant Information***

<b>No.</b>	<b>Name</b>	<b>Nationality</b>	<b>Gender</b>	<b>Organization</b>	<b>Contact Details</b>
1	Abhishek Sharma	India	Male	AARAMBH Bhopal	<a href="mailto:aarambhinfo@gmail.com">aarambhinfo@gmail.com</a>
2	Bhupesh Sahu	India	Male	Lokshakti Samajsevi Sanstha	<a href="mailto:lokshakticg@gmail.com">lokshakticg@gmail.com</a>
3	Hasan Mohammed Asiful Hoque	Bangladesh	Male	Dhaka University of Engineering & Technology, Gazipur	<a href="mailto:neelvalley@gmail.com">neelvalley@gmail.com</a>
4	Jaya Rathod	India	Female	People's Learning Centre for Water & Sanitation	<a href="mailto:jaya.plccoastal@gmail.com">jaya.plccoastal@gmail.com</a>
5	Kanti Rama Makwana	India	Male	Dharti Charitable Trust	<a href="mailto:makwana_kant@yahoo.com">makwana_kant@yahoo.com</a>
6	Mamta Patel	India	Female	Sahjeevan	<a href="mailto:lpmamata@gmail.com">lpmamata@gmail.com</a>
7	Mohsin Ali	India	Male	Dharti Sanstha	<a href="mailto:mohsin.fani@gmail.com">mohsin.fani@gmail.com</a>
8	Neelam Pandey	India	Female	Rural Development Institute, Himalyan Institute Hospital Trust	<a href="mailto:rdi@hihtindia.org">rdi@hihtindia.org</a>
9	Pooja Ravi	India	Female	Centre for the Study of Law and Governance, JNU	<a href="mailto:poojaravi6@gmail.com">poojaravi6@gmail.com</a>

10	Pravin Bhikadiya	India	Male	People's Learning Centre for Water & Sanitation	<a href="mailto:pravin.plcwatsan@gmail.com">pravin.plcwatsan@gmail.com</a>
11	Pravin Muchhadiya	India	Male	Sahjeevan	<a href="mailto:prmuchhadiya@gmail.com">prmuchhadiya@gmail.com</a>
12	Dr. Ranno Yadave	India	Female	Swajal Project	<a href="mailto:rannoyadav@gmail.com">rannoyadav@gmail.com</a>
13	Rita Lahari	India	Female	Bhartiya Grameen Mahila Sangh	<a href="mailto:lahireeta@yahoo.com">lahireeta@yahoo.com</a>
14	Sangita Patel	India	Female	People's Learning Centre for Water & Sanitation	<a href="mailto:sangita.plcwatsan@gmail.com">sangita.plcwatsan@gmail.com</a>
15	Sanjay Joshi	India	Male	Shanti Life India Foundation	<a href="mailto:sanjay@shantilife.org">sanjay@shantilife.org</a>
16	Sk. Abdullah Lahul	Bangladesh	Male	ASSIST Bangladesh	<a href="mailto:assistbaglahul@gmail.com">assistbaglahul@gmail.com</a>
17	Suraj Raj Kafle	Nepal	Male	Tri-bhuwan University	<a href="mailto:srjkafle@yahoo.com">srjkafle@yahoo.com</a>
18	Taruna Holkar	India	Female	Bhartiya Grameen Mahila Sangh	<a href="mailto:taruna_msw@yahoo.co.in">taruna_msw@yahoo.co.in</a>
19	Tokeer Ahmed	India	Male	CARMDAKSH	<a href="mailto:tokeersam@gmail.com">tokeersam@gmail.com</a>
20	Urmila Padiyar	India	Female	Swajal Project	<a href="mailto:urmila.padiyar@rediffmail.com">urmila.padiyar@rediffmail.com</a>
21	Dr. V. C. Goyal	India	Male	National Institute of Hydrology	<a href="mailto:vcgoyal@yahoo.com">vcgoyal@yahoo.com</a>