Additional Questions and Answers from Saeqah Kabir World Vision Bangladesh, Tisa Barrios Wilson WI-HER & Taroub Faramand WI-HER

PRO-WASH Women’s Leadership in WASH Webinar

**In your opinion, what is the best way to engage men in areas of high male out-migration?**

**World Vision Bangladesh Response:** Typically, in Nobo Jatra working areas in south west Bangladesh, men tend to migrate for certain months of the year to engage in manual labor such as working in brick fields. To mitigate this reality and maximize men’s participation, Nobo Jatra plans and schedules activities keeping the transient months in mind. For example, the Male Engagement activity is scheduled at a time in the year when men are engaged in farming – and the days and times for sessions are mutually agreed between husbands, wives and frontline project staff.

Another strategy is to promote fee-based approaches as an incentive. For example, Nobo Jatra builds the capacity of lead farmers and producer group members to serve as Local Service Providers (LSPs) – to complement inadequate Government extension services in rural areas. LSPs provide extension services and technical expertise on a range of areas including livestock and poultry vaccinations, seed supplies, climate smart technologies etc. and are paid fees in return. Data shows that LSPs have sufficient profit to motivate them to keep providing these services in the future and decrease the need for migration. For example, monthly incomes of trained animal health service providers stood at about $477 USD to $536 USD per person per month with profit of $95 USD to $120 USD. Internal monitoring has also shown that more than 127 percent farmers used the services provided by LSPs - higher than the previous year (68.4 percent).

**WI-HER Response:** When men are treated and addressed as clients the completely dynamic changes and men start to listen. In addition, men will listen when they know that the issue under discussion concerns someone that they care about for example a child or a wife that they care about. Unfortunately, the assumption is that men do not care about their wives and children, but these are not common cases. In general, men care-- and programs need to leverage positive cultural norms that call for men to take care of family and be responsible.

In areas of high male out-migration, we discussed possible ways to reach men with members of the community. It all depends on the program focus. In HIV or tuberculosis programs for example, we learned that there are times of the year/seasons when men come back to visit their families and we designed activities to reach men during those times.  Other communities proposed that we coordinate with program implementers in the areas that men migrate to provide services for men in the areas that they migrate too. This is not a simple task, but if men are engaged in the discussion early on in the program and they receive sensitization sessions, they will propose solutions on how to reach them in areas of male high out-migration

**Are there any examples where women's participation in WUAs has influenced infrastructure/facilities design, construction, and O&M? Like women advocating for MHM-friendly features in latrines?**

**World Vision Bangladesh Response:** As mentioned briefly during the presentation, Nobo Jatra leverages World Vision’s tested social accountability and local level advocacy approach Citizen Voice and Action (CVA) as a cross cutting theme across the project – including with Water and Sanitation committees. Through CVA, a local level advocacy methodology, 4,382 (2,385, f-1,997) project participants undertook 390 citizen services scorecards to rank and monitor WASH service provision in 39 Water and Sanitation committees. Key to note, WMC members are part of this citizen monitoring and are involved in sharing results through district level dialogues – where citizens are able to meet directly with government, share their views and aggregated evidence of their feedback on Water and Sanitation committees to government by citizens themselves. As a major outcome of the CVA process, 30% of Union Parishad’s (the grassroots tier of local government, union Parishads supervise water and sanitation services at the local level) incorporated budget for construction of Pond Sand Filters, 50% provisioned for repair of Pond Sand Filters and critically, 73% of Union Parishad’s incorporated budget for water tanks and sanitary latrines – indicating better planning based on the local WASH context and greater responsiveness to citizen requests. WMC’s play a critical role in this process and as Nobo Jatra rolls out the 2nd phase of the longitudinal case study – evidence will be captured of women in leadership roles and how they have advocated for increased budget provision.

**Did you find that you needed more time to be sure that women had meaningful participation? How did you get beyond "tokenism"?**

**World Vision Bangladesh Response:** This was a research theme in the case study – to move beyond participation to actual leadership. Broadly, this was framed as women who had financial (signing) authority over the funds/tariffs collected for each WMC, women who actively organized meetings and established linkages with Water and Sanitation Committees at higher levels and with the Department of Public Health and Engineering for regular extension and technical services such as Water Quality Testing.

**Can you offer some examples of how programs can seek and maintain commitment to gender integration from the community? What are some of the ways to overcome resistance to engaging women in leadership positions?**

**WI-HER Response:** To maintain commitment to gender integration from the community, programs should aim to empower community members to make their solutions. For example, under the DREAMS project in Uganda, we trained adolescent girls and young women from the community to sensitize them in gender and to help them identify and design solutions within their own communities. We then saw a need to do the same with their male partners, mothers and female guardians and community leaders. Because members of the community participated in developing their own solutions, they felt the responsibility and commitment to address issues affecting their community and motivation to maintain that continued commitment.

Resistance to women in leadership come from men, but also from women. Programs can consider conducting leadership trainings for both women and men so women can overcome self-doubt, increase confidence in their ability to lead and be able to deal with adversity. It is important not to ignore the important role of men and the need to conduct sensitization trainings so they understand that when women assume leadership positions it is in the best interest of the whole community.  Another important factor is discussing with women and men how can a woman proposed to assume a leadership position maintain her traditional role in caring for children and the household. In many cases, women refuse to be in leadership position because they have no such support. Finally, the issue of gender based violence and how a woman who assumes a leadership position might be subjected to intimate partner violence. Observing the "Do No Harm" principle is very important and must be taken into account in designing such programs.

Programs might consider identifying a male champion who will support female participation in leadership position. A man of status in the community and someone with a voice that is heard among members of the community. It will take time, but things will start changing slowly at the community level where women are highly supported by male champions.

**You mentioned they are transient communities. Are the women moving with the men? Are they generally left behind? If they are moving, how can this process be sustained?**

**World Vision Bangladesh Response:** Typically, women migrate less than men do. However, to address the issue of women’s migration –Nobo Jatra takes certain measures. For example, as part of the Ultra Poor Graduation model – Nobo Jatra provides consumption smoothing cash transfers of $12 per month for 6 monthsand are intended as cash replacement for the lost income from not engaging in daily wage labor or seasonal migration.